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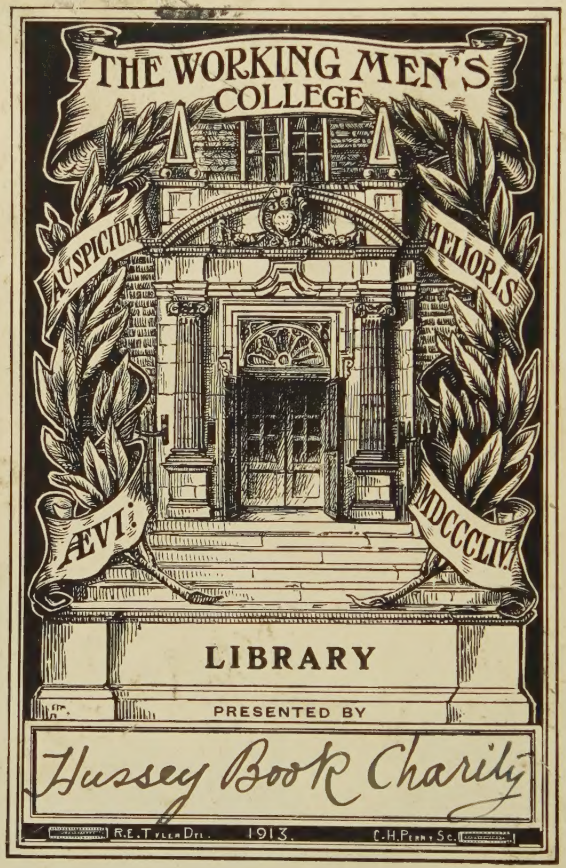
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DRANT——EDRIDGE

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EDITED BY

LESLIE STEPHEN

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DRANT, THOMAS (*d.* 1578?), divine and poet, son of Thomas Drant, was born at Hagworthingham in Lincolnshire; matriculated as pensioner of St. John's College, Cambridge, 18 March 1558, proceeded B.A. 1560–1, was admitted fellow of his college 21 March 1560–1, and commenced M.A. 1564. On the occasion of Queen Elizabeth's visit to the university in August 1564 he composed copies of English, Latin, and Greek verses, which he presented to her majesty. At the commencement in 1565 he performed a public exercise (printed in his 'Medicinable Morall') on the theme 'Corpus Christi non est ubique.' He was domestic chaplain to Grindal, who procured for him the post of divinity reader at St. Paul's. In 1569 he proceeded B.D., and on 28 July in that year he was admitted by Grindal's influence to the prebend of Chamberlainwood in the church of St. Paul's. On 8 Jan. 1569–70 he preached before the court at Windsor, strongly rebuking vanity of attire. He was admitted to the prebend of Firles in the church of Chichester 21 Jan. 1569–70, to the rectory of Slinfold in Sussex 31 Jan., and to the archdeaconry of Lewes 27 Feb. On Easter Tuesday 1570 he preached a sermon at St. Mary Spital, London, denouncing the sensuality of the citizens; and he preached another sermon at the same place on Easter Tuesday 1572. He had some dispute with Dr. William Overton, treasurer of the church of Chichester, and afterwards bishop of Lichfield and Coventry, whom he accused in the pulpit of pride, hypocrisy, ignorance, &c. He is supposed to have died about 17 April 1578, as the archdeaconry of Lewes was vacant at that date.

Drant is the author of: 1. 'Impii cuiusdam Epigrammatis qvod edidit Richardus Shacklockus . . . Apomaxis. Also certayne of the speciall articles of the Epigramme, refuted in Englyshe,' 1565, 4to, Latin and English. 2. 'A Medicinable Morall, that is, the two Bookes of Horace his Satyres Englyshed. . . . The wailyngs of the prophet Hieremiah, done into Englyshe verse. Also epigrammes,' 1566, 4to. Some copies have at the back of the title a dedicatory inscription, 'To the Right Honorable my Lady Bacon, and my Lady Cicell, sisters, fauourers of learnyng and vertue.' The rhymed translation of Horace's satires is wholly devoid of grace or polish. Among the miscellaneous pieces that follow the translation of Jeremiah are the English and Latin verses that Drant presented to the queen on her visit to Cambridge in 1564, English verses to the Earl of Leicester, and Latin verses to Chancellor Cecil. In 1567 appeared: 3. 'Horace his arte of Poetrie, pistles, and Satyrs, Englished and to the Earle of Ormounte, by Tho. Drant, addressed,' 4to. Drant found the labour of translating Horace difficult, for in the preface he writes: 'I can soner translate twelve verses out of the Greeke Homer than sixe oute of Horace.' 4. 'Greg. Nazianzen his Epigrams and Spiritual Sentences,' 1568, 8vo. 5. 'Two Sermons preached, the one at S. Maries Spittle on Tuesday in Easter weeke 1570, and the other at the Court of Windsor . . . the viij of January . . . 1569,' n. d. [1570?], 8vo. 6. 'A fruitful and necessary Sermon specially concernyng almes geving,' n. d. [1572?], 8vo, preached at St. Mary Spittle on Easter Tuesday 1572. 7. 'In Solomonis regis Ecclesiastem . . . paraphrasis poetica,' 1572, 4to, dedicated to Sir Thomas Heneage. 8. 'Thomæ Drantæ Angli Advordingamii Præsul. Ejusdem Sylva,' 4to, undated, but published not earlier than 1576, for it is dedicated 'Edmvndo Grindallo Cantuario Archipræsuli,' and in 1576 Grindal

was appointed to the see of Canterbury. In the British Museum is preserved Queen Elizabeth's presentation copy, with manuscript dedicatory verses (on the fly-leaf), in which Drant speaks of an unpublished translation of the Book of Job:—

once did I with min hand
Job mine thee give in low and loyal wise.

In 'Sylva' (pp. 79–80) is a copy of verses headed 'De seipso,' in which, he observes—

Sat vultu laudandus eram, flavusque comarum;
Corpore concrevi, turbæ numerandus obesæ.

There are Latin verses to Queen Elizabeth, Grindal, Parker, Lord Buckhurst, and others, and on pp. 85–6 are verses in Drant's praise by James Sandford in Greek, Latin, Italian, and French. Commendatory Latin verses by Drant are prefixed to Foxe's 'Acts and Monuments,' 1570; Sadler's translation of Vegetius's 'Tactics,' 1572; Carter's annotations to Seton's 'Dialectica,' 1574; Alexander Neville's 'Kettus,' 1575; Llodowick Lloyd's 'Pilgrimage of Princes,' n. d. He has a copy of English verses before Peterson's 'Galateo,' 1576. In the correspondence of Spenser and Gabriel Harvey allusion is made to Drant's rules and precepts for versification. 'I would heartily wish,' writes Spenser to Harvey in 1580, 'you would either send me the rules and precepts of arte, which you obserue in quantities, or else followe mine that M. Philip Sidney gaue me, being the very same which M. Drant deuised, but enlarged with M. Sidney's own iudgement, and augmented with my obseruations' (Harvey, *Works*, ed. Grosart, i. 36). In 'Pierces Supererogation' Harvey uses the expression 'Dranting of verses' (*ib.* ii. 131). Drant's unpublished works included a translation of the 'Iliad,' as far as the fifth book, a translation of the Psalms, and the 'Book of Solomons Prouerbs, Epigrames, and Sentences spirituall,' licensed for press in 1567. Extracts from sermons that he preached at Chichester and St. Giles, Cripplegate, are preserved in Lansdowne MS. 110. Tanner ascribes to him 'Poemata varia et externa, Paris, 15 . . ., 4to.'

[Cooper's Athenæ Cantabrigienses; Strype's Annals, ii. 2, 379–80 (1824); Ames's Typogr. Antiq. (Herbert), pp. 654, 858, &c.; Nichols's Progresses of Queen Elizabeth, iii. 36–8; Corser's Collectanea; Ritson's Bibliographia Poetica; Drant's Works.] A. H. B.

DRAPENTIER, JAN (*fl.* 1674–1713), engraver, was the son of D. Drapentier or Drappentier, a native of Dordrecht, who engraved some medals commemorative of the great events connected with the reign of William and Mary, and also a print with the arms of the governors of Dordrecht, published by Balen in his 'Beschryving van Dordrecht' (1677). Jan Drapentier seems to have come to England and worked as an engraver of portraits and frontispieces for the booksellers. These, which are of no very great merit, include portraits of William Hooper (1674), Sir James Dyer (1675), Richard Baxter, the Earl of Athlone, Viscount Dundee, Dr. Sacheverell, the seven bishops, and others. He is probably identical with the Johannes Drapentier who by his wife, Dorothea Tucker, was father of a son Johannes, baptised at the Dutch Church, Austin Friars, on 7 Oct. 1694. He was largely employed in engraving views of the country seats of the gentry, &c., in Hertfordshire for Chauncy's history of that county (published in 1700). Later in life he seems to have returned to Dordrecht, where a Jan Drapentier became engraver to the mint, and engraved several medals commemorative of the peace of Ryswick and other important events down to the treaty of Utrecht in 1713. He also engraved an allegorical broadside commemorating the latter event. An engraving of the House of Commons in 1690 is signed 'F. Drapentier sculpsit.'

[Strutt's Dict. of Engravers; Franks and Grueber's Medallic History of England; Kramm's Levens en Werken der Hollandsche Kunstschilders; Moens's Registers of the Dutch Church, Austin Friars; Bromley's Cat. of Engraved British Portraits; Lowndes's Bibl. Man.] L. C.

DRAPER, EDWARD ALURED (1776–1841), colonel, a cousin of General Sir William Draper [q. v.], was born at Werton, Oxfordshire, 22 Oct. 1776, and was educated at Eton, where he displayed abilities. While at Eton he was made a page of honour to George III, and seems to have acquired the lasting friendship of the king's sons. He was appointed ensign in the 3rd foot guards in 1794, and became a lieutenant and captain in 1796. He served with his regiment in Holland and Egypt. As a brevet-major he accompanied Lieutenant-general Grinfield to the West Indies as military secretary in 1802, and brought home the despatches after the capture of St. Lucia in 1803, receiving the customary step and gratuity of 500*l*. Early in 1806 Sir Thomas Picton, then a brigadier-general, was brought to trial for acts of cruelty alleged to have been committed during his brief government of the island of Trinidad. Draper, who had known Picton in the West Indies, brought out an 'Address to the British Public' (London, 1806), in which, with much irrelevant detail, he broadly charged the commissioners of inquiry in Picton's case, Colonel Joseph

Fullarton, F.R.S., and the Right Hon. John Sullivan, with wilful and corrupt misrepresentation, upon which the latter filed a criminal information against Draper for libel. Draper was convicted before the court of king's bench and was sentenced to and underwent three months' imprisonment, which drew forth much sympathy from his friends, the first to visit him after his arrival in Newgate being the Prince of Wales, attended by Sir Herbert Taylor. Draper served with his battalion in the Walcheren expedition, but was afterwards compelled by pecuniary difficulties to sell his commission, despite the efforts of his friends to save it. In 1813 he was appointed chief secretary in the island of Bourbon (Réunion), and virtually administered the government during the temporary suspension of the acting governor, Colonel Keating. When Bourbon reverted to France, Draper was removed to Mauritius, and held various posts, as chief commissioner of police, acting colonial secretary, acting collector of customs, civil engineer and surveyor-general, registrar of slaves, stipendiary magistrate of Port Louis, and treasurer and paymaster-general. On one occasion his independent line of action displeased the governor, General Hall, who suspended him, but on the case being referred home, Draper was reinstated and Hall recalled. In 1832, during the government of Sir Charles Colville, a new difficulty arose. The home government desired the appointment of Mr. Jeremie to the office of procureur-general. The appointment was repudiated by the whole of the inhabitants. A question then arose before the council, of which Draper was a member, whether Jeremie should be upheld in his appointment or sent home. Draper took the popular side, and became the leader of the opposition party, to which Governor Colville gave way, and ordered Jeremie home. Before the latter returned again, Draper had been ordered by the home government to be dismissed from his appointments. He returned to England, and after an interview with William IV was awarded a pension of 500*l.* a year until another appointment could be found for him in Mauritius. Soon after he was appointed joint stipendiary of Port Louis, and later colonial treasurer and paymaster-general, which post he held up to his death, 22 April 1841.

Draper was a man of agreeable manners, and, apart from the powerful interest he appears to have had at home, was a popular official. In his young days he was known in racing circles as a gentleman rider, and he inaugurated racing in Mauritius. In 1822 he married Mlle. Krivelt, a creole lady, by whom he had several children, two of whom, a son, afterwards in the colonial service, and a daughter, married to the late General Brooke, son of Sir Richard Brooke, bart., survived him.

[A very florid biographical notice of Draper appeared in Gent. Mag. new ser. xvi. 543; Draper's Address to the British Public (London, 1806), and some remarks on his case appended to the Case of P. Finnerty (London, 1811), may be consulted; also Parl. Papers, Reps. 1826, iii. 87, 1826–7, vi. 287, containing evidence on the state of affairs which led up to the Jeremie dispute. Some ex parte pamphlets relating to the latter are in Brit. Mus. Cat. under 'Jeremie, John, the younger.'] H. M. C.

DRAPER, JOHN WILLIAM, M.D., LL.D. (1811–1882), chemist, born at St. Helen's, near Liverpool, on 5 May 1811, was educated at Woodhouse Grove School. Here he showed scientific tastes, and, after some instruction from a private teacher, he completed his studies at University College, London. Shortly after attaining his majority Draper emigrated to the United States (in 1833), whither several members of his family had preceded him. He studied at the university of Pennsylvania, where he took the degree of doctor of medicine in 1836, presenting as his thesis an essay on 'The Crystallisation of Camphor under the Influence of Light.' Draper contributed several papers on physiological problems to the 'American Journal of Medical Sciences,' which led to his appointment in 1836 as professor of chemistry and physiology at Hampden Sidney College, Virginia. Here his capabilities for original scientific research found full play, and the publication of his results brought him the offer of the professorship of chemistry and physiology in the university of New York, a post which he accepted in 1839. In 1841 he took an active part in organising a medical department in connection with the university, acting as secretary until 1850, when he succeeded Dr. Valentine Mott as president, an office which he held till 1873.

Draper married young; he had three sons and three daughters. Of his sons Henry Draper (*b.* 1837) became famous as an astronomer and spectroscopist, and John Christopher Draper attained equal celebrity for his researches in physiology. Their father spent the latter part of his life in a quiet retreat at Hastings, on the Hudson, a few miles from New York city. He died on 4 Jan. 1882, and was buried in Greenwood cemetery, Long Island.

Draper distinguished himself in the departments of molecular physics, of physiology, and of chemistry. The results of his work appeared mainly in the 'American Journal

of Science,' the 'Journal of the Franklin Institute,' and the 'Philosophical Magazine.' His principal papers were devoted to investigations concerning the phenomena of light and heat, and these their author collected and republished in one volume in 1878 under the title of 'Scientific Memoirs, being experimental contributions to a Knowledge of Radiant Energy.' In 1835 he published accurate experiments showing that Mrs. Somerville and others were incorrect in their supposition that steel can be magnetised by exposure to violet light. In 1837 he commenced a series of researches upon the nature of the rays of light in the spectrum. Using the then little-known spectroscope, Draper showed first that all solids become self-luminous at a temperature of 977° F., and that they then yield a continuous spectrum; and that as the temperature of the body rises it emits more refrangible rays, the intensity of the rays previously emitted also increasing. In 1843 Draper photographed the dark lines in the solar spectrum, and in 1857 he showed the superiority of diffraction over prismatic spectra. He devoted special energy to the study of the ultra-violet, or, as he styled them, tithonic rays, showing the presence of absorptive bands in them, as well as in the ultra-red rays. His latest papers —'On the Distribution of Heat and of Chemical Force in the Spectrum'—which appeared in the 'Philosophical Magazine' for 1872, may be considered as a summary of his views on the subject. His conclusions that 'every radiation can produce some specific effect,' and that it is a misnomer to limit the term of 'chemical rays' to those at the violet end of the spectrum, for 'we must consider the nature of the substance acted upon as well as the light,' are now generally accepted.

In 1839 Draper obtained portraits, for the first time, by the daguerreotype process. Early in 1840 Draper succeeded in taking the first photograph of the moon; 'the time occupied was twenty minutes, and the size of the figure about one inch in diameter.' In 1851 he secured phosphorescent images of the moon. To measure the chemical intensity of light Draper devised in 1843 a chlor-hydrogen photometer, an instrument which was subsequently perfected and employed by Bunsen and Roscoe. Draper was among the first, if not the first, to obtain photographs of microscopic objects by combining the camera with the microscope. He used daguerreotypes obtained in this way to illustrate his lectures on physiology given at the university of New York between 1845 and 1850. Draper applied his studies on capillary attraction to explain the motion of the sap in plants, and between 1834 and 1856 he published several papers upon this and kindred subjects, including the passage of gases through liquids, the circulation of the blood, &c. In 1844 and 1845 Draper carefully studied the elementary body chlorine, showing that it existed in two states—active and passive—and examining the action of light upon it and its compound with silver (silver chloride). The action of light upon plants formed the subject of another research (1843), and Draper showed that it was the yellow rays which were chiefly instrumental in the production of chlorophyll. Besides these detached 'Memoirs,' Draper wrote two valued text-books of science, a 'Text-book of Chemistry' (1846), and a 'Human Physiology' (1856), each of which passed through several editions.

In 1875 the American Academy of Arts and Sciences gave Draper the Rumford medal for his 'Researches in Radiant Energy,' the president justly declaring him to have taken 'a prominent rank in the advance of science throughout the world.' Draper was led, as he declares, by his physiological studies, to apply to nations the same laws of growth and development, presenting the results in his 'History of the Intellectual Development of Europe' (1862), a book which has been translated into many languages. Another work which has been highly praised for its impartiality and philosophical elevation is Draper's 'History of the American Civil War,' published 1867–70. In 1874 Draper wrote the 'History of the Conflict between Science and Religion,' to which Professor Tyndall wrote the preface. By many Draper has been regarded as a materialist, but he was a theist and a firm believer in a future state. In the Royal Society's 'Catalogue of Scientific Papers' Draper's name is appended to fifty-one, besides three written in conjunction with W. M. Higgins.

[American Journal of Science, February 1882; Scientific American (with portrait), 14 Jan. 1882; Nature, 19 Jan. 1882; Report of the Rumford Committee of the American Academy of Arts and Sciences, 1876.] W. J. H.

DRAPER, Sir WILLIAM (1721–1787), lieutenant-general, was born in 1721 at Bristol, where his father, Ingleby Draper, was an officer of customs. According to Granger, his grandfather was William Draper of Beswick, near Beverley, a famous Yorkshire fox-hunting squire, noticed in 'Biog. Hist.' iii. 239. His uncle, Charles Draper, was a captain of dragoons (*Gent. Mag.* lxiv. (ii.) 860). He was sent to Bristol grammar school under the Rev. Mr. Bryant, and was afterwards at

Eton, scholar of King's College, Cambridge, 1740, where he took his B.A. degree in 1744, and subsequently a fellow of his college, and M.A. 1749. Meanwhile, instead of taking holy orders as his friends had intended, he obtained an ensigncy in a regiment of foot then commanded by Lord Henry Beauclerk (afterwards 48th foot, now 1st Northampton), on 26 March 1744 (*Home Off. Mil. Entry Book*, xvii. 466). Beauclerk's regiment, of which Henry Seymour Conway [q. v.] was afterwards colonel, was present at Culloden 16 April 1746, and on 21 May following Draper was appointed adjutant of one of the battalions of the Duke of Cumberland's own regiment, 1st foot guards, in which at first he held no other rank (*ib.* xx. 249). He went to Flanders with the 2nd battalion 1st guards in January 1747 (Hamilton, *Hist. Gren. Guards*, ii. 141), and became lieutenant and captain in the regiment 29 April 1749 (*ib.* app. vol. iii.) He appears at one time to have been aide-de-camp to the second Duke of Marlborough when master-general of the ordnance (*Gent. Mag.* xxvi. 44), and on 23 Feb. 1756 married his first wife, Caroline, second daughter of Lord William Beauclerk, brother of his old colonel and son of the first Duke of St. Albans (*ib.* xxvi. 91).

On 14 Nov. 1757 Draper, still a lieutenant and captain 1st foot guards, was commissioned as lieutenant-colonel commandant to raise a regiment of foot a thousand strong for service in the East Indies. The regiment took rank as the 79th foot, but in an early impression of the army list for 1758 figures wrongly as the 64th. The rendezvous was at Colchester. The regiment was partly formed of companies drafted entire from the 4th, 8th, and 24th foot, and the authorities appear to have considered the old-fashioned wooden ramrods good enough for it, in place of steel (see *War Office Marching Books* and *Warrant Books*, under date). Draper arrived at Madras with the regiment, which lost fifty men by 'Brest fever' (ship-typhus) on the way out, in the Pitt Indiaman on 14 Sept. 1758 (Orme, ii. 368), and at its head repeatedly distinguished himself during the siege of Fort St. George from November 1758 to January 1759 (*ib.* pp. 390–459). When Stringer Lawrence resigned on account of ill-health in February 1759, the command of the troops in Madras devolved on Draper, who was too ill to take it up, and returned home soon afterwards (*ib.* ii. 463). Early in 1760 Draper was appointed deputy quartermaster-general of a projected secret expedition under Major-general Kingsley (*Home Off. Mil. Entry Book*, xxvi. 5). The expedition was originally intended to proceed to Mauritius and Bourbon (Réunion), but this was changed, and it was secretly instructed to rendezvous at Quiberon for an attack on the fortress of Belle Isle, on the coast of Brittany. Various circumstances, including the death of the king, delayed the operations, and on 13 Dec. 1760 the authorities, as the season was so far advanced, ordered the troops, which had been long on board ship at Spithead, to be relanded (Beatson, *Nav. and Mil. Memoirs*, ii. 420, iii. 167 *n.*) Draper held no rank in the expedition which captured Belle Isle the year after. He was promoted colonel 19 Feb. 1762, and in June that year again arrived at Madras with the rank of brigadier-general, in the Argo frigate, to assume command of an expedition against Manilla. His original instructions are preserved among Lord Leconfield's manuscripts, and are printed at length in 'Hist. MSS. Comm.' 7th Rep. 316 et seq. Under Draper and Admiral Cornish the expedition appeared off Manilla unexpectedly 25 Sept. 1762. A landing was effected with great difficulty owing to the advanced season, and on 6 Oct. 1762 the place was carried by assault with comparatively little opposition, the victors accepting bills on Madrid for a million sterling in lieu of pillage (Beatson, ii. 496–515, iii. 185 *n.*) Draper returned home at once and presented the Spanish standards to his old college. On Wednesday, 4 May 1763, 'the Spanish standards taken at Manilla by General Draper, late fellow, were carried in procession to King's College chapel by the scholars of the college. A Te Deum was sung, and the Rev. W. Barford, fellow and public orator, delivered a Latin oration. The flags were placed on either side of the altar-rails, but were afterwards removed to the organ-screen' (Cooper, *Annals of Cambridge*, iv. 327). The state of affairs at Manilla after Draper's departure is detailed in 'Calendar Home Off. Papers,' 1760–5, pp. 584–9. The Spanish court refusing to recognise the treaty, Draper strongly urged the government to insist on payment of the ransom, his share of which amounted to 25,000*l.* He published his views in a pamphlet entitled 'Colonel Draper's Answer to the Spanish Arguments claiming the Galleon and refusing Payment of the Manilla Ransom from Pillage and Destruction' (London, 1764). But the government were not in a position to press the matter, and Draper, recognising the hopelessness of the case, let it drop. He was appointed lieutenant-governor of Great Yarmouth, a post worth 150*l.* a year, and on 13 March 1765 was appointed colonel of the 16th foot, his old corps, the 79th, having ceased to exist. On 4 March 1766 he received

permission to exchange with Colonel Gisborne to the Irish half-pay of the late 121st (king's royal volunteers), a brief-lived regiment of foot lately disbanded in Ireland, and to retain his lieutenant-governorship on the English establishment as well (see *Calendar Home Off. Papers*, 1766–9, pars. 96, 136). He was made K.B. the same year. On 21 Jan. 1769 appeared in the 'Public Advertiser' the first of the famous letters of Junius, containing an attack on various high personages, and among others on the Marquis of Granby, then commander-in-chief. Draper, who appears to have been rather vain of his scholarship, and claimed 'very long, uninterrupted, and intimate friendship' with Granby, replied in a letter dated 26 Jan. 1769, defending Granby against the aspersions of his anonymous assailant. Junius retorted with sarcasms on Draper's tacit renunciation of the Manilla claims, and on his exchange with Colonel Gisborne, the latter, an everyday transaction, being represented as 'unprecedented among soldiers.' 'By what accident,' asked Junius, 'did it happen that in the midst of all this bustle and all these claims for justice to your injured troops, the name of the Manilla ransom was buried in a profound, and since then an uninterrupted silence? Did the ministers suggest any motive powerful enough to tempt a man of honour to desert and betray his fellow-soldiers? Was it the blushing ribbon which is now the perpetual ornament of your person? or was it the regiment which you afterwards (a thing unprecedented among soldiers) sold to Colonel Gisborne? or was it the governorship, the full pay of which you are content to hold with the half-pay of an Irish colonel?' (Junius, second letter). Draper in reply stated that in September 1768 he and Admiral Sir S. Cornish had waited on Lord Shelburne in respect of the Manilla claims, and had been frankly told, as by previous secretaries of state, that their rights must be sacrificed to the national convenience. He continued (Draper's second letter): 'On my return from Manilla his majesty, by Lord Egremont, informed me that I should have the first vacant red ribbon, as a reward for my services in an enterprise which I had planned as well as commanded. The Duke of Bedford and Mr. Grenville confirmed these assurances many months before the Spaniards had protested the ransom bills. To accommodate Lord Clive, then going upon a most important service in Bengal, I waived my claim to the vacancy which then happened. As there was no other vacancy until the Duke of Grafton and Lord Rockingham were joint ministers, I was then honoured with the order, and it is surely no small honour to me that in such a succession of ministers they were all pleased to think that I deserved it; in my favour they were all united. On the reduction of the 79th foot, which served so gloriously in the East Indies, his majesty, unsolicited by me, gave me the 16th foot as an equivalent. My reasons for retiring are foreign to the purpose; let it suffice that his majesty was pleased to approve of them; they are such as no one can think indecent who knows the shocks that repeated vicissitudes of heat and cold, of changes and sickly climates will give the strongest constitutions in a pretty long course of service. I resigned my regiment to Colonel Gisborne, a very good officer, for his Irish half-pay and 200*l.* Irish annuities, so that, according to Junius, I have been bribed to say nothing more of the Manilla ransom and to sacrifice those brave men by the strange arrangement of accepting 380*l.* per annum and giving up 800*l.*' Junius then insinuated that Draper had made a false declaration on accepting his half-pay, which Draper likewise disproved. The correspondence ended with Junius's seventh letter. It was reopened on the republication of Junius's letters by Draper repeating his denials of Junius's statements and defending the Duke of Bedford against the gross accusations of the latter. It finally closed with Draper's 'Parting Word to Junius,' dated 7 Oct. 1769, and Junius's reply. The correspondence was subsequently published under the title of 'The Political Contest' (London, 1769). Draper was credited with the authorship of the letters signed 'Modestus,' replying to Junius's observations on the circumstances attending the arrest by civil process of General Gansell of the guards, but in a footnote to Wade's 'Junius,' i. 235, it is stated that the writer in the 'Public Advertiser' using that signature was a Scottish advocate named Dalrymple. While the controversy was at its height Draper lost his wife, who died on 1 Sept. 1769, leaving no issue. Draper left England soon after for a tour in the northern provinces of America, which were then beginning to attract travellers. He arrived at Charleston, North Carolina, in January 1770; journeyed north through Maryland, where he met with a distinguished reception, and at New York the same year married his second wife, Susanna, daughter of Oliver De Lancey, senior, of that city, afterwards brigadier-general of loyalist provincials during the war of independence, and brother of Chief-justice James De Lancey (Drake, *Am. Biog.*) The lady's family was wealthy, but she appears to have received a pension of 300*l.* a year from the Irish civil establishment soon after her marriage (*Calendar Home*

Off. Papers, 1770–2, p. 638). Draper became a major-general in 1772. In 1774 Horace Walpole speaks of him as the probable second in command of the reinforcements going to America, and as writing plans of pacification in the newspapers (*Letters*, vi. 135, 155). Before and after his second marriage Draper resided at Manilla Hall, Clifton Downs, now the convent of La Mère de Dieu, where he erected a cenotaph to the thirty officers and one thousand men of the old 79th who fell in the East Indies in 1758–65. He became a lieutenant-general in 1777. In 1778 he lost his second wife, who left one child, a daughter born in 1773, who survived her parents, and on 17 March 1790 married John Gore. She died a widow at Hot Wells on 26 July 1793 (*Gent. Mag.* lx. (i.) 273, lxiii. (ii.) 674).

In 1779 Draper was appointed lieutenant-governor of Minorca, under Lieutenant-general Hon. James Murray, at a salary of 730*l.* a year and allowances. He served through the famous defence of Fort St. Philip against a combined force of French and Spaniards from August 1781 until February 1782, when want and the ravages of the scurvy compelled the plucky little garrison to accept honourable terms (Beatson, v. 618–22, vi. note; also *Ann. Reg.* 1782, app. 241). There appears to have been no cordiality between Draper and Murray, and shortly before the end of the siege Draper was suspended by Murray. After their return home Draper preferred twenty-nine charges of misconduct of the most miscellaneous character against the governor, who was tried by a general court-martial, presided over by Sir George Howard, K.B., which sat at the Horse Guards in November–December 1782 and January 1783. The court honourably acquitted Murray of all charges save two—some arbitrary interference with auction dues in the island, and the issue of an order on 15 Oct. 1781 tending to discredit and dishonour the lieutenant-governor—for the which he was sentenced to be 'reprimanded.' The king approved the finding and sentence, but in recognition of Murray's past services dispensed with any reprimand other than that conveyed by the finding. The king also 'expressed much concern that an officer of Sir Wm. Draper's rank and distinguished character should have allowed his judgment to be so perverted by any sense of personal grievance as to view the general conduct of his superior officer in an unfavourable light, and in consequence to exhibit charges against him which the court after diligent investigation have considered to be frivolous and ill-founded.' Lest some intemperate expressions let fall by Draper should lead to further consequences, the court dictated an apology to be signed by Draper and accepted by Murray. The matter then ended. Newspaper accounts of the trial describe Murray as 'very much broke,' but Draper looked 'exceedingly well and in the flower of his age; his star was very conspicuous and his arm always carefully disposed so as never to eclipse it.' The proceedings of the court were published from the shorthand notes of Mr. Gurney, but as Draper's rejoinder to Murray's defence, though read before the court, was not included therein, Draper published it under the title 'Observations on the Hon. Lieutenant-general Murray's Defence' (London, 1784, 4to). In a letter to Lord Carmarthen, dated in 1784 (*Brit. Mus. Addit. MS.* 28060, f. 153), Draper urges his claims, stating that his lieutenant-governorship, his wife's fortune in America, and his just claims to the Manilla ransom have all been sacrificed to save the country further effusion of blood and treasure. During the remainder of his life Draper lived chiefly at Bath, where he died 8 Jan. 1787. He was buried in the abbey church, where was erected a tablet to his memory bearing a Latin epitaph composed by his old fellow-student at Eton and Cambridge, Christopher Anstey of the 'Bath Guide' [q. v.] A copy of the epitaph is given in 'Gent. Mag.' lx. (ii.) 1127.

[The best biographical notices of Draper are in Georgian Era, vol. ii.; Gent. Mag. lvii. (i.) 91; and the notes to Letters of Junius, ed. by Wade, in Bohn's Standard Library, but all contain inaccuracies, especially in the military details. Among the authorities consulted in the above memoir in addition to those cited are Corry's Hist. of Bristol, ii. (natives) 292 (1818, 4to); Eton Registrum Regale; Cantabrigienses Graduati, vol. i.; War Office Records; Army Lists; Hamilton's Hist. Gren. Guards (1872, 8vo); Orme's Hist. of Mil. Trans. in Indoostan (London, 1763); Beatson's Nav. and Mil. Memoirs (1793, 8vo); Walpole's Letters, ed. Peter Cunningham, vols. ii. iii. iv. vi. viii.; Calendars Home Office Papers; Brit. Mus. Cat. of Printed Books, under 'Draper;' Gent. Mag., the more important notices in which occur in xxxiv. 590, xxxix. 68–71, 371, 430 (controversy with Junius), (ib. 537–8 Modestus and Junius), lvii. (i.) 91, and lx. (ii.) 1127.] H. M. C.

DRAXE, THOMAS (*d.* 1618), divine, was born at Stoneleigh, near Coventry, Warwickshire, 'his father being a younger brother of a worshipfull family, which for many years had lived at Wood-hall in Yorkshire' (Fuller, *Worthies*, ed. 1662, 'Warwickshire,' p. 125). His name does not occur in the pedigree given by Hunter (*South Yorkshire*, ii. 108), nor in that by Glover (*Yorkshire, Visitation of*, 1584–

1585, ed. Foster, p. 342). He received his education at Christ's College, Cambridge, as a member of which he afterwards proceeded B.D. In 1601 he was presented to the vicarage of Dovercourt-cum-Harwich, Essex (framed succession list of vicars in Harwich Church), but, disliking the east coast, he left a curate in charge, and lived variously at Coventry and at Colwich in Staffordshire (Prefaces to *Works*). A few years before his death he returned to Harwich, 'where,' says Fuller, who gives the wrong year of his death, 'the change of the Aire was conceived to hasten his great change' (*Worthies*, loc. cit.) He was buried at Harwich on 29 Jan. 1618 (parish register). 'A pious man and an excellent preacher,' Draxe was author of: 1. 'The Churches Securitie; together with the Antidote or Preservative of ever waking Faith . . . Hereunto is annexed a . . . Treatise of the Generall Signes . . . of the Last Judgement,' 4to, London, 1608. 2. 'The Worldes Resurrection, or the general calling of the Jewes. A familiar Commentary upon the eleventh Chapter of Saint Paul to the Romaines,' 4to, London, 1608 (with new title-page, 4to, London, 1609). 3. The Sicke-Man's Catechisme; or Path-way to Felicitie, collected and contrived into questions and answers, out of the best Divines of our time. Whereunto is annexed two prayers,' 16mo (London), 1609. 4. 'Calliepeia; or a rich Store-house of Proper, Choice and Elegant Latine Words and Phrases, collected for the most part out of all Tullies works,' 8vo, London, 1612 (the second impression, enlarged, 8vo, London, 1613; another edition, 8vo, London, 1643). 5. 'Novi Cœli et nova Terra, seu Concio vere Theologica, . . . in qua creaturarum vanitas et misera servitus, earundem restitutio, . . . et . . . corporis humani resurrectio, in eadem substantia . . . describuntur et demonstrantur,' 8vo, Oppenheim, 1614. 6. 'Bibliotheca scholastica instructissima. Or, Treasurie of Ancient Adagies and Sententious Proverbes, selected out of the English, Greeke, Latine, French, Italian, and Spanish,' 8vo, London, 1633, a posthumous publication, the preface of which is dated from 'Harwich, Julii 30, 1615' (another edition, 8vo, London, 1654). Fuller also states that Draxe 'translated all the works of Master Perkins (his countryman and collegiat) into Latine, which were printed at Geneva,' 2 vols. fol., 1611–18.

[Authorities as above; Fuller's Hist. of Univ. of Cambridge (Nichols), p. 137; Newcourt's Repertorium, ii. 220; Brit. Mus. Cat.] G. G.

DRAYCOT, ANTHONY (*d.* 1571), divine, belonged to an old family of that name and place in Staffordshire. He was principal of White Hall (afterwards included in Jesus College), Oxford, and of Pirye Hall adjoining. On 23 June 1522 he was admitted bachelor of canon law, taking his doctor's degree on 21 July following (*Reg. of Univ. of Oxford*, Oxf. Hist. Soc., i. 72). He held the family rectory of Draycot. On 11 Dec. 1527 he was instituted to the vicarage of Hitchin, Hertfordshire (Clutterbuck, *Hertfordshire*, iii. 36), which he exchanged on 5 March 1531 for the rectory of Cottingham, Northamptonshire (Bridges, *Northamptonshire*, ii. 299). He became prebendary of Bedford Major in the church of Lincoln, 11 Feb. 1538–9 (Le Neve, *Fasti*, ed. Hardy, ii. 107), was archdeacon of Stow, 15 Jan. 1542–3 (*ib.* ii. 80), and archdeacon of Huntingdon, 27 July 1543 (*ib.* ii. 52), both in the same church of Lincoln. On 2 Dec. 1547 he was appointed by convocation head of a committee to draw up a form of a statute for paying tithes in cities (Strype, *Memorials of Cranmer*, 8vo ed., i. 221). He was chancellor for a time to Longland, bishop of Lincoln, and to Baine, bishop of Coventry and Lichfield, in which offices he acted with the greatest cruelty against the protestants (Foxe, *Acts and Monuments*, ed. Townsend, v. 453, vii. 400–1, viii. 247–50, 255, 630, 638, 745, 764). In 1553 he was one of the committee for the restitution of Bishop Bonner (Strype, *Memorials*, 8vo ed., vol. iii. pt. i. p. 36). On 8 Sept. 1556 he was admitted prebendary of Longdon in the church of Lichfield (Le Neve, *Fasti*, ed. Hardy, i. 614). At Elizabeth's accession he refused to take the oath of supremacy, and was accordingly stripped of all his preferments, except the rectory of Draycot, which he contrived to keep. In 1560 he was a prisoner in the Fleet (*Cal. State Papers*, Dom. Addenda 1547–65, p. 524). From 'An Ancient Editor's Notebook,' printed in Morris's 'Troubles of our Catholic Forefathers' (3rd series, p. 35), where, however, there is some confusion of dates, we learn that 'Dr. Draycott, long prisoner, at length getting a little liberty, went to Draycot, and there died,' 20 Jan. 1570–1 (monumental inscription preserved in Dodd, *Church Hist.*, 1737, i. 516).

[Erdeswicke's Survey of Staffordshire (Harwood), p. 252; Wood's Fasti Oxon. (Bliss), i. 59, 61, 106; Gillow's English Catholics, ii. 105; General Index to Strype's Works (8vo), i. 239; Lansd. MS. 980, f. 282.] G. G.

DRAYTON, MICHAEL (1563–1631), poet, was born at Hartshill, near Atherstone, Warwickshire, in 1563. He states in his epistle to Henry Reynolds that he had been a page, and it is not improbable that he

was attached to the household of Sir Henry Goodere of Powlesworth; for in a dedicatory address prefixed to one of his 'Heroical Epistles' (Mary, the French queen, to Charles Brandon) he acknowledges that he was indebted to Sir Henry Goodere for the 'most part' of his education. Aubrey says that he was the son of a butcher; but Aubrey also describes Shakespeare's father as a butcher. We have it on Drayton's own authority ('The Owle,' 1604) that he was 'nobly bred' and 'well ally'd.' There is no evidence to show whether he was a member of either university. His earliest work, 'The Harmonie of the Church,' a metrical rendering of portions of the scriptures, was published in 1591. Prefixed is a dedicatory epistle, dated from London, 10 Feb. 1590–1, 'To the godly and vertuous Lady, the Lady Jane Deuoreux of Merivale,' in which he speaks of the 'bountiful hospitality' that he had received from his patroness. This book, which had been entered in the 'Stationers' Register,' 1 Feb. 1590–1, under the title of 'The Triumphes of the Churche,' for some unknown reason gave offence and was condemned to be destroyed; but Archbishop Whitgift ordered that forty copies should be preserved at Lambeth Palace. Only one copy, belonging to the British Museum, is now known to exist. 'A Heavenly Harmonie of Spirituall Songs and Holy Hymnes,' 1610 (unique), is the suppressed book with a different title-page. In 1593 appeared 'Idea. The Shepheards Garland. Fashioned in nine Eglogs. Rowlands Sacrifice to the Nine Muses.' These eclogues, which were written on the model of the 'Shepherd's Calendar,' afterwards underwent considerable revision. There was room for improvement, the diction being frequently harsh and the versification inharmonious, though much of the lyrical part is excellent. In the fourth eclogue there is introduced an elegy, which was afterwards completely rewritten, on Sir Philip Sidney; and it is probably to this elegy (not, as some critics have supposed, to a lost poem) that N[athaniel?] B[axter?], in speaking of Sidney's death, makes reference in 'Ourania,' 1606:

> O noble Drayton! well didst thou rehearse
> Our damages in dryrie sable verse.

In 1593 Drayton published the first of his historical poems, 'The Legend of Piers Gaveston,' 4to, which was followed in 1594 by 'Matilda, the faire and chaste Daughter of the Lord Robert Fitzwater.' Both poems, after revision, were reprinted in 1596, with the addition of 'The Tragicall Legend of Robert, Duke of Normandie,' the volume being dedicated to Lucy, countess of Bedford. After the dedicatory epistle comes a sonnet to Lady Anne Harington, wife of Sir John Harington. There is also an address to the reader, in which Drayton states that 'Matilda' had been 'kept from printing' because the stationer 'meant to join them together in one little volume.' The statement is curious, for the 1594 edition of 'Matilda' is dedicated to Lucy, daughter of Sir John Harington, afterwards Countess of Bedford, and must have been published with Drayton's knowledge. A poem in rhymed heroics on the subject of 'Endymion and Phœbe,' n.d., 4to, entered in the 'Stationers' Register' 12 April 1594, was doubtless published in that year. Lodge quotes from it in 'A Fig for Momus,' 1595. There are some interesting allusions to Spenser, Daniel, and Lodge. It was not reprinted, but portions were incorporated in 'The Man in the Moone,' and the dedicatory sonnet to the Countess of Bedford was included in the 1605 collection of Drayton's poems.

Before leaving Warwickshire Drayton paid his addresses to a lady who was a native of Coventry and who lived near the river Anker. In her honour he published, in 1594, a series of fifty-one sonnets under the title of 'Ideas Mirrovr: Amours in Quatorzains,' 4to. Drayton attached no great value to the collection, for twenty-two of the sonnets printed in 'Ideas Mirrovr' were never reprinted. The lady (celebrated under the name 'Idea') to whom the sonnets were addressed did not become the poet's wife, but he continued for many years to sing her praises with exemplary constancy. In the 1605 collection of his poems he has a 'Hymn to his Lady's Birth-place,' which is written in a strain of effusive gallantry. The magnificent sonnet, 'Since there's no help, come let us kiss and part,' first appeared in the 1619 folio. An epistle, 'Of his Lady's not coming to town,' first published in the 1627 collection, shows that his devotion, after thirty years' service, was unchanged. All his biographers agree that he lived and died a bachelor; but it is to be noticed that Edmond Gayton (not a very sure guide), in 'Festivous Notes on Don Quixote,' 1654, p. 150, states that he was married.

The first poem planned on a large scale is 'Mortimeriados,' published in 1596, and republished with many alterations in 1603, under the title of 'The Barrons Wars.' To the revised edition Drayton prefixed an address to the reader, in which he states that, 'as at first the dignity of the thing was the motive of the dooing, so the cause of this my second greater labour was the insufficient handling of the first.' Originally the poem had been written in seven-line stanzas, but in the second edition the 'ottava rima' was

substituted, 'of all other the most complete and best proportioned.' Drayton was constantly engaged in revising his works, and 'The Barons' Wars' saw many changes before it reached its final shape. 'Mortimeriados' was dedicated, in nine seven-line stanzas, to the Countess of Bedford; but when, in 1603, Drayton reissued the poem, he withdrew the dedication and cancelled various references to his patroness. In the eighth eclogue of 'Poemes Lyrick and Pastorall,' n.d. (1605?), he inveighs against a certain Selena, who had temporarily befriended 'faithfull Rowland,' but had afterwards transferred her patronage to 'deceitfull Cerberon.' Rowland is the pastoral name which Drayton had adopted for himself; Cerberon's personality is matter for conjecture; but it is more than probable that Selena was intended for the Countess of Bedford. The invective was cancelled in later editions.

'England's Heroicall Epistles,' 1597, his next work of importance, is the most readable of Drayton's longer works. The book was modelled on Ovid's 'Heroides,' and Drayton has shown himself to be no unworthy pupil of the skilful Roman artist. A second edition appeared in 1598; a third, with the addition of the sonnets, in 1599; a fourth in 1602, again with the sonnets; and a fifth, with 'The Barons' Wars,' in 1603. Historical notes are appended to each epistle; and to each pair of epistles (with a few exceptions) Drayton prefixed a dedication to some distinguished patron. In the dedication to the Earl of Bedford he mentions the obligations under which he stood to the family of the Haringtons, and states that he had been commended to the patronage of Sir John Harington's daughter, Lucy, countess of Bedford, by 'that learned and accomplished gentleman Sir Henry Goodere (not long since deceased), whose I was whilst hee was, whose patience pleased to beare with the imperfections of my heedles and unstained youth.'

From Henslowe's 'Diary' it appears that Drayton was writing for the stage between 1597 and 1602. He wrote few plays single-handed, but worked with Henry Chettle [q.v.], Thomas Dekker [q. v.], and others. In December 1597 he was engaged with Munday on a lost play called 'Mother Redcap.' On 20 Jan. 1598–9 he received three pounds 'in earneste of his playe called Wm. Longberd' (*Diary*, ed. Collier, p. 142), and on the following day he acknowledged the receipt of 'forty shillinges of Mr. Phillip Hinslowe, in part of vi^{li}, for the playe of Willm. Longsword' (*ib.* p. 95). Probably both entries refer to the same lost play. In 1599 he wrote the 'First Part of Sir John Oldcastle,' with Wilson, Hathway, and Munday; and in January 1599–1600 he was engaged with the same authors on 'Owen Tudor.' There was a 'Second Part of Sir John Oldcastle;' but it is not clear whether it was written by the four playwrights or whether Drayton was solely responsible. 'The First Part of the true and honorable History of the Life of Sir John Oldcastle' was published in 1600 in a corrupt form. Some copies fraudulently bear Shakespeare's name on the title-page. In May 1602 Drayton wrote, with Dekker, Webster, Middleton, and Munday, a play which Henslowe calls 'too harpes' ('Two Harpies'). The anonymous 'Merry Divel of Edmonton,' 1608, has been attributed to Drayton on the authority of Coxeter, but no evidence has been adduced in support of Drayton's claim.

There is a tradition that Drayton was employed by Queen Elizabeth on a diplomatic mission in Scotland. In an obscure passage of the satirical poem 'The Owle,' 1604, he states that he went in search of preferment 'unto the happie North,' and 'there arryv'd, disgrace was all my gayne.' On the accession of James he published 'To the majestie of King James. A gratulatorie Poem,' 1603, 4to, and in the following year gave a further proof of his loyalty in 'A Pæan Triumphall: composed for the societie of the Goldsmiths of London congratulating his Highnes Magnificent Entring the Citie,' 1604. But his hopes of gaining advancement from James were rudely disappointed: his compliments met with indifference and contempt. Many years afterwards (1627) in an epistle to his friend George Sandys he refers to the ill-treatment that he had experienced. Chettle, in 'England's Mourning Garment,' n.d. (1603), hints that he had been too hasty in paying his addresses to the new sovereign:

> Think 'twas a fault to have thy Verses seene
> Praising the King ere they had mournd the Queen.

In 1604 appeared 'The Owle,' an allegorical poem, in imitation of Spenser's 'Mother Hubbard's Tale,' on the neglect shown to learning. If Drayton had not expressly stated that it was written earlier than the 'Gratulatorie Poem,' it would be reasonable to assume that it was inspired by indignation at the treatment that he had received from the king. 'The Owle' was dedicated to the young Sir Walter Aston [q. v.], to whom he also dedicated the 1603 edition of 'The Barrons Wars' and 'Moyses in a Map of his Miracles,' 1604. From a passage in the last-named poem it has been hastily inferred that Drayton had witnessed at Dover the destruction of the Spanish armada. At his investiture as knight

of the Bath in 1603 Sir Walter Aston made Drayton one of his esquires (Douglas, *Peerage*, ed. Wood, i. 127), a title which Drayton afterwards used somewhat ostentatiously. In 'Poems: by Michaell Draiton Esquire,' 1605, the word 'Esquire' is made to occupy a line by itself. About 1605 appeared the undated 'Poemes Lyrick and Pastorall: Odes, Eglogs, the Man in the Moone,' 8vo, with a dedication to Sir Walter Aston. The volume contains some of Drayton's choicest work. Here first appeared the famous 'Ballad of Agincourt,' which is unquestionably the most spirited of English martial lyrics; the fine ode 'To the Virginian Voyage,' the charming canzonet 'To his coy Love,' the address 'To Cupid,' and other delightful poems. Two of the odes ('Sing we the Rose' and the address to John Savage) were never reprinted; the rest of the volume, after revision, was included in the 1619 folio. The collection of 'Poems,' 1605, 8vo, with commendatory verses by Thomas Greene, Sir John Beaumont, Sir William Alexander, &c., embraces 'The Barons' Wars,' 'England's Heroical Epistles,' 'Idea,' and the 'Legends.' Other editions appeared in 1608, n. d., 1610, and 1613. The edition of 1610 has at the end an additional leaf containing a commendatory sonnet by Selden. In 1607 Drayton published another of his legends, 'The Legend of Great Cromwell,' which was republished with alterations in 1609, and was included in the 1610 'Mirour for Magistrates.'

The first eighteen songs of Drayton's longest and most famous poem, 'Poly-Olbion, or a Chorographicall Description of all the Tracts, Rivers, Mountaines, Forests, and other Parts . . . of Great Britaine,' fol., appeared in 1613, with an engraved as well as a printed title-page, a portrait by Hole of Prince Henry, to whom the work was dedicated, and eighteen maps. To each song are appended copious annotations, full of antiquarian learning, by John Selden. A second part, containing songs xix–xxx, was written later, and the complete poem (with commendatory verses before the second part by William Browne, George Wither, and John Reynolds) was published in 1622. Selden's annotations are confined to the first part. It is not surprising that Drayton experienced some difficulty in finding a publisher for so voluminous a work. In a letter to William Drummond of Hawthornden, dated 14 April 1619, he writes: 'I thank you, my dear, sweet Drummond, for your good opinion of "Poly-olbion." I have done twelve books more; . . . but it lieth by me, for the booksellers and I are in terms. They are a company of base knaves, whom I both scorn and kick at.' The nature of the subject made it impossible for the poem to be free from monotony. The 'Poly-Olbion' is a truly great work, stored with learning of wide variety, and abounding in passages of rare beauty. It was the labour of many years, for so early as 1598 Francis Meres reported that 'Michael Drayton is now in penning in English verse a poem called "Pola-olbion."' Prince Henry, to whom it was dedicated, held Drayton in esteem; for it appears from Sir David Murray's account of the privy purse expenses of the prince that Drayton was an annuitant to the expense of 10*l.* a year.

In 1619 Drayton collected into a small folio all the poems (with the exception of the 'Poly-Olbion') that he wished to preserve, and added some new lyrics. The collection consists of seven parts, each with a distinct title-page dated 1619, but the pagination is continuous. In some copies the general title-page is undated; in others it bears date 1620. At the back of the general title-page is a portrait of Drayton, engraved by Hole, and round the portrait is inscribed 'Effigies Michaelis Drayton, Armigeri, Poetæ Clariss. Ætat. suæ L. A Chr. CIↃ. DC. XIII.' A fresh volume of miscellaneous poems, 'The Battaile of Agincourt,' &c., appeared in 1627, sm. fol. Here was published for the first time the dainty and inimitable fairy poem, 'Nimphidia.' 'The Shepheards Sirena' and 'The Quest of Cynthia' are agreeably written, though the latter poem is far too long. 'The Battaile of Agincourt' (not to be confused with 'The Ballad of Agincourt') and 'The Miseries of Queen Margarite' contain some spirited passages, but tax the reader's patience severely. Among the 'elegies' is the interesting 'Epistle to Henry Reynolds,' in which Drayton delivers his views on the merits of various contemporary English poets. It may be doubted whether Drayton had any great liking for the drama; his praise of Shakespeare is tame in comparison with his enthusiasm for Spenser. One epistle is addressed to William Browne of Tavistock, and another to George Sandys, the translator of Ovid's 'Metamorphoses;' both are written in a tone of sadness. 'An Elegie vpon the death of the Lady Penelope Clifton' and 'Vpon the three Sonnes of the Lord Sheffield, drowned in Humber' had previously appeared in Henry Fitzgeoffrey's 'Certayn Elegies,' 1617. At the beginning of the volume are commendatory verses by I. Vaughan, John Reynolds, and the fine 'Vision of Ben Jonson on the Muses of his friend, M. Drayton,' which opens with the question whether he was a friend to Drayton. When he visited William Drummond of Hawthornden in 1619, Jonson stated that 'Drayton feared him; and he [Jonson] esteemed not of him [Drayton];'

spoke disparagingly of the 'Poly-Olbion,' and had not a word to say in Drayton's praise.

Drayton's last work was 'The Muses Elizium lately discovered by a new way over Parnassus . . . Noahs floud, Moses his birth and miracles. David and Golia,' 1630, 4to. The pastorals were dedicated to the Earl of Dorset, and at p. 87 there is a fresh dedication to the Countess of Dorset, preceding the sacred poems. Of 'Noah's floud' and the two following poems there is little to be said; but 'The Muses Elizium,' a set of ten 'Nimphalls,' or pastoral dialogues, is full of the quaint whimsical fancy that inspired 'Nimphidia.' The description of the preparations for the Fay's bridal in the eighth 'Nimphall' is quite a *tour de force*.

Drayton died in 1631 and was buried in Westminster Cathedral, where a monument was erected to him by the Countess of Dorset. The inscription ('Do, pious marble, let thy readers know,' &c.) is traditionally ascribed to Ben Jonson. It is quite in Jonson's manner, but it has also been claimed for Randolph, Quarles, and others. In Ashmole MS. 38, art. 92, are seven three-line stanzas which purport to have been 'made by Michaell Drayton, esquier, poet laureatt, the night before hee dyed.' There is a portrait of Drayton at Dulwich College, presented by Cartwright the actor. In person he was small, and his complexion was swarthy. He speaks of his 'swart and melancholy face' in his 'Legend of Robert, Duke of Normandy.' His moral character was unassailable, and he was regarded by his contemporaries as a model of virtue. 'As Aulus Persius Flaccus,' says Meres in 1598, 'is reputed among all writers to be of an honest life and upright conversation, so Michael Drayton (*quem toties honoris et amoris causa nomino*) among schollers, souldiers, poets, and all sorts of people is helde for a man of vertuous disposition, honest conversation, and well-governed carriage.' Similar testimony is borne by the anonymous author of 'The Returne from Pernassus.' His poetry won him applause from many quarters. He is mentioned under the name of 'Good Rowland' in Barnfield's 'Affectionate Shepheard,' 1594, and he is praised in company with Spenser, Daniel, and Shakespeare in Barnfield's 'A Remembrance of some English Poets,' 1598. Lodge dedicated to him in 1595 one of the epistles in 'A Fig for Momus.' In 1596 Fitzgeoffrey, in his poem on Sir Francis Drake, speaks of 'golden-mouthed Drayton musicall.' A very clear proof of his popularity is shown by the fact that he is quoted no less than a hundred and fifty times in 'England's Parnassus,' 1600. Drummond of Hawthornden was one of his fervent admirers. Some letters of Drayton to Drummond are published in the 1711 edition of Drummond's works. Another Scotch poet, Sir William Alexander, was his friend. Jonson told Drummond that 'Sir W. Alexander was not half kinde unto him, and neglected him, because a friend to Drayton.' In his epistle to Henry Reynolds he mentions 'the two Beaumonts' (Francis Beaumont and Sir John Beaumont) and William Browne as his 'deare companions and bosome friends.' Samuel Austin in 'Urania,' 1629, claims acquaintance with Drayton. There is no direct evidence to show that Shakespeare and Drayton were personal friends, but there is strong traditional evidence. The Rev. John Ward, sometime vicar of Stratford-on-Avon, states in his manuscript note-book that 'Shakespear, Drayton, and Ben Jhonson had a merry meeting, and, itt seems, drank too hard, for Shakespear died of a feavour there contracted.' The entry was written in 1662 or 1663. In the 1594 and 1596 editions of 'Matilda' there is a stanza relating to Shakespeare's 'Rape of Lucrece.' It was omitted in later editions, but no inference can be drawn from the omission, for Drayton was continually engaged in altering his poems. A stanza relating to Spenser was also omitted in later editions. Some critics have chosen to suppose that Drayton was the rival to whom allusion is made in Shakespeare's sonnets. It is not uninteresting to notice that Drayton was once cured of a 'tertian' by Shakespeare's son-in-law, Dr. John Hall (*Select Observations on English Bodies*, 1657, p. 26).

Drayton has commendatory verses before Morley's 'First Book of Ballets,' 1595; Christopher Middleton's 'Legend of Duke Humphrey,' 1600; De Serres's 'Perfect Use of Silk-wormes,' 1607; Davies's 'Holy Rood,' 1609; Murray's 'Sophonisba,' 1611; Tuke's 'Discourse against Painting and Tincturing of Women,' 1616; Chapman's 'Hesiod,' 1618; Munday's 'Primaleon of Greece,' 1619; Vicars's 'Manuductio,' n. d. [1620?]; Holland's 'Naumachia,' 1622; Sir John Beaumont's 'Bosworth Field,' 1629. Some of these poetical compliments are subscribed only with the initials 'M. D.' Poems of Drayton are included in 'England's Helicon,' 1600; some had been printed before, but others were published for the first time. There are verses of Drayton, posthumously published, in 'Annalia Dubrensia,' 1636. An imperfect collection of Drayton's poems appeared in 1748, fol., and again in 1753, 4 vols. 8vo; but his poetry was little to the taste of eighteenth-century critics. From a well-known passage of Goldsmith's 'Citizen of the World' it would seem that his very name had passed

into oblivion. Since the days of Charles Lamb and Coleridge his fame has revived, but no complete edition of his works has yet been issued. In 1856 Collier edited for the Roxburghe Club a valuable collection of the rarer works: 'The Harmonie of the Church,' 'Idea. The Shepheards Garland,' 'Ideas Mirrour,' 'Endimion and Phœbe,' 'Mortimeriados,' and 'Poemes Lyrick and Pastorall.' The Rev. Richard Hooper in 1876 issued an edition of the 'Poly-Olbion' in three volumes; and the same editor is preparing a complete critical edition of Drayton's entire works, with a full list of *variæ lectiones*, an undertaking which will involve vast labour. Facsimile reprints of the early editions are being issued by the Spenser Society. A volume of selections from Drayton's poems was edited by the present writer in 1883.

[Memoir by Collier, prefixed to the Roxburghe Club collection of Drayton's Poems, 1856; Collier's Bibliographical Catalogue; Corser's Collectanea; Hazlitt's Bibliographical Collections; Bibliotheca Heberiana, pt. iv.; Addit. MS. 24491 (Hunter's Chorus Vatum); Henslowe's Diary.]

A. H. B.

DRAYTON, NICHOLAS DE (*fl.* 1376), ecclesiastic and judge, was appointed warden of King's College, Cambridge, on 1 Dec. 1363, with a salary of fourpence a day, and an allowance of eight marcs per annum for robes. In 1369 he was suspected of heresy, and the Bishop of London was authorised to commit him to prison (20 March). In 1376 he was appointed a baron of the exchequer. The date of his death is uncertain. He is commonly described as 'magister.'

[Rymer's Fœdera, ed. Clarke, iii. pt. ii. 716, 889, 1064; Foss's Lives of the Judges.]

J. M. R.

DREBBEL, CORNELIS (1572–1634), philosopher and scientific inventor, born in 1572 at Alkmaar in Holland, was the son of Jacob Drebbel, of a family of good position. He shared a house at one time with Hubert Goltzius, whose sister he married. In early life he executed some etchings, including a set of the 'Seven Liberal Arts' after Hendrik Goltzius, the 'Judgment of Solomon' after Karel van Mander, &c., and a bird's-eye view of Alkmaar, the original plate of which was preserved in the town hall there, permission being given in 1747 to Gysbert Boomkamp to publish it in his 'Alkmaer en derzelfs Geschiedenissen.' Drebbel, however, devoted most of his time to philosophy, i.e. science and mathematics, and soon gained great repute. About 1604 he came to England, perhaps accompanying his friend Constantyn Huygens, or at the instance of Sir William Boreel. He was favourably received by James I, who took a great interest in his experiments, and gave him an annuity and, apparently, lodgings in Eltham Palace. Drebbel here perfected an ingenious machine for producing perpetual motion, which he presented to the king, and which became one of the wonderful sights of the day. It is alluded to by Ben Jonson in one of his Epigrams, and in his comedy of 'The Silent Woman' (act v. scene 3), and also by Peacham in his 'Sights and Exhibitions in England' (prefixed to Coryat's 'Crudities,' 1611). Drebbel's machine is described and figured by Thomas Tymme in 'A Dialogue Philosophicall, wherein Nature's secret closet is opened, &c., together with the wittie invention of an artificial perpetuall motion, presented to the King's most excellent Maiestie,' 1612. On 1 May 1610 the Duke of Würtemberg, then on a tour in England, went to Eltham to see the machine, and his secretary describes Drebbel as 'a very fair and handsome man, and of very gentle manners, altogether different from such like characters.' Drebbel's fame reached the ears of the emperor of Germany, Rudolph II, himself an ardent student of science and philosophy, who entreated James I to allow Drebbel to come to his court at Prague to exhibit his inventions. After the emperor's death, in 1612, Drebbel seems to have again returned to England; but he revisited Prague, having been appointed tutor to the son of the emperor Ferdinand II. He had just settled down in great prosperity when Prague was captured by the elector palatine, Frederick V, in 1620, and Drebbel not only lost all his possessions, but was thrown into prison, from which he was only released at the personal intercession of the king of England. He then returned to England, and in 1625 attended James's funeral. In 1626 he was employed by the office of ordnance to construct water engines. He was also sent out by the Duke of Buckingham in the expedition to La Rochelle, being in charge of several fireships, at a salary of 150*l.* per month. He was one of a company formed to drain the fens and levels of eastern England. He died in London in 1634. Drebbel, who has been styled by some critics as a mere alchemist and charlatan, was highly thought of by such scientific authorities as Peiresc, Boyle, and others. Besides the machine for perpetual motion, he has been credited with the invention of the microscope, telescope, and thermometer, but he was more probably the first to introduce these important discoveries into England. He also invented a submarine boat, which was navigable, without the use of artificial light, from Westminster to Greenwich, and machines for

producing rain, lightning, thunder, or extreme cold at any time. The last-named experiment he is reported to have performed on a summer's day in Westminster Hall before the king, with the result of driving all his audience hastily from the building. He is further credited with the invention of an extraordinary pump, an 'incubator' for hatching fowls, an instrument for showing pictures or portraits of people not present at the time —possibly a magic lantern—and other ingenious arrangements for light or reflection of light. He is also stated to have discovered the art of dyeing scarlet, which he communicated to his son-in-law, Dr. Kufler, from whom it was called 'Color Kuflerianus.' Pepys (*Diary*, 14 March 1662) mentions that Kufler and Drebbel's son Jacob tried to induce the admiralty to adopt an invention by Drebbel for sinking an enemy's ship. This they alleged had been tried with success in Cromwell's time. It seems to have been an explosive acting directly in a downward direction. Drebbel wrote, in Dutch, a treatise on the 'Nature of the Elements' (Leyden, 1608, German translation; Haerlem, 1621, Dutch; Frankfort, 1628, Latin translation). This work and a tract on the 'Fifth Essence,' together with a letter to James I on 'Perpetual Motion,' were issued in Latin at Hamburg, 1621, and Lyons, 1628. His portrait was engraved on wood by C. von Sichem, and on copper by P. Velyn, and is to be found in some editions of his works.

[W. B. Rye's England as seen by Foreigners temp. Eliz. and James; Biographie Universelle; the Imperial Dictionary of Universal Biography; Karel van Mander's Vies des Peintres (ed. Hymans), ii. 270; Immerzeel (and Kramm), Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.] L. C.

DREGHORN, Lord. [See Maclaurin, John, 1734–1796.]

DRELINCOURT, PETER (1644–1722), dean of Armagh, born in Paris 22 July 1644, was the sixth son of Charles Drelincourt (1595–1629), minister of the reformed church in Paris, and author of 'Les Consolations de l'Ame contre les Frayeurs de la Mort' (Geneva, 1669), translated by Marius D'Assigny [q.v.] as the 'Christian's Defence against the Fear of Death,' 1675. To the fourth edition of the translation (1706) Defoe added his 'Apparition of Mrs. Veal.' Peter graduated M.A. in Trinity College, Dublin, 1681, and LL.D. 1691. Having been appointed chaplain to the Duke of Ormonde, lord-lieutenant of Ireland, he became in 1681 precentor of Christ Church Cathedral, Dublin; in 1683 archdeacon of Leighlin; and 28 Feb. 1690–1 dean of Armagh, retaining his archdeaconry, and holding at the same time the rectory of Armagh. He died there 7 March 1721–2, and was buried in the cathedral, where a fine monument by Rysbrach was erected by his widow to his memory. On a mural tablet, in Latin, is a minute account of his origin and promotions, and on the front of the sarcophagus an inscription in English verse. It alludes to the erection in Armagh of the 'Drelincourt Charity School' by the dean's widow, who endowed it with 90*l.* per annum. To their daughter, Viscountess Primrose, the citizens of Armagh are chiefly indebted for a plentiful supply of water. Drelincourt's only publication is 'A Speech made to . . . the Duke of Ormonde, Lord-Lieutenant of Ireland, and to the . . . Privy Council. To return the humble thanks of the French Protestants lately arriv'd in this kingdom; and graciously reliev'd by them,' 4to, Dublin, 1682.

[Todd's Catalogue of Dublin Graduates; Cotton's Fasti Ecclesiæ Hibernicæ, ii. 53, 398, iii. 33, v. 91; Stuart's Historical Memoirs of Armagh, pp. 518, 539.] B. H. B.

DRENNAN, WILLIAM (1754–1820), Irish poet, son of the Rev. Thomas Drennan, presbyterian minister at Belfast, was born in that city on 23 May 1754. He was educated at the university of Glasgow, where he took the degree of M.A. in 1771, and he then proceeded to Edinburgh to study medicine. At Edinburgh he was noted as one of the most distinguished students of his period, not only in medicine, but in philosophy; he became a favourite pupil and intimate friend of Dugald Stewart, and after seven years of study took his M.D. degree in 1778. After practising his profession for two or three years in his native city, he moved to Newry, where he settled down, and where he first began to take an interest in politics and literature. In the great political movement in Ireland of 1784, Drennan, like all the other Ulstermen who had felt the influence of Dugald Stewart, took a keen interest. His letters to the press, signed 'Orellana, the Irish Helot,' attracted universal attention. In 1789 he moved to Dublin, where he soon got into good practice, and became a conspicuous figure in the social life of the Irish capital. Drennan was a member of the jovial club of the 'Monks of the Screw,' a friend of Lysaght and Curran, and well known for his poetical powers. In politics he continued to take a still deeper interest; he was a member of the political club founded in 1790 by T. A. Emmett and Peter Burrowes, and in June 1791 he wrote the original prospectus of the famous society of the

United Irishmen. Of this society he was one of the leaders; he was several times its chairman in 1792 and 1793, and as an eloquent writer was chosen to draw up most of its early addresses and proclamations (for a list of these, see Madden, *Lives of the United Irishmen*, 2nd series, p. 267). He was tried for sedition and acquitted on 26 June 1794, after an eloquent defence by Curran, but after that date he seems to have withdrawn from the more active projects of his friends and from complicity in their plots, and he was not again molested by the authorities. But his beautiful lyrics, published first in the 'Press' and in the 'Harp of Erin,' show how deeply he sympathised with his old associates, and they were soon famous throughout the length and breadth of Ireland. In 1791 he published his poem, 'To the Memory of William Orr,' sometimes called the 'Wake of William Orr,' which was followed in 1795 by 'When Erin first rose,' and in 1798 by 'The Wail of the Women after the Battle' and 'Glendalough.' These are the most famous of Drennan's lyrics, and on them his fame chiefly rests. He is also claimed as the first Irish poet who ever called Ireland by the name of the Emerald Isle. The troubles of 1798 brought his political career to a close, and on 3 Feb. 1800 he married an English lady of some wealth, and in 1807 left Dublin altogether. He settled in Belfast, but gave up practice and devoted himself solely to literary pursuits. He founded the Belfast Academical Institution, and started the 'Belfast Magazine,' to which he largely contributed. In 1815 he published his famous lyrics in a volume as 'Fugitive Pieces,' and in 1817 a translation of the 'Electra' of Sophocles. After a quiet middle age, he died at Belfast on 5 Feb. 1820, and was buried in that city, being carried to the grave by six protestants and six catholics. Drennan was possessed of real poetical genius, but his fame was overshadowed by that of Moore, to whom many of Drennan's best poems have been frequently attributed.

[Madden's Lives of the United Irishmen, 2nd ser. 2nd ed. pp. 262–70; Madden's History of Irish Periodical Literature; Webb's Compendium of Irish Biography; Glendalloch and other poems, with a life of the author by his sons, J. S. and W. Drennan.] H. M. S.

DREW, EDWARD (1542?–1598), recorder of London, eldest son of Thomas Drew (*b.* 1519), by his wife Eleanora, daughter of William Huckmore of the county of Devon, appears to have been born at the family seat of Sharpham, in the parish of Ashprington, near Totnes, and spent some time at the university. An entry in the register of Exeter College, Oxford, records the payment in 1557 by a Mr. Martyn of 2*s.* for the expenses of Drew, a scholar of the college (*Register*, ed. Boase, p. 201). He does not appear to have taken a degree, but proceeding to London devoted himself to the study of the law, and was admitted a student of the Inner Temple in November 1560, being then probably of the usual age of eighteen. He obtained a lucrative practice both in London and in his native county, and rapidly attained high legal distinctions. He became a master of the bench of the Inner Temple in 1581, and Lent reader in 1584; his shield of arms with this date still remains in Inner Temple Hall.

In Michaelmas term 1589 Drew, with seven other counsel, was appointed serjeant-at-law. Two of his associates in the honour of the coif (John Glanvil and Thomas Harris) were like him natives of Devon, and Fuller has preserved a popular saying about the three serjeants, current in their day, that 'One gained, spent, gave as much as the other two' (*Worthies*, 1811, i. 283). Drew seems to answer best to the first description, his success in pleading enabling him to purchase large estates in Combe Raleigh, Broadhembury, Broad Clist, and elsewhere. In 1586 he was co-trustee, with other eminent lawyers, of certain manors belonging to George Cary of Devonshire. He was elected member of parliament for Lyme Regis in October 1584, and for Exeter in 1586 and again in November 1588; in 1592 he was appointed recorder of Exeter. On 17 June in the same year he succeeded Chief-justice Coke as recorder of London, and became M.P. for the city. A speech of the usual fulsome kind is preserved in Nichols's 'Progresses of Queen Elizabeth' (iii. 228), made by Drew to the queen in 1593 when presenting the newly elected lord mayor, Sir Cuthbert Buckle, for her majesty's approval. On 27 March 1594 Drew resigned the recordership, having been appointed justice of assize and gaol delivery for Essex and Kent, and was presented by the city for his faithful service with 'a basin and ewer of silver-gilt containing one hundred ounces.'

Drew became queen's serjeant in 1596, and was much employed about this time by the privy council in the examination of political prisoners and in various legal references (*State Papers*, Dom. Ser. 1591–4, 1595–7). Risdon, his countryman and contemporary, writing some fifteen years after his death, says that his 'knowledge and counsel won him a general love' (*Surv. of Devon*, 1811, p. 43). His death appears to have been sudden, and is ascribed by John Chamberlain, in a letter dated 4 May 1598, to gaol fever caught while

riding the northern circuit with Mr. Justice Beaumont, who also died on 22 April (Chamberlain's *Letters*, Camd. Soc. 8). His will was signed, probably *in extremis*, on 25 April 1598, and proved in the P. C. C. on 16 May following (Lewyn, p. 44). Drew sold the family seat of Sharpham for 2,250*l.*, and erected the mansion of Killerton on the site of some monastic buildings in the parish of Broad Clist. Here he lived, and was buried in the parish church, where a sumptuous monument remains in the south aisle, erected to his and his wife's memory in 1622, with a Latin inscription in prose and verse. By his wife, Bridget Fitzwilliam of Lincolnshire, he had four sons and three daughters, all of whom survived him. Thomas, his eldest son and heir, was knighted by Charles I, and removed the family mansion from Killerton to Grange in the parish of Broadhembury, which has ever since remained the seat of the family.

[Prince's Worthies of Devon, 1810, pp. 334–7; Tuckett's Devonshire Pedigrees, p. 62; Masters of the Bench of the Inner Temple, 1883, p. 15; Return of Names of Members of Parl. 1878; Lysons's Magna Britannia, Devonshire; Dugdale's Orig. Jurid. p. 188, &c.; Burke's Hist. of the Commoners, iv. 672.] C. W–h.

DREW, GEORGE SMITH (1819–1880), Hulsean lecturer, son of George Drew, tea dealer, of 11 Tottenham Court Road, London, was born at Louth, Lincolnshire, in 1819. Admitted a sizar of St. John's College, Cambridge, on 22 Jan. 1839, he took his B.A. degree as 27th wrangler in 1843, and was ordained the same year (*College Register*). After serving a curacy at St. Pancras, London, for about two years, he was presented to the incumbency of the Old Church, St. Pancras, in 1845 (*Gent. Mag.* new ser. xxiv. 298), and to that of St. John the Evangelist, in the same parish, in 1850 (*ib.* xxxiv. 85). He was one of the earliest promoters of evening classes for young men, and published three lectures in support of the movement in 1851 and 1852. He had taken his M.A degree in 1847, and became vicar of Pulloxhill, Bedfordshire, in 1854 (*ib.* xliii. 74). During the winter and spring of 1856–7 he made a tour in the East, and as the result he composed a book published as 'Scripture Lands in connection with their History,' 8vo, London, 1860; 2nd edition, 8vo, London, 1862, and again, 8vo, London, 1871. Drew was vicar of St. Barnabas, South Kensington, from 1858 till 1870, was select preacher to the university of Cambridge in 1869–70, and rector of Avington, Hampshire, during 1870–3, but returned to London in the last named year as vicar of Holy Trinity, Lambeth, a preferment which he retained until his death. In 1877 he was elected Hulsean lecturer at Cambridge, and the following year he published his discourses in a volume entitled 'The Human Life of Christ revealing the order of the Universe. . . . With an Appendix,' 8vo, London, 1878. Drew, who was a fellow of the Royal Geographical Society, and at one time an active member of the British Association, died suddenly at Holy Trinity vicarage, 21 Jan. 1880. He married, 20 May 1845, Mary, eldest daughter of William Peek of Norwood, Surrey (*ib.* xxiv. 189). His other writings are: 1. 'Eight Sermons, with an Appendix,' 8vo, London, 1845. 2. 'The Distinctive Excellencies of the Book of Common Prayer. A Sermon [on Lamentations, iii. 41] preached in Old St. Pancras Church; with a preface containing a brief history of that church,' 8vo, London, 1849. 3. 'Scripture Studies, or Expository Readings in the Old Testament,' 12mo, London, 1855. 4. 'Reasons of Faith, or the order of the Christian Argument developed and explained; with an Appendix,' 8vo, London, 1862; 2nd edition, 8vo, London, 1869. 5. 'Bishop Colenso's Examination of the Pentateuch examined; with an Appendix,' 8vo, London, 1863. 6. 'Ecclesia Dei,' 8vo, London, 1865. 7. 'Church Life,' 8vo, London, 1866. 8. 'Korah and his Company; with other Bible teachings on subjects of the day, etc.,' 8vo, London, 1868. 9. 'Ritualism in some Recent Developments,' 8vo, London, 1868. 10. 'Church Restoration: its Principles and Methods,' 8vo, London, 1869. 11. 'Divine Kingdom on Earth as it is in Heaven,' 8vo, London, 1871. 12. 'Nazareth: its Life and Lessons,' 8vo, London, 1872. 13. 'The Son of Man: his Life and Ministry,' 8vo, London, 1875. 14. 'Reasons of Unbelief; with an Appendix,' 8vo, London, 1877. He also wrote largely in Fairbairn's 'Imperial Bible Dictionary,' Cassell's 'Bible Dictionary,' the 'Christian Observer,' the 'Contemporary Review,' and the 'Sunday Magazine.' Some of his works exhibit much scholarship.

[Guardian, 28 Jan. 1880, p. 108 col. 3, p. 109 col. 3; Crockford's Clerical Directory (1879), p. 282; Brit. Mus. Cat.] G. G.

DREW, JOHN (1809–1857), astronomer, was born at Bower Chalk, Wiltshire, in 1809. His father dying when he was but a year old, his education depended mainly upon his own exertions, which were so effectual that at the age of fifteen he was prepared to enter upon the profession of a teacher. After two years spent as assistant in a school at Melksham, he removed to Southampton, where he made his permanent abode, and conducted a

school ably and successfully during sixteen years. His first celestial observations were made with a three and a half foot refractor, for which he substituted later an excellent five-foot achromatic by Dollond, mounted equatorially, and in 1847 installed in a small observatory, built by him for its reception in his garden (*Monthly Notices*, x. 68). With the help of a fine transit-circle by Jones, acquired soon after, and of the Beaufoy clock, lent by the Royal Astronomical Society, he very accurately determined the time, and supplied it during many years to the ships leaving Southampton.

He published in 1835 'Chronological Charts illustrative of Ancient History and Geography,' which he described as 'a system of progressive geography;' and in 1845 'A Manual of Astronomy: a Popular Treatise on Descriptive, Physical, and Practical Astronomy, with a familiar Explanation of Astronomical Instruments, and the best methods of using them.' A second edition was issued in 1853. At the Southampton meeting of the British Association in 1846, Drew was appointed one of the secretaries of the mathematical section, and printed for the use of the association a pamphlet 'On the Objects worthy of Attention in an Excursion round the Isle of Wight, including an Account of the Geological Formations as exhibited in the Sections along the Coast.' Shortly afterwards he determined upon instituting systematic meteorological observations, and summarised the results for 1848 to 1853 inclusive, in two papers on the 'Climate of Southampton,' read before the British Association in 1851 and 1854 respectively (*Report*, 1851, p. 54; 1854, p. 29). Invited to assist in the foundation of the Meteorological Society in 1850, he sought, as a member of the council, to forward its objects by writing a series of papers 'On the Instruments used in Meteorology, and on the Deductions from the Observations,' which were extensively circulated among the members of the society, and formed the groundwork of a treatise on 'Practical Meteorology,' published by Drew in 1855, and re-edited by his son in 1860. His last work was a set of astronomical diagrams, published by the Department of Science and Art in 1857, faithfully representing the moon, planets, star-clusters, nebulæ, and other celestial objects (*Monthly Notices*, xvi. 14). Among the papers communicated by him to the Royal Astronomical Society (of which he was elected a member on 9 Jan. 1846), may be mentioned one on the 'Telescopic Appearance of the Planet Venus at the time of her Inferior Conjunction, 28 Feb. 1854' (*ib.* xv. 69), recording a considerable excess of the observed over the calculated breadth of the crescent. Drew died after a long illness at Surbiton in Surrey, on 17 Dec. 1857, aged 48. He was a corresponding member of the Philosophical Institute of Bâle, and had taken a degree of doctor in philosophy at the university of the same place.

[Monthly Notices, xviii. 98; the same in Mem. R. Astr. Soc. xxvii. 126; André et Rayet, L'Astronomie Pratique, i. 166; Royal Society's Cat. of Scientific Papers.] A. M. C.

DREW, SAMUEL (1765–1833), metaphysician, born 6 March 1765, was the son of Joseph Drew, by his second wife, Thomasin Osborne. Joseph Drew made a hard living in a cottage near St. Austell, Cornwall, by streaming for tin and a little small farming. He had been impressed by a sermon from Whitefield and was one of the early Cornish methodists. Samuel was put to work in the fields at seven years old, his parents receiving 2*d.* a day for his labour. His mother died in 1774, when his father married again; and Samuel, finding home disagreeable, was apprenticed to a shoemaker at St. Blazey when between ten and eleven. He was a wild lad and joined in smuggling adventures, but was discouraged for a time (as he always asserted) by meeting one night a being like a bear with fiery eyes which trotted past him and went through a closed gate in a supernatural manner. Soon afterwards he ran away from his master, but was found at Liskeard and brought back to his father, who, after some difficulties, was now prospering as a farmer at Polplea, near Par. He afterwards worked for a time at Millbrook, Plymouth, and was nearly drowned in a smuggling adventure, from which he had not been deterred by any bogey. Returning to his home he became journeyman shoemaker in a shop at St. Austell in January 1785. The death of an elder brother, who had been a studious youth of religious principles, and the funeral sermon preached upon him by Adam Clarke [q.v.], had a great effect upon his mind, and he joined the Wesleyan society in June 1785. He took a keen interest in politics, began to read all the books he could find, and was much impressed by a copy of Locke's 'Essay.' He set up in business for himself in 1787. He became a class-leader and a local preacher in 1788; and though some accusation of heresy led to his giving up the class-leadership for many years, he continued to preach through life. On 17 April 1791 he married Honour Hills. He began to write poetry, always kept a note-book by the side of his tools, and used to write with his bellows for a desk. His first publication was 'Remarks upon Paine's "Age of

Reason,"' caused by some controversy with a freethinking friend, which appeared in 1799 and was favourably noticed in the 'Anti-Jacobin Review' for April 1800. He made the acquaintance of the antiquary John Whitaker, the vicar of Ruan-Lanihorne, and of John Britton [q. v.] In July 1800 he published some 'Observations upon R. Polwhele's 'Anecdotes of Methodism,' defending his sect against Polwhele's charges. Whitaker now encouraged him to complete a book upon which he had long meditated, which was finally published by subscription in 1802. It was entitled 'Essay on the Immateriality and Immortality of the Soul.' It had much success. After the first publication he sold the copyright to a Bristol bookseller for 20*l.* After four editions had appeared in England and two in America, he brought out a fifth with additions in 1831, which he sold for 250*l.* His old adversary Polwhele generously reviewed him with high praise in the 'Anti-Jacobin' for February 1803. He became famous as the 'Cornish metaphysician,' and made many friends among the clergy, though he declined to become a candidate for the orders of the church of England. He formed a close intimacy with Adam Clarke, through whose influence he was elected in 1804 a member of the Manchester Philological Society. Another friend was the Rev. Dr. Thomas Coke [q. v.], who was writing various books for the Wesleyan conference. He was also superintendent of the Wesleyan missions, and, being overwhelmed with work, employed Drew to write for him. The books appeared under the name of Coke, and were in fact from his notes, but it seems that Drew was the chief author, though he did not complain of the concealment of his name. In 1806 he was invited through Clarke to revise metaphysical works for the 'Eclectic Review,' but the connection did not last long. In 1809 he published an 'Essay on the Identity and Resurrection of the Body,' which attracted little notice, though it reached a second edition in 1822. About the same time he began to write an essay for the Burnett prize see Burnett, John, 1729–1784, which, however, was adjudged in 1814 to J. L. Brown and J. B. Sumner. He published his essay in 1820; but it did not attract much notice.

In 1814 he undertook a history of Cornwall. Part of it had been written by F. Hitchins, on whose death the composition was entrusted to Drew. Though Drew is only described as editor, he wrote the greatest part. It is not more than a fair compilation.

In 1819 he moved to Liverpool, again through the recommendation of Clarke. He was to edit the 'Imperial Magazine,' started in March 1819, and superintend the business of the 'Caxton Press.' A fire destroyed the buildings at Liverpool, and the business was transferred to London, where Drew settled. Here he was employed in absorbing work, which seems to have tried his health. Hopes of making a provision for retirement to Cornwall were disappointed by pecuniary losses. He made short visits to Cornwall, during one of which his wife died at Helston, 19 Aug. 1828, at the house of a son-in-law. Drew rapidly declined in strength after this blow. He returned to his work in London, but died at Helston 29 March 1833, while staying with his son-in-law. He had seven children, of whom six survived him.

Drew's writings are interesting as those of a self-taught metaphysician, who seems to have read nothing on his first publication except Locke and Watts. It cannot be said, however, that his arguments show more than a strong mind, quite unversed in the literature of the subject. He appears to have been a very honourable and independent man, strongly attached to his family, and energetic as a preacher and writer.

[Life by his eldest son (2nd edit.), 1835; Autobiographical sketch prefixed to Essay on Identity, &c. 1809; Polwhele's Biographical Sketches of Cornwall, i. 96–103; Boase and Courtney's Bibliotheca Cornubiensis; Smiles's Self-Help.] L. S.

DRING, RAWLINS (*fl.* 1688), physician, son of Samuel Dring, born at Bruton, Somersetshire, was educated at Wadham College, Oxford, of which he became first scholar and a fellow in 1682. He proceeded B.A. 27 June 1679, M.A. 24 May 1682. Then entering on the physic line, he practised at Sherborne, Dorsetshire. He was the author of 'Dissertatio Epistolica ad amplissimum virum & clarissimum pyrophilum J. N. Armigerum conscripta; in qua Crystallizationem Salium in unicam et propriam, uti dicunt, figuram, esse admodum incertam, aut accidentalem ex Observationibus etiam suis, contra Medicos & Chymicos hodiernos evincitur,' 16mo, Amsterdam, 1688. According to Wood, 'the reason why 'tis said in the title that it was printed at Amsterdam is because the College of Physicians refused to license it, having several things therein written against Dr. Martin Lister.'

[Wood's Athenæ Oxon. (Bliss), iv. 738; Wood's Fasti Oxon. (Bliss), ii. 369, 383.] G. G.

DRINKWATER, JOHN. [See Bethune, John Drinkwater, 1762–1844.]

DROESHOUT, MARTIN (*fl.* 1620–1651), engraver, belonged to a Netherlandish family, of which numerous members were

settled in England. In the registers of the Dutch Church, Austin Friars, published by W. J. C. Moens, F.S.A. (Lymington, 1884), there are several entries concerning the family, the name being spelt Droeshout, Droshaut, Drossaert, Drussoit, &c. From these, and from a return of foreigners living in London in 1593 (Hamper, *Life of Sir William Dugdale*, appendix), it appears that about 1590 Michael Droeshout of Brussels, 'a graver in copper, which he learned in Brussels,' after sojourning in Antwerp, Friesland, and Zeeland, came to London, where John Droeshout, painter, and Mary, or Malcken, his wife, had been settled for some twenty years, who seem to have been his parents. Michael Droeshout, from whose hand there exists a curious allegorical engraving of the 'Gunpowder Plot,' married on 17 Aug. 1595 Susanna van der Ersbek of Ghent, and, among other children, was father of John Droeshout, baptised 16 May 1596, and of Martin Droeshout, baptised 26 April 1601. There was also a Martin Droeshout, apparently brother of Michael, who was twice married at the Dutch Church, viz. on 26 Oct. 1602 to Anna Winterbeke of Brussels, and 30 Oct. 1604 to Janneker Molyns of Antwerp. He was granted denization on 20 Jan. 1608, being described as 'Martin Droeshout, painter, of Brabant' (*Cal. State Papers*, Dom. Ser., James I). A Martin Droeshout was admitted a member of the Dutch Church in 1624, and it is with one of these, probably the younger, that we may identify the artist known throughout the literary world as the engraver of the portrait of William Shakespeare prefixed to the folio edition of his works published in 1623, with the well-known lines by Ben Jonson affixed below it. This is considered by Mr. George Scharf, C.B., F.S.A. ('On the Principal Portraits of Shakespeare,' *Notes and Queries*, 23 April 1864), as having the first claims to authenticity, since it is professedly a portrait of the great dramatist. He further says that 'a general feeling of sharpness and coarseness pervades Droeshout's plate, and the head looks very large and prominent with reference to the size of the page and the type-letters around it; but there is very little to censure with respect to the actual drawing of the features. On the contrary, they have been drawn and expressed with great care. Droeshout probably worked from a good original, either a "limning" or crayon-drawing, which having served its purpose became neglected and is now lost.' Besides the portrait of Shakespeare, Droeshout engraved numerous other portraits, some of which are of extreme rarity, and also title-pages for booksellers. His engravings are executed in a stiff and dry manner, which, however, occasionally attains to some excellence; there may be instanced the full-length portraits of George Villiers, duke of Buckingham, and of James, marquis of Hamilton. Among other portraits were John Fox, Mountjoy Blount, earl of Newport, General William Fairfax, Sir Thomas Overbury, Dr. Donne, Hilkiah Crooke, and others. In the print room at the British Museum are some rare sets of engravings of the 'Sibyls' and the 'Seasons.' Contemporary with Martin Droeshout, and pursuing the same profession in a similar but inferior style, was John Droeshout (1596–1652), who may be identified with the John Droeshout mentioned above as an elder brother of Martin Droeshout. He was employed by booksellers, for whom he engraved portraits of Arthur Johnston, John Babington, Richard Elton, John Danes, Jeffrey Hudson, and others, besides other frontispieces and broadsides. He also engraved a set of plates to 'Lusitania Liberata,' by Don Antonio de Souza, including some portraits of the kings of Portugal. In his will, dated 12 Jan. 1651–2, and proved 18 March 1651–2 (P. C. C., Somerset House, 55, Bowyer), he describes himself as 'of St. Bride's, Fleet Street, London, Ingraver,' and mentions his wife Elizabeth, his nephew Martin, his two sons-in-law, Isaac Daniell and Thomas Alford, and his servant or apprentice, Thomas Stayno.

[Redgrave's Dict. of Artists; Nagler's Monogrammisten, iii. 2243, iv. 1733; Granger's Biogr. Hist. of England; Bromley's Cat. of Engraved English Portraits; Lowndes's Bibl. Man.; information from Mr. W. J. C. Moens, F.S.A.; authorities cited above.] L. C.

DROGHEDA, Viscount and Earl of. [See Moore, Charles and Henry.]

DROKENSFORD, JOHN de (*d.* 1329), bishop of Bath and Wells, born probably in the village of Drokensford, or, as it is now called, Droxford, in Hampshire, was controller of the wardrobe to Edward I in 1291, and continued to hold that office until 1295, when he appears as keeper of the wardrobe (Stevenson, *Documents*, i. 204, ii. 16). These offices gave him much employment both in auditing accounts and in directing expenditure, and he was in constant attendance at court. He accompanied Edward in the expeditions he made to Scotland in 1291 and 1296. In 1297 he discharged the duties of treasurer during a vacancy. The next year he was again in Scotland, and was busily engaged in finding stores for the castles that were in the hands of the king, and he appears to have again accompanied

Edward I on the expedition of 1303–4. His services were rewarded with ecclesiastical preferments; he was rector of Droxford, of Hemingburgh and Stillingfleet in Yorkshire, and of Balsham in Cambridgeshire; he held prebends in Southwell and four other collegiate churches in England, besides certain prebends in Ireland; was installed as prebendary in the cathedral churches of Lichfield, Lincoln, and Wells; and was chaplain to the pope (Le Neve; Wharton; *Calendar*). His secular emoluments were also large, for he appears to have had five residences in Surrey, Hampshire, and Kent, besides a sixth estate in Chute Forest, Wiltshire, and a grant of land in Windsor Forest (*Calendar*). He is sometimes incorrectly styled chancellor, or keeper of the great seal, simply because on one occasion, as keeper of the wardrobe, he had charge of the great seal for a few days during a vacancy. After the death of Edward I he ceased to hold office in the wardrobe, and in the first year of Edward II sat in the exchequer as chancellor (Madox). On 25 Dec. 1308 the king, in sending his *congé d'élire* to the chapters of Bath and Wells, nominated him for election; he received the temporalities of the see on 15 May 1309, was consecrated at Canterbury on 9 Nov., and was enthroned at Wells about twelve months afterwards. During the first four years of his episcopate he was seldom in his diocese; 'political troubles,' he writes, in December 1312, 'having hindered our residence' (*Calendar*). In later years, though often in London and elsewhere, and paying an annual visit to his private estates, he was also much in Somerset. He did not make either Bath or Wells his headquarters, but moved about constantly, attended apparently by a large retinue, from one to another of the manor-houses, sixteen or more in number, attached to the see and used as episcopal residences. Magnificent and liberal, he was, like many of his fellow-bishops, a worldly man, and by no means blameless in the administration of his patronage, for he conferred a prebend on a member of the house of Berkeley who was a layman and a mere boy, and in the bountiful provision he made for his relations out of the revenues of his church he was not always careful to act legally (*ib.*) He had some disputes with his chapter which were settled in 1321 (Reynolds). Although he was left regent when the king and queen crossed over to France in 1313, and was one of the commissioners to open parliament, he found himself 'outrun in the race for secular preferment' in the reign of Edward II, and probably for this reason was hostile to the king (Stubbs). He joined in the petition for the appointment of ordainers in March 1310 (*Ann. Londin.* p. 170). In July 1321 he and others endeavoured to arrange a peace between the king and the malcontent lords at London (*Ann. Paulini*, p. 295). At the same time he was concerned in the rebellion against Edward, and in February 1323 the king wrote to John XXII and the cardinals complaining of his conduct, and requesting that he should be translated to some see out of the kingdom (*Fœdera*). He signed the letter sent by the bishops to the queen in 1325 exhorting her to return to her husband, and on 13 Jan. 1327 took the oath to support her and her son at the Guildhall of London (*Ann. Paulini*, p. 323). He died at his episcopal manor-house at Dogmersfield, Hampshire, on 9 May 1329, and was buried in St. Katharine's Chapel in his cathedral church, where his tomb is still to be seen. Two months before his death he endowed a chantry to be established at the altar nearest to his grave.

[Bishop Hobhouse's Calendar of Drokensford's Register (Somerset Record Soc., printed for subscribers); Stevenson's Documents illustrative of the History of Scotland (Rolls Ser.); Le Neve's Fasti (Hardy); Wharton's Anglia Sacra, i. 568; Godwin, De Præsulibus, p. 375; Foss's Judges, iii. 86; Madox's Hist. of the Exchequer, ii. 30; Rymer's Fœdera, iii. 989, ed. 1705; Annales Londin.; Annales Paulini, ap. Chronicles, Edw. I and Edw. II, ed. Stubbs (Rolls Ser.); Stubbs's Constitutional History, ii. 355; Reynolds's Wells Cathedral, pp. 145, 147.] W. H.

DROMGOOLE, THOMAS, M.D. (1750?–1826?), was born in Ireland somewhere about the middle of the eighteenth century, and took his medical degree at the university of Edinburgh. He settled as a physician in Dawson Street, Dublin, and became a prominent member of the catholic board, which met at the beginning of the century to further the cause of catholic emancipation. Dromgoole was an anti-vetoist, that is, he was opposed to the purchase of freedom for the catholics at the price of giving the government a veto in the appointment of their bishops. In 1813 he made some vigorous speeches on the subject, overthrowing Grattan's contention in the House of Commons that the veto was approved in Ireland, and materially contributing to the temporary defeat of the Catholic Emancipation Bill. In the following year his speeches were published, together with an anonymous 'Vindication,' said by Mr. W. J. Fitzpatrick to have been written by Dr. Lanigan, who also, according to the same authority, was the real author of the speeches, though they were 'enunciated through the ponderous trombone of Dromgoole's nasal

twang.' Sheil, describing Dromgoole's mode of emphasising the end of each sentence in his speeches by knocking loudly on the ground with a heavy stick, spoke of him as 'a kind of rhetorical paviour.' Dromgoole's ill-timed outspokenness brought a hornets' nest about his ears; he was satirised by Dr. Brennan under the name of 'Dr. Drumsnuffle,' and was at last driven into exile, ending his days at Rome under the shadow of the Vatican. He probably died between 1824 and 1829.

[W. J. Fitzpatrick's Irish Wits and Worthies, ch. xxiv.; Wyse's Catholic Association of Ireland, i. 161.] L. C. S.

DROPE, FRANCIS (1629?–1671), arboriculturist, a younger son of the Rev. Thomas Drope, B.D., vicar of Cumnor, Berkshire, and rector of Ardley, near Bicester, Oxfordshire, was born at Cumnor vicarage about 1629, became a demy of Magdalen College, Oxford, in 1645, three years after his brother John, and graduated as B.A. in 1647. In 1648 he was ejected, having probably, like his brother, borne arms for the king, and he then became an assistant-master in a private school, kept by one William Fuller, at Twickenham. At the Restoration he proceeded M.A. (23 Aug. 1660), and in 1662 was made fellow of his college. He subsequently graduated as B.D. (12 Dec. 1667), and was made a prebendary of Lincoln (17 Feb. 1669–1670). He died 26 Sept. 1671, and was buried in the chancel of Cumnor Church. His one work, 'A Short and Sure Guide in the Practice of Raising and Ordering of Fruit-trees,' is generally described as posthumous, being published at Oxford, in 8vo, in 1672. The work is eulogised in the 'Philosophical Transactions,' vol. vii., No. 86, p. 5049, as written from the author's own experience.

Drope's elder brother, JOHN (1626–1670), was demy of Magdalen College, Oxford, in 1642; proceeded B.A. 12 July 1645; 'bore arms for the king' in the garrison of Oxford; was made fellow of his college in 1647, being ejected by the parliamentary visitors the next year; became master at John Fetiplace's school at Dorchester about 1654; proceeded M.A. at the Restoration (23 Aug. 1660); was restored to his fellowship; studied physic, which he practised at Borough, Lincolnshire, and died at Borough in October 1670. He was a poet on a small scale, and published 'An Hymenæan Essay' on Charles II's marriage in 1662, a poem on the Oxford Physic Garden, 1664, and other poems which Wood read in manuscript.

[Wood's Athenæ Oxon. ed. Bliss, iii. 941; Fasti, ii. 103, 228, 299; Felton's Portraits of Writers on Gardening, p. 31.] G. S. B.

DROUT, JOHN (*fl.* 1570), poet, was, as we learn from the title-page of his only known work, an attorney of Thavies Inn. He is author of a black-letter tract of thirty leaves, entitled 'The pityfull Historie of two louing Italians, Gaulfrido and Barnardo le vayne, which ariued in the countrey of Grece, in the time of the noble Emperoure Vaspasian. And translated out of Italian into Englishe meeter,' &c., 12mo, London, 1570. In dedicating 'this, the first frutes of my trauell,' to Sir Francis Jobson, knt., lieutenant of the Tower, Drout mentions his parents as still living, and expresses his own and their obligations to Jobson. In 1844 John Payne Collier reprinted twenty-five copies of this piece from a unique copy. Collier doubts whether Drout really translated the story from the Italian, and suggests that Drout describes it as a translation so that he might take advantage of the popularity of Italian novels. In his preliminary remarks upon 'Romeo and Juliet,' Malone, whose sole knowledge of Drout's book was derived from its entry in the 'Stationers' Registers,' supposed it to be a prose narrative of the story on which Shakespeare's play was constructed (MALONE, *Shakespeare*, ed. Boswell, vi. 4). It is not in prose, and only a part relates to the history of Romeo and Juliet; it is in the ordinary fourteen-syllable metre of the time, divided into lines of eight and of six syllables. It is merely valuable to the literary antiquary.

[Arber's Transcript of Stationers' Registers, i. 204 *b*; Lowndes's Bibl. Manual (Bohn), ii. 869, voce 'Gaulfrido,' Appendix, p. 250; Athenæum, 26 April 1862, p. 563.] G. G.

DRUE, THOMAS (*fl.* 1631), dramatist, is the author of an interesting historical play, 'The Life of the Dvtches of Svffolke,' 1631, 4to, which has been wrongly attributed by Langbaine and others to Thomas Heywood. The play was published anonymously, but it is assigned to Drue in the 'Stationers' Registers' (under date 13 Nov. 1629) and in Sir Henry Herbert's 'Office-book.' Another play, 'The Bloodie Banquet. By T. D.,' 1620, 4to, has been attributed without evidence to Drue. An unpublished play, the 'Woman's Mistake,' is ascribed in the 'Stationers' Registers,' 9 Sept. 1653, to Robert Davenport [q. v.] and Drue. Possibly the dramatist may be the Thomas Drewe who in 1621 published 'Daniel Ben Alexander, the converted Jew, first written in Syriacke and High Dutch by himselfe. Translated . . . into French by S. Lecherpiere. And out of French into English,' 4to.

[Arber's Transcript of Stationers' Registers, iv. 188; Chalmers's Supplemental Apology, p. 217.] A. H. B.

DRUITT, ROBERT (1814–1883), medical writer, the son of a medical practitioner at Wimborne, Dorsetshire, was born in December 1814. After four years' pupilage with Mr. Charles Mayo, surgeon to the Winchester Hospital, he entered in 1834 as a medical student at King's College and the Middlesex Hospital, London. He became L.S.A. in 1836, and M.R.C.S. in 1837, and settled in general practice in Bruton Street, Berkeley Square. In 1839 he published the 'Surgeon's Vade-Mecum,' by which he is best known. Written in a very clear and simple style, it became a great favourite with students, and the production of successive editions occupied much of the author's time. The eleventh edition appeared in 1878, and in all more than forty thousand copies were sold. It was reprinted in America, and translated into several European languages. In 1845 Druitt became F.R.C.S. by examination, and in 1874 F.R.C.P., later receiving the Lambeth degree of M.D. He practised successfully for many years, and also engaged in much literary work, having for ten years (1862–72) edited the 'Medical Times and Gazette.' He was an earnest advocate of improved sanitation, and from 1856 to 1867 was one of the medical officers of health for St. George's, Hanover Square. From 1864 to 1872 he was president of the Metropolitan Association of Medical Officers of Health, before which he delivered numerous valuable addresses. In 1872 his health broke down, and he for some time lived in Madras, whence he wrote some interesting 'Letters from Madras' to the 'Medical Times and Gazette.' On his retirement 370 medical men and other friends presented him with a cheque for 1,215*l.* in a silver cup, 'in evidence of their sympathy with him in a prolonged illness, induced by years of generous and unwearied labours in the cause of humanity, and as a proof of their appreciation of the services rendered by him as an author and sanitary reformer to both the public and the profession.' After an exhausting illness he died at Kensington on 15 May 1883. In 1845 he married a Miss Hopkinson, who with three sons and four daughters survived him.

Druitt was a man of wide culture, being well versed in languages, as well as in science and theology. Church music was one of his special studies, and as early as 1845 he wrote a 'Popular Tract on Church Music.' A man of reserved manners, he was both a wise and a sympathetic friend. Besides his principal work, Druitt wrote a small work on 'Cheap Wines, their use in Diet and Medicine,' which appeared first in the 'Medical Times and Gazette' in 1863 and 1864, and was twice reprinted in an enlarged form in 1865 and 1873. In 1872 he contributed an important article on 'Inflammation' to Cooper's 'Dictionary of Practical Surgery.' Among his minor writings may also be mentioned his paper on the 'Construction and Management of Human Habitations, considered in relation to the Public Health' (*Transactions of the Royal Institute of British Architects*, 1859–60).

[Medical Times and Gazette, 19 and 26 May 1883, pp. 561, 600–1.] G. T. B.

DRUMMOND, ALEXANDER (*d.*1769), consul, author of 'Travels through the different Countries of Germany, Italy, Greece, and parts of Asia, as far as the Euphrates, with an Account of what is remarkable in their present State and their Monuments of Antiquity' (London, 1754, fol.), was son of George Drummond of Newton, and younger brother of George Drummond, lord provost of Edinburgh [q. v.] Of his early years there is no account. He started on his travels, viâ Harwich and Helvoetsluys, in May 1744, reached Venice in August and Smyrna in December that year, and Cyprus in March 1745. His observations by the way, and in excursions, made in the intervals of what appear to have been commercial pursuits, during residence in Cyprus and Asia Minor in 1745–50, are given in his book in the form of letters, mostly addressed to his brother, and accompanied by some curious plates. In one of these excursions he reached Beer, on the Euphrates. Drummond was British consul at Aleppo in 1754–6. He died at Edinburgh on 9 Aug. 1769. A portrait of him is catalogued in Evans's 'Engraved Portraits' (*Brit. Mus. Cat.*, subd. v.), London, 1836–53.

[Anderson's Scottish Nation (Edinb. 1859–63), ii. 66; Watt's Bibl. Brit.; Drummond's Travels, ut supra; Court and City Registers, 1753–7; Scots Mag. 1769, xxxi. 447.] H. M. C.

DRUMMOND, ANNABELLA (1350?–1402), queen of Scotland, daughter of Sir John Drummond of Stobhall, was the wife of Robert III of Scotland and mother of James I. The family of Drummond derive their name from Drymen in Stirlingshire, but trace their descent from Maurice, a Hungarian, who is said to have accompanied Edgar Etheling and his sisters to Scotland from Hungary in 1068, and to have been made, by Malcolm Canmore, after his marriage with Margaret, steward of Lennox. His descendant, Sir John de Drummond of Drymen, taken prisoner by Edward I, but released in 1297, had, by the daughter of the Earl of Menteith, Sir Malcolm de Drummond, who fought with Bruce at Bannockburn. His eldest son, a

second Sir Malcolm, died in 1348, leaving three sons, John, Maurice, and Walter. His daughter Margaret married, first, Sir John Logie; secondly, David II in 1363, very shortly after the death of his first wife, Joanna, daughter of Edward II. From David she was divorced by the Scottish bishops in 1370. She appealed to the pope, but the terms of his sentence, if pronounced, are not known. This marriage, deemed discreditable probably from her having been the king's mistress before the death of her first husband, brought the Drummonds into royal favour, and among other gifts was the grant through the queen of the lands of Stobhall, Cargill, and Kynloch to Malcolm de Drummond, her nephew, in 1368 (*Exchequer Rolls*, ii. 298). Sir John, by his marriage to Mary, heiress of Sir William de Montefex, acquired other estates, Kincardine and Auchterarder in Perthshire, and had by her four sons (Sir Malcolm, who married Isobell, countess of Mar, but left no issue; Sir John, who succeeded to the family estates; William, who married the heiress of Airth and Cumnock, the ancestor of the Drummonds of Cumnock and Hawthornden; Dougal, bishop of Dunblane) and three daughters, of whom the eldest was Annabella.

Her family, which had thus grown in importance by alliance with royal and other noble houses, was at the height of prosperity in the second half of the fourteenth century. In 1397 Annabella married John Stewart of Kyle (afterwards Robert III), the eldest son of Robert the high steward, who was created in 1367 Earl of Atholl, and next year Earl of Carrick. Four years before her aunt Margaret Logie married David II. The double connection of the aunt with the king and her niece with the son of the presumptive heir produced jealousy, and, according to Bower, the high steward and his three sons were cast into separate prisons at the suggestion of the queen. Her divorce led to their release and restoration to their former favour (Fordun, Bower's Continuation, xiv. 34).

In 1370 Robert the steward, grandson of Bruce, by his daughter Marjory, succeeded to the crown as Robert II on the death of David II. John, earl of Carrick, the husband of Annabella, eldest son of the steward by his first wife, Elizabeth Mure of Rowallan, was born about 1337. Tall and handsome in person, but inactive by disposition, and lamed by a horse's kick, the Earl of Carrick was even less fitted to be a king than his father. He allowed the reins of government during his father's life as well as his own to fall into the hands of his ambitious brother, Walter, earl of Fife; while his younger brother, Alexander, earl of Buchan, the Wolf of Badenoch, earned that name by his lawless rapacity in the district of Moray. During the reign of his father the Earl of Carrick was keeper of Edinburgh Castle, for which he had five hundred merks a year as salary (*Exchequer Rolls*, 1372, ii. 393, iii. 66–87). In this capacity he continued the buildings of David's tower, begun in the former reign, and received payments for munitions and provisions, which point to his personal residence with Annabella in the Castle. Annabella received during her father-in-law's reign payment of several sums for ward of land, probably assigned to her as her marriage portion. In 1384 her husband was invested by parliament with authority to enforce the law, owing to the incapacity of his father, and in April of the following year he was directed to inflict punishment on the Katherans of the north; but at a council in Edinburgh on 1 Dec. 1388 he was superseded by his brother, the Earl of Fife, already chamberlain and keeper of Stirling Castle, who was elected guardian of the kingdom, with the power of the king, until Robert's eldest son, the Earl of Carrick, should recover health, or his (the earl's) son and heir become of an age fit for governing. This son was David, afterwards Duke of Rothesay, a boy of ten, to whom Annabella, after a long period of marriage without issue, gave birth in 1378 (*Act Parl.* i. 555–6). Robert II dying twelve years after, the Earl of Carrick succeeded, exchanging his name of John, of ill omen through the recollection of Baliol and John of England, for that of Robert III. Robert II was buried at Scone on 13 Aug. 1390; on the 14th Robert III was crowned; on the 15th, the feast of the Assumption, Annabella was crowned queen; and on the 16th the oaths of homage and fealty were taken by the barons, a sermon being each day preached by one of the bishops, that on the queen's coronation by John of Peebles, bishop of Dunkeld. In the parliament of the following March 1391 an annuity of 2,500 merks was granted to the queen from the counties of Edinburgh, Aberdeen, Perth, Linlithgow, Dundee, and Montrose, and another of 640*l.* was then or soon after settled on her son David, earl of Carrick (*Exchequer Records*, iii. 252, 288). During the first eight years of Robert III, Scotland, having been included in the truce of Lenlingham, was at peace with England, and the chief power was retained by the Earl of Fife, but as his salary for the office of guardian of the kingdom does not appear in the records after 1392, it is possible that he may have ceased to hold it and the king attempted to govern. In 1394 Queen Annabella appears on the scene in

a tantalising correspondence, of which two letters only have been preserved from her to Richard II. They relate to a proposed marriage between a relation of Richard and one of the royal children of Scotland, whether a son or daughter is uncertain. In the first, dated 28 May, while expressing her desire for the alliance, she says the time for the conference proposed by Richard is too soon, as the king is in a distant part of Scotland, and requests Richard, if the king has appointed a more convenient time, to send some of his councillors to make a good conclusion of the matter. In the second, of 1 Aug., she mentions that she has just borne an infant son, James by name, and that the king, then in the Isles, had named 1 Oct. for the conference. The infant James cannot have been the member of the royal family intended, so it must have been either his elder brother David or one of his sisters, or perhaps another brother Robert, called the steward, who died young, and is only known from entries in the Exchequer Records (1392, iii. 390, 400). Nothing, however, came of the proposed marriage. In a council at Scone in January 1398 David, the heir-apparent, was created Duke of Rothesay, and his uncle, the Earl of Fife, Duke of Albany. The king's ill-health still continuing, Rothesay, now in his twentieth year, was appointed governor of the realm for three years, but with the advice of a council of which the Duke of Albany was principal member. At the same council Queen Annabella complained of the failure to pay her annuity, and letters were directed to the customars of the burghs, and also to the chamberlain, ordering its payment without delay in future. Albany had since 1382 held that office, which gave him the control of the royal revenues.

In the same year as the council of Scone the queen held a great tournament in Edinburgh, in which twelve knights, of whom the chief was her son David, duke of Rothesay, took part. The marriage of Rothesay two years later to Elizabeth Douglas, daughter of Archibald the Grim, earl of Douglas, although he had been before promised to Elizabeth, daughter of the Earl of March, led to the revolt of that nobleman and an invasion of Scotland by Henry IV, who in 1399 had dethroned Richard II. Henry advanced as far as Edinburgh, where he besieged the castle, but declining a personal combat offered by Rothesay, and unable to take the castle, he returned home. Albany, it is probable, had supported the Earl of March, while the queen and council favoured the alliance of the heir to the kingdom with the Earl of Douglas. The deaths within one year (1401–2) of the queen, the Earl of Douglas, and Irail, the good bishop of St. Andrews, were a fatal blow to the endeavour to restrain the ascendency of Albany. It became a proverb, says Bower, that then the glory of Scotland fled, its honour retreated, and its honesty departed. Not many months after the queen's death Rothesay was deposed from his office of regent and found first a prison at Falkland, and then an early and obscure tomb at Lindores.

Though doubts have been raised, the suspicion that Albany was his murderer is confirmed by the course of events. At a council in Edinburgh on 16 May 1402 a declaration of the innocence of Albany and the Earl of Douglas in the arrest and death of Rothesay suggests, like a similar remission to Bothwell, the probability of their guilt. In 1403 Sir Malcolm Drummond, brother of the queen, was murdered by Alexander, a natural son of the Wolf of Badenoch.

James, now heir-apparent, was despatched by his father to the court of France, but captured by a vessel of Henry IV in February, and the aged and infirm monarch himself died on 4 April 1406. The whole power of the kingdom was henceforth absorbed by Albany as regent. While other points are doubtful in this period of Scottish history, the character of Annabella Drummond has been praised by all historians. Wyntoun pronounces on her this panegyric:

> Dame Annabill, qwene off Scotland
> Faire, honorabil, and plesand,
> Cunnand, curtays in hir efferis,
> Luvand, and large to strangeris.

She died at Scone in 1402, and was buried at Dunfermline. A small house at Inverkeithing of two stories, both vaulted, is still pointed out by tradition as her residence. When the present writer visited it, it was a lodging-house for navvies, and as Dunfermline was so near it can only have been occasionally, if ever, occupied by the queen, perhaps for bathing.

Besides James, afterwards king, the Duke of Rothesay, and Robert, who died young, the offspring of her marriage were four daughters —Margaret, who married Archibald Tyneman, fourth earl of Douglas, and duke of Touraine in France; Mary, who had four husbands: first in 1397, George Douglas, earl of Angus, second, 1409, Sir James Kennedy of Dunmore, third, William, lord of Graham, and in 1425 Sir William Edmonston of Duntreath; Elizabeth, who married Sir James Douglas of Dalkeith; Egidia, who was not married.

A portrait of Queen Annabella by Jamesin at Taymouth, engraved in Pinkerton's 'Scottish Gallery,' vol. ii., who thinks it may have

been taken from her tomb at Dunfermline, well represents the graciousness and beauty for which she was celebrated. Some of its features may be traced in her son James I, and his daughters Margaret, the wife of the dauphin, afterwards Louis XI, and Isobel, wife of Francis, Duke of Bretagne.

[Acts Parl. Scot. vol. i.; Fordun, Wyntoun, and the Book of Pluscarden; Exchequer Rolls, vols. ii. and iii., and Burnet's Preface to vol. iv., where many important dates are fixed; Pinkerton's Hist. of Scotland; History of the House of Drummond.] Æ. M.

DRUMMOND, EDWARD (1792–1843), civil servant, second son of Charles Drummond, banker, of Charing Cross, by Frances Dorothy, second daughter of the Rev. Edward Lockwood, was born 30 March 1792, and became at an early age a clerk in the treasury, where he was successively private secretary to the Earl of Ripon, Canning, Wellington, and Peel. So highly did the duke think of him that he expressed his satisfaction in the House of Lords at having secured his services. Having been seen travelling alone in Scotland in Peel's carriage and coming out of Peel's London house by a madman named Daniel Macnaghten, a wood-turner of Glasgow, who had some grudge against Peel, Drummond was shot by him in mistake for Peel between the Admiralty and the Horse Guards, Whitehall, as he was walking towards Downing Street, 20 Jan. 1843. He was shot in the back, and though he managed to walk to his brother's house and the ball was extracted that evening, he died after suffering but little pain at 9 A.M., 25 Jan., at Charlton, near Woolwich, where he was buried 31 Jan. Some controversy arose as to the treatment of his wound, which was said to have been unskilful (see pamphlet by J. Dickson, 1843). Macnaghten was acquitted on the ground of insanity.

[Gent. Mag. 1789 and 1843; Raikes's Journal, iv. 249; Life of Prince Consort, i. 162; Times, 21 and 27 Jan. 1843.] J. A. H.

DRUMMOND, GEORGE (1687–1766), six times lord provost of Edinburgh, was born there 27 June 1687. His father is described as a 'factor' in Edinburgh, where Drummond was educated. He displayed at an early age a considerable aptitude for figures, and is said to have made in his eighteenth year most of the calculations for the committee of the Scottish parliament when negotiating with a committee of the English parliament the financial details of the contemplated union. He was appointed, 16 July 1707, accountant-general of excise on its introduction into Scotland. He was an ardent supporter of the Hanoverian succession, and he is described as in 1713 working actively to defeat the designs of the Scottish Jacobites. He was appointed a commissioner of customs 10 Feb. 1715, with a salary of 1,000*l.* a year, Allan Ramsay, though a Jacobite, welcoming in some cordial verses the promotion of 'dear Drummond' (*Poems*, i. 375). In the same year he is said to have raised a company of volunteers and with them to have joined the Duke of Argyll and the royal forces employed in suppressing the Earl of Mar's insurrection. The statement that he wrote on horseback a letter from the field, which gave the magistrates of Edinburgh the first news of the battle of Sheriffmuir, 13 Nov. 1715, is not confirmed by any record of the incident in the council minutes. He seems to have become a member of that body in 1715. In 1717 he was elected by it treasurer to the city, in 1772 dean of guild, and in 1725 lord provost. At this last period he is described as exercising dictatorial power in the general assembly of the kirk (Wodrow, iii. 200). At the age of seventeen Drummond had become deeply religious (Grant, i. 365). In 1727 he was appointed one of the commissioners for improving fisheries and manufactures in Scotland.

With Drummond's first provostship began a new era in the history of modern Edinburgh. The government and patronage of the university were in the hands of the town council, and Drummond made such use of his opportunities as one of its members, that from 1715 until his death nothing was done without his advice (Bower, ii. 305). A medical faculty was established and five new professorships instituted. Chairs were given to a number of eminent men, from Alexander Monro secundus and Colin M'Laurin to Adam Ferguson and Hugh Blair, and through Drummond Robertson the historian became principal of the university. In the first year of his provostship Drummond revived a dormant scheme for the establishment of an infirmary on a small scale by procuring the allocation to that object of the stock of the fishery company, of which he had been chief manager, and which was being dissolved. The scheme took effect in 1729, but Drummond never rested until he had procured the funds for a far larger institution, and its erection on the site where it remained until recent years. The charter incorporating, 25 Aug. 1736, the Royal Infirmary named him one of its managers, and he was prominent in the ceremony when its foundation-stone was laid, 2 Aug. 1738. He and Alexander Monro were constituted the building committee. He was called at the time 'the

father of the infirmary,' and after his death there was placed in its hall his bust by Nollekens (since transferred to the New Royal Infirmary), with an inscription by Principal Robertson proclaiming that to him 'this country is indebted for all the benefits which it derives from the Royal Infirmary.' Drummond Street, in its vicinity, was called after him.

Drummond had married in 1707 a wife who died in 1718. His second wife, a daughter of Sir James Campbell of Aberuchill (his colleague on the board of customs), whom he married in 1721, died in 1732. These two wives bore him fourteen children. He fell into embarrassments in spite of his large income as commissioner of customs. They prevented him from marrying a morbidly pietistic lady of whose name only the initials 'R. B.' are given, to whom he was much attached, and in the efficacy of whose prayers and accuracy of whose predictions he had a superstitious faith. There is a great deal about her in the fragments of his manuscript diary, from the middle of 1736 to the last weeks of 1738, preserved in the library of the university of Edinburgh (see the account of it with extracts in Gordon, ii. 364–8). His circumstances were probably not improved by the abolition of his office of commissioner of customs and his appointment to a commissionership of excise, 1737–8, but in January 1739, having apparently broken off the singular connection with 'R. B.,' he was relieved from his money difficulties by marrying a third and wealthy wife.

With the rebellion of 1745 Drummond was foremost in calling for and organising resistance on the part of the citizens of Edinburgh to its occupation by the rebels. Through his efforts a body of volunteers was raised, and at his persuasion they were ready to march out of Edinburgh, and, with some regulars, meet the enemy in the open. Drummond, who was captain of the first or College company, found himself, however, unsupported by the authorities, and the zeal of the volunteers melted away until the only course left was to consent to their disbandment. Home (iii. 54 *n.*) has charged Drummond with simulating martial ardour in order to make himself popular in view of the approach of the usual time for the municipal elections, but this accusation is rebutted by Dr. Carlyle, who was himself a member of the College company of volunteers (*Autobiography*, pp. 119–20). Drummond's own account of the collapse is to be found in the report (*State Trials*, xviii. 962, &c.) of the evidence which he gave at the trial of Archibald Stewart, the then provost of Edinburgh, for neglect of duty, against whom he was a principal witness. With the surrender of Edinburgh Drummond joined Sir John Cope's force, and after witnessing its defeat at Prestonpans is said to have accompanied Cope to Berwick, and thence to have corresponded with the government. In 1745 the usual autumn elections had not taken place in Edinburgh. Those of 1746 the government ordered to be determined by a poll of the citizens instead of by partial co-optation. Drummond was elected provost, both of the two lists of candidates which were circulated being headed with his name.

In 1750–1 Drummond was a third time lord provost, and in 1752 he prefixed a printed letter commendatory (*Scots Mag.* lxiv. 467) to copies of proposals for carrying on certain public works in the city of Edinburgh, which were drawn up by Gilbert Elliot (the third baronet), and which included one for an application to parliament to extend the 'royalty' of the city northward, where the New Town of Edinburgh is now. A portion of the scheme was sanctioned by an act of parliament passed in 1753 (26 George II, cap. 36), in which Drummond was named one of the commissioners for carrying it out. On 3 Sept. in the same year the works were begun by Drummond laying, as grand-master of the Scotch Freemasons, the first stone of the Edinburgh Royal Exchange, before what has been described as the greatest concourse of people that had ever assembled in Edinburgh (Lyon, p. 217). To promote this and other improvements Drummond became a fourth time lord provost, 1754–5. In 1755, his third wife having died in 1742, he married a fourth, a rich English quakeress with 20,000*l.*, and then probably it was that he became the owner of Drummond Lodge, at that time an isolated country house on the site of what is now Drummond Place, also called after him, and in the heart of the New Town of Edinburgh. There, on stated days, he kept an open table. In 1755 he was appointed one of the trustees of the forfeited estates, and a manager of the useful Edinburgh Society for the Encouragement of the Arts, Sciences, Manufactures, and Agriculture. Appointed lord provost for two years a fifth time in 1758, he took in hand the extension of Edinburgh northward, necessary steps to which were the draining of the North Loch and the erection of a bridge over its valley. The extension of the royalty northward met, like most of Drummond's schemes of improvement, with much opposition, and a bill authorising it which was introduced in parliament had to be abandoned. With the second year of Drummond's sixth and last provostship, 1762–3, the draining of the North Loch was effected, and the erection of the bridge with funds derived

from loans and voluntary subscriptions decided on.

As acting grand-master of the Scotch Freemasons, Drummond laid the foundation-stone of the North Bridge on 21 Oct. 1763. The year after his death was passed the act extending the royalty over the fields to the north of the city, and the foundation-stone was laid of the first house in the New Town of Edinburgh. Drummond died at Edinburgh on 4 Nov. 1766, and was buried in the Canongate churchyard, near the grave of Adam Smith. He received a public funeral such as his native city had seldom witnessed. Sir A. Grant (i. 304) calls him 'the greatest ædile that has ever governed the city of Edinburgh, and the wisest and best disposed of all the long list of town councillors and provosts who during 275 years acted as patrons of the college or university.' Drummond was of the middle size, and his manners were conciliatory and agreeable. In advanced age the dignity of his person was such that, according to Dr. Somerville (p. 45), a stranger entering a meeting of Edinburgh citizens for the consideration of important business would at once have selected Drummond as the fittest person to take the lead in council. He was an easy and graceful public speaker. There are specimens of his official correspondence in Maitland's 'History of Edinburgh,' and a few of his letters on university matters in Thomson's 'Life of Cullen,' 1832. In the 'Miscellany of the Abbotsford Club,' i. 419, &c. is printed 'Provost Drummond's Account of the Discussion in the House of Commons upon the application of Daniel Campbell, Esq. of Shawfield for compensation for his losses by the riot in Glasgow,' caused by the imposition of an excise duty on ale. The letter is dated 25 March 1725, and contains a lively and graphic description of a parliamentary debate. Drummond had a town house in 'Anchor Close,' High Street (Lyon, p. 207). Besides Drummond Lodge he seems to have had at one time a country house at Colinton, near Edinburgh, where there are to be seen cedars grown from seed sent him by his brother Alexander [q. v.] who was consul at Aleppo (*New Statistical Account of Scotland*, 1832, i. 112). A sister of theirs gained considerable notoriety as a quaker preacheress throughout the kingdom, in the course of her expeditions raising money for her brother's scheme of a Royal Infirmary, and once delivering an address before Queen Caroline, the consort of George II. Her later career was an unhappy one (see the account of her in Chambers, iii. 559, &c.)

[Memoir of Drummond in Scots Mag. for 1802, vol. lxiv., abridged in Chambers's Biog. Dict. of Eminent Scotsmen; Sir Alexander Grant's Story of the University of Edinburgh during its first three hundred years, 1884; Bower's Hist. of the University of Edinburgh, 1817, &c.; Autobiography of Dr. Alexander Carlyle, 1860; Howell's State Trials; Chambers's Domestic Annals of Scotland from the Revolution to the Rebellion of 1745, 1861; Home's Hist. of the Rebellion in 1745 (in vol. iii. of Works, 1822); Wodrow's Analecta (Maitland Club publications); Lyon's Hist. of the Lodge of Edinburgh, No. I., 1873; Somerville's My own Life and Times; Poems of Allan Ramsay, 1800; Maitland's and Arnot's Histories of Edinburgh; authorities cited; communications from Mr. William Skinner, city clerk of Edinburgh, and Mr. R. S. Macfie, Dreghorn, Mid-Lothian.] F. E.

DRUMMOND, Sir GORDON (1772–1854), general, fourth son of Colin Drummond, by the daughter of Robert Oliphant of Rossie, N.B., entered the army as an ensign in the 1st regiment, or Royal Scots, in 1789, which he joined in Jamaica. He was rapidly promoted, and became lieutenant in the 41st regiment in March 1791, captain in January 1792, major of the 23rd regiment in January 1794, and lieutenant-colonel of the 8th, or king's Liverpool regiment, on 1 March 1794. This regiment, with which he was more or less connected for the rest of his life, he joined in the Netherlands, and served at its head during the campaign of 1794 and the winter retreat of 1794–5, and especially distinguished himself at Nimeguen. From September 1795 to January 1796 he served in Sir Ralph Abercromby's campaign in the West Indies, and in 1799, after having been promoted colonel on 1 Jan. 1798, he accompanied the same general to the Mediterranean with his regiment, first to Minorca and then to Egypt, where his regiment formed part of Cradock's brigade. Drummond distinguished himself throughout the campaign in Egypt, and commanded his regiment in the battles of 8, 13, and 21 March, and at the capture of Cairo, and then of Alexandria. When the campaign was over he took his regiment first to Malta and then to Gibraltar, and left it in 1804 to take command of a brigade on the home staff in England. On 1 Jan. 1805 he was promoted major-general, and in May of that year he took command of a division in Jamaica, which he held while his old comrade, Sir Eyre Coote (1762–1824) [q. v.], was governor and commander-in-chief of that colony until August 1807. In December 1808 Drummond was transferred to the staff in Canada, and was retained there after his promotion to the rank of lieutenant-general on 4 June 1811 as second in command to Sir George Prevost. He played a most important part throughout the American war of 1812–14 upon the Cana-

dian frontier, but his most important feat of arms was winning the battle of Niagara on 25 July 1814. The year 1813 had been marked by many disasters to the inadequate English fleet on the great lakes, and it was not until 1814 that Drummond, after receiving reinforcements from the Peninsular regiments, was able to make a real impression on the American troops. He had his forces, amounting in all to not more than 2,800 men, conveyed across Lake Erie to Chippewa, and they had hardly established themselves near the Niagara Falls before they were fiercely attacked by the American troops under General Brown. The attacks lasted until midnight, when the Americans were at last totally repulsed with heavy loss; but the fierceness of the battle may be judged by the fact that the English casualties amounted to no less than 878 men killed, wounded, and missing, including Major-general Phineas Riall, Drummond's second in command, who was wounded and taken prisoner. Drummond immediately followed up his success by attacking the enemy's headquarters at Fort Erie, which had been actually carried on 25 Aug., when a terrible explosion caused a panic, and the fort which had been so hardly gained was evacuated by his troops. He remained in front of Fort Erie, repulsed a violent assault made upon his position on 18 Sept., and on 6 Nov. successfully occupied that post, which was abandoned by the American troops. Peace was concluded with the United States in the following year, but the services of the army which had wiped out the disgrace of the defeats of 1813 were not forgotten, and Drummond was gazetted a K.C.B. Drummond returned to England in 1815, and after being made colonel of the 97th regiment in 1814, and of the 88th in 1819, and promoted general in 1825, he was transferred to the colonelcy of his old regiment, the 8th, which had distinguished itself at the battle of Niagara in 1814. He was made a G.C.B. in 1837, and died in Norfolk Street, Park Lane, London, on 10 Oct. 1854, at the age of eighty-two.

[Royal Military Calendar; Gent. Mag. December 1854; Belsham's American War of 1814; Drummond's Despatches published in the London Gazette.] H. M. S.

DRUMMOND, HENRY (1786–1860), politician, eldest son of Henry Drummond, banker, of the Grange, Hampshire, by his wife Anne, daughter of Henry Dundas, first Viscount Melville [q. v.], was born in 1786. His father died in 1794, and his mother marrying again and going to India about 1802, the boy was left in charge of his grandfather, Lord Melville, and at his house often saw and became a favourite of Pitt. From his seventh to his sixteenth year he was at Harrow, and afterwards passed two years at Christ Church, Oxford, but took no degree. He became a partner in the bank at Charing Cross, and continued for many years to attend to the business. In 1807 he made a tour in Russia, and on his return to England married Lady Henrietta Hay, eldest daughter of the ninth earl of Kinnoull. He had two daughters by her, one of whom married Lord Lovaine, and the other Sir Thomas Rokewood Gage, bart. In 1810 he entered parliament as M.P. for Plympton Earls, and succeeded in getting passed the act (52 Geo. III, c. 63) against embezzlement by bankers of securities entrusted to them for safe custody; but after three years his health failed, and he retired. In June 1817, 'satiated with the empty frivolities of the fashionable world,' he broke up his hunting establishment and sold the Grange, and was on his way with his wife to the Holy Land, when, under circumstances which he seems to have thought providential, he came to Geneva as Robert Haldane was on the point of leaving it, and continued Haldane's movement against the Socinian tendencies of the venerable company and the consistory, the governing bodies at Geneva. His wealth and zeal made him so formidable that he was summoned before the council of state, and thought it safer to withdraw from his house at Sécheron, within the Genevese jurisdiction, to a villa, the Campagne Pictet, on French soil, whence for some time he carried on the movement of reform. He addressed and published a letter to the consistory, circulated Martin's version of the scriptures, encouraged the ministers rejected by the company to form a separate body, which was done 21 Sept. 1817, despatched at his own cost a mission into Alsace, and in 1819 helped to found the Continental Society, and continued for many years largely to maintain it (A. Haldane, *Lives of the Haldanes*). Though accustomed to attack the political economists, he in 1825 founded the professorship of political economy at Oxford. He was an enthusiastic supporter and one of the founders of the Irvingite church, in which he held the rank of apostle, evangelist, and prophet. It was at Drummond's house at Albury, Surrey, that at Advent 1826 the 'little prophetic parliament' of Irving, Wolff, and others met for six days' discussion of the scriptures, when the catholic apostolic church was practically originated. Edward Irving introduced Drummond to Carlyle, who caustically described 'his fine qualities and capacities' and 'enormous conceit of himself' in his 'Reminiscences' (ed. Norton, ii. 199). When Carlyle dined with Drummond at Belgrave Square in August 1831, he wrote that he was 'a

singular mixture of all things—of the saint, the wit, the philosopher—swimming, if I mistake not, in an element of dandyism' (Froude, *Life of Carlyle*, 1795–1835, ii. 177). Drummond built a church for the Irvingites at Albury at a cost of 16,000*l.*, and Irvingism long prevailed in the locality. He also supported its quarterly magazine, the 'Morning Watch,' visited Scotland as an apostle in 1834, was ordained an angel for Scotland in Edinburgh, and was preaching on miracles in the chief church of the body as late as 1856. He believed that he heard supernatural voices at Nice; and in 1836 Drummond posted down to the Archbishop of York at Nuneham to tell him of the approaching end of the world (*Greville Memoirs*, 1st ser. iii. 333; McCullagh Torrens, *Life of Lord Melbourne*, ii. 176). He was returned to parliament in 1847 as member for West Surrey, and held that seat till his death. He was a tory of the old school, but upon his election did not pledge himself to any party. He always voted for the budget on principle, no matter what the government of the day might be. In 1855 he supported the ministry under the attacks upon them for their conduct of the war, declaring that the house was 'cringing' to the press, was a member of Roebuck's committee of inquiry, and prepared a draft report, which was rejected. He was particularly active during the debates upon the Divorce Bill in 1857. He was a frequent speaker and a remarkable figure in the house, perfectly independent, scarcely pretending to consistency, attacking all parties in turn in speeches delivered in an immovable manner, and with an almost inaudible voice, full of sarcasm and learning, but also of not a little absurdity. He spoke especially on ecclesiastical questions, in support of the Ecclesiastical Titles Bill and of the inspection of convents, and against the admission of Jews to parliament. (For descriptions of his character see Kinglake, *Crimean War*, 6th ed. vii. 317; Holland, *Recollections*, 2nd ed. p. 156; *Quarterly Review*, cxxxii. 184; Oliphant, *Life of Edward Irving*, 4th ed. pp. 176, 203.) He wrote many pamphlets, most of which were republished with his speeches after his death by Lord Lovaine, and several religious and devotional works, and brought out at great cost one volume of a 'History of Noble British Families' (1846). He was a generous landlord, allowing allotments to his labourers at Albury as early as 1818. He died at Albury 20 Feb. 1860.

[Memoir in Lord Lovaine's edition of his work; Croker Papers; Oliphant's Life of E. Irving; Gent. Mag. December 1860.] J. A. H.

DRUMMOND, JAMES, first Lord Maderty (1540?–1623), second son of David, second lord Drummond, by his wife, Lilias, eldest daughter of William, second lord Ruthven, was born about 1540. He was educated with James VI, who throughout his life treated him with marked favour. On his coming of age his father gave him the lands and titles of the abbey of Inchaffray in Strathearn, in virtue of which possession he was known as 'commendator' of Inchaffray. He also had charters of the baronies of Auchterarder, Kincardine, and Drymen in Perthshire and Stirling, 3 Sept. 1582, and 20 Oct. of the lands of Kirkhill. In 1585 he was appointed a lord of the bedchamber by James VI. He was with the king at Perth 5 Aug. 1600, during the so-called Gowrie plot, and afterwards gave depositions relative to the affair. In 1609 (31 Jan.) the king converted the abbey of Inchaffray into a temporal lordship, and made Drummond a peer, with the title of Lord Maderty, the name being that of the parish in which Inchaffray was situated. He had further charters of Easter Craigton in Perthshire, 23 May 1611; of the barony of Auchterarder (to him and his second son), 27 July 1615; and of the barony of Innerpeffray, 24 March 1618. He died in September 1623. He married Jean, daughter of James Chisholm of Cromlix, Perthshire, who through her mother was heiress of Sir John Drummond of Innerpeffray, which property she brought into her husband's family, and by her he had two sons (John, second lord Maderty, and James of Machany) and four daughters, Lilias, Jean, Margaret, and Catherine.

[Douglas and Wood's Peerage of Scotland, ii. 550; Anderson's Scottish Nation, iii. 529.] A. V.

DRUMMOND, JAMES, fourth Earl and first titular Duke of Perth (1648–1716), was elder son of James, third earl, prisoner at the battle of Philiphaugh, 13 Sept. 1645, who died 2 June 1675. His mother, who died 9 Jan. 1656, was Lady Anne Gordon, eldest daughter of George, second marquis of Huntly. He was educated at St. Andrews, and visited France and possibly Russia. On 18 Jan. 1670 he married Lady Jane Douglas, fourth daughter of William, first marquis of Douglas, and he succeeded to the earldom at his father's death in 1675 (Douglas, *Peerage of Scotland*). The depressed condition of his family made him ready to take any measures for improving it, and at the end of 1677 he wrote to Lauderdale to offer his co-operation in the worst act of that governor's rule of Scotland—the letting loose of the highlanders upon the disaffected western shires (*Lauderdale Papers*, Camden Soc. iii.

93). At the suggestion of the bishops of Scotland he was added to the committee of council which accompanied the army (*ib.* p. 95), and was himself made a member of the privy council in 1678 (Douglas). Apparently dissatisfied with this reward he joined the 'party,' as it was called, the body of Scottish nobles who opposed Lauderdale in this year under the leadership of Hamilton, their chief ground of complaint being this very invasion of the west, in which Perth had eagerly assisted, and he was one of those who came to London in April 1678 and acted in concert with Shaftesbury and the Duke of Monmouth. In the reports made to Lauderdale he is spoken of as 'busy and spiteful,' and as one of the 'chief incendiaries' among the parliamentary opposition who were then engaged upon their last attack on Lauderdale (*Lauderdale Papers*, iii. 132). The efforts of the 'party' succeeded so far that to weaken their influence orders were sent to despatch the highlanders from the west, but failed as regarded Lauderdale himself. He then returned with the 'party' to Scotland, and took part in the opposition to Lauderdale in the convention of July 1678 (*ib.* p. 249). During 1681 he was in partnership with William Penn in the settlement of East New Jersey (*Hist. MSS. Comm.* 6th Rep. 700 *b*). In August 1682 he was one of the commissioners for the trial of the mint in Scotland (*ib.* p. 658 *a*), and as such took part in the prosecution of the treasurer-deputy, Charles Maitland of Haltoun, Lauderdale's brother, for peculation. During this year he was again at Whitehall. He was at this time in confidential communication with Archbishop Sancroft, expressing his love of 'the church of England, of which I hope to live and die a member' (Clarke, *Letters of Scottish Prelates*, p. 40). On 16 Nov. 1682 he was made justice-general and extraordinary lord of session; and he presided at the trial of Sir Hugh Campbell of Chesnock for treason. He did his best for the crown, since the estate, if confiscated, was promised to one of Charles's illegitimate children, but he was unable to force the jury to find a verdict of guilty. He was also, by the influence of the Duchess of Portsmouth, made one of the seven who formed the cabinet for the management of Scottish affairs (Omond, *Lord Advocates of Scotland*, i. 223). In 1684 Perth attached himself to the faction of his kinsman, the Duke of Queensberry, in opposition to that of Aberdeen, the lord chancellor. On the dismissal of Aberdeen, Perth succeeded to the chancellorship, and was also made, on 16 July 1684, sheriff principal of the county of Edinburgh and governor of the Bass. For ten years, Burnet says, he had seemed incapable of an immoral or cruel action, but was now deeply engaged in the foulest and blackest of crimes (*Hist. own Time*, i. 587). He is especially notorious as having added to the recognised instruments of torture that of the thumbscrew, and as having thereby extracted, especially from Spence, who was supposed to be in concert with Argyll, confessions which the boot could not extort. On the death of Charles II he was continued in office by James II. As late as July 1685 he was still in correspondence with Sancroft about 'the best and most holy of churches;' he mentioned an occasion on which he had preferred James's life to his own, and said significantly, 'So now, whenever the occasion shall offer, life, fortune, reputation, all that should be dear to an honest man and a christian, shall go when my duty to God and his vicegerent calls for it.' On 1 July he again wrote, lamenting that he was 'least acceptable where I study most to please' (Clarke, pp. 68, 71, 76, 82). This could refer to nobody but James. He speedily found the right method of making himself more acceptable. James had just published the celebrated papers in vindication of the catholic faith found in Charles's strong box. Perth declared himself convinced by their arguments, and prevailed on his brother, John Drummond [q. v.], Lord Melfort, to join him in his apostasy. He had meanwhile quarrelled with Queensberry, lord treasurer of Scotland, his former patron, and the quarrel was brought before James. Previous to the conversion James had determined to dismiss Perth, but after it Queensberry, a staunch protestant, was himself turned out, having merely a seat on the treasury commission, and Perth and Melfort became the chief depositaries of the royal confidence (Burnet, i. 653). After the death of his first wife, Perth married Lilias, daughter of Sir James Drummond of Machany, by whom he had four children. This lady dying about 1685, Perth within a few weeks married his first cousin, Lady Mary Gordon, daughter of Lewis, third marquis of Huntly, and widow of Adam Urquhart of Meldrum. With her, according to Burnet (i. 678), Perth had had an intrigue of several years' standing, without waiting for the necessary dispensation from Rome. The pope remarked that they were strange converts whose first step was to break the laws of the church, and was with difficulty prevailed upon to grant the dispensation. Perth now established a private chapel in his house at Edinburgh, and a cargo of popish trinkets and vestments arrived at Leith. The mob rose, attacked Perth's house and insulted his wife.

The troops fired on the people. Several of the ringleaders were captured and hanged. Perth, believing that Queensberry was the author of the attack, in vain promised a pardon to one of them if he would accuse his rival (Fountainhall, 31 Jan., 1 Feb. 1685–6). He was now the chief agent in the catholic administration of Scotland, and when James announced to the privy council his intention of fitting up a chapel in Holyrood he carried through the council an answer couched in the most servile terms (Macaulay, i. 619). He succeeded, however, in inducing James to revoke the proclamation ordering all officials, civil and military, to give up their commissions and take out new ones without taking the test, and to receive remissions for this breach of the law at the price of 8*l.* each. He was entrusted also with the negotiations which James opened with the presbyterians (Balcarres, *Memoirs* Bannatyne Club). In 1687 he was the first to receive the revived order of the Thistle. In the same year he resigned the earldom of Perth and his heritable offices in favour of his son and his son's male heir (Douglas).

When James retreated from Salisbury before William, the people, in the absence of the troops, whom Perth had unwisely disbanded, rose in Edinburgh. Perth, who was detested equally for his apostasy and his cruelty, departed under a strong escort to his seat of Castle Drummond. Finding himself unsafe there, he fled in disguise over the Ochil mountains to Burntisland, where he gained a vessel about to sail to France. He had, however, been recognised, and a boatful of watermen from Kirkcaldy pursued the vessel, which, as it was almost a dead calm, was overtaken at the mouth of the Forth. Perth was dragged from the hold in woman's clothes, stripped of all he had, and thrown into the common prison of Kirkcaldy. Thence he was taken to Stirling Castle, and lay there until he was released in June or August 1693 on a bond to leave the kingdom under a penalty of 5,000*l.* He went at once to Rome, where he resided for two years, when he joined James's court at St. Germain. He received from James the order of the Garter, was made first lord of the bedchamber, chamberlain to the queen, and governor to the Prince of Wales. On the death of James II he was, in conformity with the terms of the king's will, created Duke of Perth. He died at St. Germain on 11 March 1716, and was buried in the chapel of the Scotch College at Paris. He is described as very proud, of middle stature, with a quick look and a brown complexion, and as telling a story 'very prettily.' By his third wife, who died in 1726, he had three children.

[Authorities cited above.] O. A.

DRUMMOND, JAMES, fifth Earl and second titular Duke of Perth (1675–1720), was the eldest son of James Drummond, fourth earl of Perth [q. v.], by his first wife, Jane, fourth daughter of William, first marquis of Douglas. He joined his uncle Melfort in France shortly after the deposition of James II. He began studying at the Scotch College, Paris, but on James going to Ireland joined the expedition, and was present at all the engagements of the campaign. He then resumed his studies in Paris, and afterwards travelled in France and Italy. In 1694 his father, released on condition of his leaving Scotland, met him at Antwerp after five years' separation, and describes him as 'tall, well-shaped, and a very worthy youth.' He had recently danced before the French and Jacobite courts at Versailles with great approbation. The young man was allowed in 1695 to return to Scotland, but was so much a prey to melancholy that his father sent him word 'to be merry, for a pound of care will not pay an ounce of debt.' In 1707 he was one of the Scotch Jacobites who conferred with Colonel Hooke, the Pretender's envoy, and though a catholic he stipulated that there should be security for the protestant religion. In 1708 he collected two hundred men at Blair Athol in expectation of the Pretender's arrival. For this he was summoned to Edinburgh, sent to London, and imprisoned in the Tower. In 1713 he made over his estates to his infant son. In the rising of 1715 he undertook with two hundred of his highlanders and some Edinburgh Jacobites to surprise Edinburgh Castle, but the scheme miscarried. He commanded the cavalry at Sheriffmuir. He escaped from Montrose in February 1716 with the Pretender and Lords Melfort and Mar, and after five days' passage reached Gravelines. He was subsequently with the Pretender at Rome and in Spain. He died at Paris in 1720 and was buried beside his father at the Scotch College, where his white marble monument still exists. His widow, Jane, daughter of the fourth Marquis of Huntly, entertained Charles Edward for a night at Drummond Castle in 1746, and was nine months a prisoner at Edinburgh for collecting taxes for him. She died at a great age at Stobhall in 1773.

[Perth's Letters, Camden Society, 1845; Luttrell's Journal; Epitaph at Scotch College; Douglas and Wood's Peerage of Scotland, ii. 364.] J. G. A.

DRUMMOND, JAMES, sixth Earl and third titular Duke of Perth (1713–1747), born 11 May 1713, was eldest son of James Drummond, fifth earl of Perth [q. v.] He was brought up by his mother at Drummond

Castle till his father's death, when his mother took him and his younger brother John to France. This step gave great offence to the boy's kinsmen and to the Scotch Jacobites, who feared that it might entail a confiscation of the estates, and would be held up to odium by the whigs. They accordingly urged the Pretender to interfere, but he replied that as she pleaded her husband's repeated injunctions, and her anxiety for a catholic education for her children, he could do nothing. The boy was accordingly educated at Douay, then sent to Paris to learn accomplishments, and is said to have excelled in mathematics. On reaching manhood he returned to Scotland, interested himself in agriculture and manufactures, and, though his father's attainder had deprived him of a legal title, styled himself and was recognised by his neighbours as Duke of Perth. In July 1745 the authorities resolved on arresting him as a precautionary measure, and Sir Patrick Murray and Campbell of Inveraray undertook to effect this under the guise of a friendly visit. This treacherous scheme miscarried, for when after dinner they disclosed their errand he asked leave to retire to a dressing-room, escaped by a back staircase, crept through briars and brambles past the sentinels to a ditch, lay concealed till the party had left, borrowed of a peasant woman a horse without saddle or bridle, and in September joined the Young Pretender at Perth. When Murray was afterwards a prisoner at Prestonpans, Perth's only revenge was the ironical remark, 'Sir Patie, *I* am to dine with *you* to-day.' He conducted the siege of Carlisle, where he ignored his superior officer, Lord George Murray, in a way which made the latter proffer his resignation, but the quarrel was appeased. During the retreat from Derby he was sent with a hundred horse to hurry up the French reinforcements, but passing through Kendal with his escort a little in advance he narrowly escaped capture in his carriage. Anxious to avoid useless bloodshed, he told his men to fire over the heads of the mob. His servant was knocked off his horse by a countryman, who rode off with it and with the portmanteau containing a large sum of money, and Perth had to renounce his mission. He was not at the battle of Falkirk, having been left with two thousand men to continue the siege of Stirling. His chief exploit was the surprising of Lord Loudon's camp, 29 March 1746. He had secretly collected thirty-four fishing boats, crossed Dornoch Firth from Portmahamock, and jumping into four feet of water was the first to land, but the success would have been much greater had not a long parley with an outpost enabled the main body to escape. Four vessels laden with arms, victuals, uniforms, plate, and furniture, were, however, captured. At Culloden he commanded the left wing. On his standard-bearer bringing him next day the regimental colours he exclaimed, 'Poor as I am, I would rather than a thousand pounds that my colours are safe.' The French ship Bellone ultimately rescued Perth, with his brother, Sheridan, and Hay, but, exhausted by fatigues and privations, he died on board, 13 May 1746, and the ship being detained by contrary winds his body had to be committed to the deep. His name was inserted in the act of attainder passed the same month. Douglas's description of him, 'bold as a lion in the field of battle, but ever merciful in the hour of victory,' seems fully justified. The Perths, indeed, are a striking instance of the moral superiority of the later over the earlier Jacobites.

Perth's brother JOHN (*d.* 1747), fourth duke, was also educated at Douay, showed decided military tastes, passed through several grades in the French army, then raised the Royal Scotch regiment, and was sent in December 1745 with this and other reinforcements to Scotland. He called upon six thousand Dutch soldiers to withdraw, as having capitulated in Flanders and promised not to serve against France. Hessians had to be sent for to take their place. His tardiness in joining Charles Edward is not easy to explain, for he was repeatedly urged to hasten his movements, but his march was perhaps through a hostile country, and the firths were watched by English cruisers. He came up just before the battle of Falkirk, and mainly contributed to its success, taking several prisoners with his own hand, having a horse killed under him, and receiving a musket-shot in the right arm. On the siege of Stirling being raised he covered the rear. At Culloden he was posted in the centre, and prevented the retreat from becoming a rout. He died, without issue, at the siege of Bergen-op-Zoom in 1747, and was succeeded by his uncle John, son of James, first duke, by his second wife, who died, also without issue, in 1757. John's half-brother Edward, sixth duke, son of the first duke by his third wife, was a zealous Jansenist, and was confined in the Bastille for his opinions, his wife (a daughter of Middleton) being twice refused the last sacraments and obliged to apply for judicial compulsion. He died at Paris in 1760, being the last male descendant of the first duke.

[Letters of Eguilles, Revue Rétrospective, 1885–6; Lockhart Papers; Douglas and Wood's Peerage.] J. G. A.

DRUMMOND, JAMES (1784?–1863), botanical collector, elder brother of Thomas Drummond (*d.* 1835) [q. v.], was elected associate of the Linnean Society in 1810, at which time he had charge of the Cork botanic garden. In 1829 he emigrated to the then newly established colony of Swan River, Western Australia, and ten years later began to make up sets of the indigenous vegetation for sale, but previously several of his letters giving accounts of his widely extended journeys for plants had been published by Sir William Hooker in his various journals. Dr. Lindley's 'Sketch of the Vegetation of the Swan River,' 1839, was drawn up from Drummond's early collections, the botany of that part of the Australian continent then being little known. He died in Western Australia 27 March 1863, aged 79. The genus *Drummondia* was created by De Candolle to commemorate his botanic services, but that genus is now merged in *Mitellopsis*. *Drummondia* of Hooker has not been accepted by bryologists, the species being referred to *Anodontium* of Bridel, but finally *Drummondita*, a genus of Diosmeæ, was founded by Dr. Harvey in 1855.

[Proc. Linn. Soc. (1863–4), pp. 41–2; Lasègue's Bot. Mus. Delessert, p. 282; Bentham's Flora Australiensis, i. 10*; Hooker's Journal Bot. (1840), ii. 343; Hooker's Kew Journal (1850), ii. 31, (1852) iv. 188, (1853) v. 115, 403.]

B. D. J.

DRUMMOND, JAMES (1816–1877), subject and history painter, born in 1816, was the son of an Edinburgh merchant, noted for his knowledge of the historical associations of the Old Town. On leaving school he entered the employment of Captain Brown, the author of works on ornithology and cognate subjects, as a draughtsman and colourist. He did not, however, remain long in that situation, and found more congenial work in the teaching of drawing, on giving up which he became a student in the School of Design, under Sir William Allan [q. v.] He was eighteen years of age when he first exhibited in the Royal Scottish Academy; the subject was 'Waiting for an Answer.' In the following year's exhibition Drummond was represented by 'The Love Letter,' and in 1837 by 'The Vacant Chair.' He was enrolled as an associate of the academy in 1846, and was elected an academician in 1852. In 1857 he was chosen librarian of the academy, and in the following year, along with Sir Noel Paton and Mr. James Archer, was entrusted with the task of preparing a report upon the best mode of conducting the life school of the academy. This report was presented to the council in November of the same year, and met with unanimous approval. On the death of W. B. Johnstone, R.S.A., in 1868, Drummond was appointed to the office of curator of the National Gallery. From an early period of his life he devoted himself closely to the study of historical art; his treatment of such subjects was distinguished no less by imaginative grasp and power than by the care with which he elaborated the archæological details. Among his large pictures of an historical nature are 'The Porteous Mob' (which was purchased and engraved by the Association for the Promotion of the Fine Arts in Scotland, and now hangs in the National Gallery of Scotland), 'Montrose on his way to Execution,' 'The Covenanters in Greyfriars Churchyard,' 'Old Mortality,' 'John Knox bringing Home his Second Wife,' 'Peace,' and 'War.' The last two pictures were exhibited in the Royal Academy of London, and were purchased by the prince consort. 'War' was engraved for the 'Art Journal.' Drummond also painted numerous minor works of a similar type, some of which were illustrative of such incidents as Sir Walter Scott at an old bookstall, and James VI on a visit to George Heriot's shop. For Lady Burdett-Coutts he painted the view of Edinburgh Castle from the window of her ladyship's sitting-room in the Palace Hotel, with portraits of the baroness and her friend Mrs. Brown. He was one of the most active members of the Royal Scottish Society of Antiquaries, member of the council, and curator of the museum. At the meetings of the society he read numerous papers, which were generally illustrated. He died in Edinburgh on 12 Aug. 1877.

[Redgrave's Dict. of Artists; Art Journal, 1877, p. 336.]

L. F.

DRUMMOND, JAMES LAWSON, M.D. (1783–1853), professor of anatomy, younger brother of William Hamilton Drummond, D.D. [q. v.], was born at Larne, co. Antrim, in 1783. His school years were passed at the Belfast Academy, and he received a surgical training at the Belfast Academical Institution. After acting as navy surgeon in the Mediterranean for some years (1807–13), he retired from the service (21 May 1813), and went to Edinburgh for further study. On 24 June 1814 he graduated M.D. at Edinburgh, exhibiting a thesis on the comparative anatomy of the eye. He at once began practice in Belfast. In 1817 he volunteered a course of lectures on osteology at the Academical Institution, and succeeded in obtaining the establishment of a chair of anatomy, of which he was elected (15 Dec. 1818) to be the first occupant. This post he

held until 1849, when the collegiate department of the institution was merged in the Queen's College (opened in November 1849). His retirement was partly due to the circumstance that in the previous year he had broken his leg, and the accident had told upon his general health. He was one of the leading projectors of the bōtanic gardens at Belfast (1820); and in conjunction with seven other gentlemen (locally known as his apostles) he founded the Belfast Natural History Society (5 June 1821). This society began in 1823 to make collections of objects of scientific interest, and at length laid the foundation-stone (4 May 1830) of a museum, which was opened on 1 Nov. 1831. In 1840 the society enlarged its title to 'Belfast Natural History and Philosophical Society.' Benn speaks of Drummond as 'an able promoter of all scientific and literary matters in Belfast.' He died at his residence, 8 College Square North, adjoining the museum, on 17 May 1853, and was buried at Ahoghill, co. Antrim, on 19 May. He was thrice married—first to —— Getty; secondly, to Catharine Mitchell; thirdly, to Eliza O'Rorke—but had no issue. His widow still (1888) survives.

Besides papers in the 'Transactions' of the Royal Society of Edinburgh, and articles in the 'Magazine of Natural History' and the 'Belfast Magazine' (a periodical which began in 1825), he was the author of: 1. 'Thoughts on the Study of Natural History' Belf. 1820, 12mo (anon., consists of an address in seven chapters to the proprietors of the Academical Institution, recommending the foundation of a museum). 2. 'First Steps to Botany,' 1823, 12mo. 3. 'Letters to a Young Naturalist,' 1831, 12mo (the most popular of his works, and in its time very serviceable in the promotion of scientific tastes). 4. 'First Steps to Anatomy,' 1845, 12mo. He was an able draughtsman, and illustrated his own works. At the time of his death he had nearly ready for the press a work on conchology, and another on the wild flowers of Ireland.

[Belfast Daily Mercury, News Letter, and Northern Whig, all of 20 May 1853; Benn's Hist. of Belfast, 1880, ii. 232; Proceedings of Belf. Nat. Hist. and Philos. Soc., 1882, p. 13 sq.; private information.] A. G.

DRUMMOND, JOHN, first Lord Drummond (*d.* 1519), statesman, ninth successive knight of his family, was the eldest son of Sir Malcolm Drummond of Cargill and Stobhall, Perthshire, by his marriage with Mariot, eldest daughter of Sir David Murray of Tullibardine in the same county. He sat in parliament 6 May 1471, under the designation of dominus de Stobhall. On 20 March 1473–4 he had a charter of the offices of seneschal and coroner of the earldom of Strathearn (*Registrum Magni Sigilli Regum Scotorum*, ed. Paul, 1424–1513, p. 236), in which he was confirmed in the succeeding reign (*ib.* p. 372). In 1483 he was one of the ambassadors to treat with the English, to whom a safe-conduct was granted 29 Nov. of that year; again, on 6 Aug. 1684, to treat of the marriage of James, prince of Scotland, and Anne de la Pole, niece of Richard III. He was a commissioner for settling border differences nominated by the treaty of Nottingham, 22 Sept. 1484; his safe-conduct into England being dated on the ensuing 29 Nov. He was raised to the peerage by the title of Lord Drummond, 29 Jan. 1487–8. Soon after he joined the party against James III, and sat in the first parliament of James IV, 6 Oct. 1488. In this same year he was appointed a privy councillor and justiciary of Scotland, and was afterwards constable of the castle of Stirling. In 1489 the so-called Earl of Lennox rose in revolt against the king. He had encamped at Gartalunane, on the south bank of the Forth, in the parish of Aberfoyle, but during the darkness of the night of 11 Oct. was surprised and utterly routed by Drummond (Buchanan, *Rer. Scotic. Hist.* lib. xiii. c. xv.) As one of the commissioners to redress border and other grievances, Drummond had a safe-conduct into England 22 May 1495, 26 July 1511, 24 Jan. 1512–13, and 20 April 1514 (Hardy, *Syllabus of Rymer's Fœdera*, ii. 729, 743, 745; *Letters and Papers of Hen. VIII*, ed. Brewer, i. 274, 316, 448, 478, 789). In 1514 Drummond gave great offence to many of the lords by promoting the marriage of his grandson, Archibald Douglas, sixth earl of Angus, with the queen-dowager Margaret. Lyon king-at-arms (Sir William Comyn) was despatched to summon Angus before the council, when Drummond, thinking that he had approached the earl with more boldness than respect, struck him on the breast. In 1515 John, duke of Albany, was chosen regent, but because Drummond did not favour the election he committed him (16 July) a close prisoner to Blackness Castle, upon an allegation that he had used violence towards the herald (*Letters &c. of Henry VIII*, vol. ii. pt. i. pp. 187, 205, 520). He was tried capitally, found guilty, and his estates forfeited. However, he was not long in coming to terms with Albany. With other lords he signed the answer of refusal to Henry VIII, who had advised the removal of Albany, to which his seal is affixed, 4 July 1516, and in October he announced his final separation from the

queen's party (*ib.* pp. 643, 772). He was in consequence released from prison and freed from his forfeiture, 22 Nov. 1516. He died at Drummond Castle, Strathearn, in 1519, and was buried in the church of Innerpeffray. He was succeeded by his great-grandson David. In Douglas's 'Peerage of Scotland' (ed. Wood, ii. 361) Drummond is absurdly stated to have married 'Lady Elisabeth Lindsay, daughter of David, duke of Montrose.' His wife was Elizabeth Lindsay, daughter of Alexander, fourth earl of Crawford, and by her he had three sons and six daughters. Malcolm, the eldest son, died young; David, master of Drummond, is not mentioned in the pedigrees, but is now believed to have been the chief actor in the outrage on the Murrays at Monivaird Church, for which he was executed after 21 Oct. 1490 (*Exchequer Rolls of Scotland*, ed. Burnett, vol. x. p. l, with which cf. *Accounts of the Lord High Treasurer, Scotland*, ed. Dickson, vol. i. pp. cii–civ); William was living in March 1502–3; and John was ancestor of the Drummonds of Innerpeffray and of Riccarton. Of the daughters, Margaret [q. v.], mistress of James IV, was poisoned in 1501; Elizabeth married George, master of Angus, and was great-grandmother of Henry, lord Darnley; Beatrix married James, first earl of Arran; Annabella married William, first earl of Montrose; Eupheme, the wife of John, fourth lord Fleming, was poisoned in 1501; and Sibylla shared a like fate. Drummond was the common ancestor of the viscounts of Strathallan and of the earls of Perth and Melfort.

[Douglas's Peerage of Scotland (Wood), ii. 360–1; Malcolm's Memoir of the House of Drummond, pp. 67–86; Registrum Magni Sigilli Regum Scotorum (Paul), 1424–1513, (Paul and Thomson) 1513–46; Exchequer Rolls of Scotland (Burnett), vols. vii–x.; Accounts of the Lord High Treasurer, Scotland (Dickson), vol. i.; Cal. State Papers, Scottish Ser. (1509–89), p. 1; Letters and Papers of Hen. VIII (Brewer), 1509–16.] G. G.

DRUMMOND, JOHN, first Earl and titular Duke of Melfort (1649–1714), was the second son of James, third earl of Perth. In 1673 he was captain of the Scotch foot guards. In 1677 his elder brother, James, fourth earl of Perth [q. v.], in a letter to Lauderdale offering to assist in dragooning the covenanters, complains of the family's decay, but honours soon fell thick upon them. In 1679 Drummond became deputy-governor of Edinburgh Castle, in 1680 lieutenant-general and master of the ordnance, in 1681 treasurer-depute of Scotland under Queensberry, and in 1684 secretary of state for Scotland. In 1685 he was created Viscount Melfort, with a grant from the crown of Melfort, Argyllshire, and other estates. In 1686 he was raised to an earldom, and exchanged Melfort for Riccarton, Cessnock, &c., Cessnock, worth 1,000*l.* a year, having by a shameless act of spoliation been taken from Sir Hugh Campbell. The reversion of these peerages was to the issue of his second marriage with Euphemia, daughter of Sir Thomas Wallace of Craigie, his sons by his first wife (a Fifeshire heiress, Sophia Lundey or Lundin, daughter of Margaret Lundey and Robert Maitland, Lauderdale's brother) being passed over as staunch protestants. Melfort and his brother, in order to supplant Queensberry, had declared themselves converted to catholicism by the controversial papers found in Charles II's strong box, and paraded by James II as a proof that Charles had always been a catholic. According to Burnet this double conversion was suggested by Perth and reluctantly adopted by Melfort; but the latter so far surpassed his brother in ability and unscrupulousness that the scheme was more likely his. Whereas, moreover, Perth's conversion appears to have acquired sincerity, Melfort's character never inspired confidence either in his political or his religious professions. It is, however, but fair to state that their mother, Lady Anne Gordon, was a catholic. For three years the two brothers ruled Scotland. Melfort, one of the first recipients of the revived order of the Thistle, was in London when William of Orange landed. He hastily provided for the worst by resigning his estates to the crown and having them regranted to his wife, with remainder to his son John. He advocated a wholesale seizure of influential whigs and their relegation to Portsmouth; but Sunderland's plan of rescinding all arbitrary measures prevailed. He was one of the witnesses to the will executed by James (17 Nov. 1688), and on the desertion of Churchill was meant to succeed him in the bedchamber. Quitting England before his master he landed at Ambleteuse 16 Dec. (N.S.), and countersigned James's letter to the privy council, which reached London 8 (18) Jan. 1689. His wife, with her son, speedily joined him, thus virtually abandoning her claim to the estates, and his Edinburgh house was pillaged by the mob, the charters and other papers being destroyed or dispersed. One of the handsomest men of his time, an accomplished dancer, of an 'active, undertaking temper,' as the 'Stuart Papers' euphemistically style his arrogant and monopolising disposition, Melfort acquired unbounded influence over James, and his adversaries never felt themselves secure except by keeping him at a distance from the king. Perth's suggestion that it was his wife who incited him to abuse that

influence by soliciting favours and prerogatives is a fraternal excuse which cannot be accepted. In March 1689 Melfort accompanied James to Ireland, but became so obnoxious both to the Irish Jacobites and to the French envoy, Avaux, that James was constrained in September to send him back to France on the plea of reporting on the situation and requesting reinforcements. Avaux asserts that Melfort had been afraid to show his face in Dublin by daylight, and would have to leave by night. He had countersigned and doubtless drawn up James's imprudent threatening letter to the Scotch convention; and Claverhouse, when he invited the king to cross over from Ireland, stipulated that Melfort should not be employed in Scotch business. Mary of Modena, like her husband, was under Melfort's spell, so that Louis XIV found it necessary to remove him from St. Germain by despatching him as Jacobite envoy to Rome. One Porter, who had already held that post, and was on his way back from Ireland, found himself forestalled, and had to remain in France. At Rome Melfort, according to the gossip of the time, pressed Innocent XII for a loan of money, but was told the expenses of his election had left him bare. What is more certain is that on the false report of William III's death he wrote a letter of congratulation to the dethroned queen. Meanwhile his estates had been sequestrated, and in February 1691 a large quantity of goods belonging to him, said to be worth 5,000*l.* or 6,000*l.*, were seized in London. These may have included the Vandycks, Rubens, and other pictures, sold for the benefit of his creditors in 1693, when Evelyn tells us that Whitehall was thronged with great lords, and that the paintings went 'dear enough.' By the end of 1691 Melfort was back at St. Germain, and with the Prince of Wales and Lord Powis was made K.G. Middleton's arrival in April 1693 put an end to his ascendency. James, however, commissioned him to forward to the pope his proclamation of April 1693, drawn up in England and reluctantly signed by him, in which he promised good behaviour if reinstated, and Melfort assured his holiness that the pledges offered to the church of England were not to be taken too seriously. In 1695 Melfort as a Jacobite refugee was attainted, and his arms publicly torn at Edinburgh market cross. In 1696, however, it was reported that he had vainly asked James's permission to return to England. Certain it is that he was banished to Rouen, but in the following year was allowed to live in Paris and pay occasional visits to St. Germain, his bedchamber salary being restored. In 1697 it was believed in London that he was about to return under a pardon. In 1701 the postmaster-general, Sir Robert Cotton, found in the Paris mail-bag a letter addressed by Melfort at Paris to Perth at St. Germain. It spoke of the existence of a strong Jacobite party in Scotland, and of Louis XIV as still contemplating a Jacobite restoration. This letter, submitted by William to both houses as a proof of French perfidy, gave great offence to Louis, who, even had he then meditated a rupture of the treaty of Ryswick, would not have made Melfort his confidant. In London the seizure of the letter was really or ostensibly attributed to accident; but in France, where the mode of making up the mails was of course best known, Melfort was believed to have written the letter with a view to its reaching London and embroiling the two countries. He was consequently banished to Angers, and never saw James again; but the latter on his deathbed directed that Melfort should be recalled, and that the dukedom secretly conferred on him years before should be publicly assumed. St. Simon, however, no bad judge of character, shared to the last the suspicions of Melfort's infidelity. His character manifestly will not clear him from such suspicions, but he was apparently too deeply committed to James's cause for treachery to profit him, yet Marlborough is said to have been informed by one of Melfort's household of the intended plan of operations in Scotland in 1708. Melfort expired at Paris in 1714 after a long illness. His widow, a great beauty in her time, died at St. Germain in 1743, at the age of ninety. By his first wife he had three sons, James, Robert, and Charles, and three daughters, Ann, Elizabeth, and Mary; by his second, six sons, John (second duke), Thomas (in the Austrian service), William (a priest), Andrew (a French officer), Bernard (who died in childhood at Douay), and Philip (a French officer), besides several daughters, two of whom were married successively to the Spanish Marquis Castelblanco. The male line by Melfort's first marriage died out in 1800 with Baron Perth, to whom the Drummond estates had been restored, and who bequeathed them to his daughter, Lady Willoughby de Eresby. John, the second earl or duke (1682–1754), took part in the rising of 1715, and was succeeded by his son James, who, having lost his feet in the German wars, could not go to Scotland in 1745, but sent his brother Louis, comte de Melfort, who was wounded and captured at Culloden. The fourth duke, James Louis, and the fifth, his brother Charles Edward, a catholic prelate, unsuccessfully claimed the Drummond estates, the French revolution having deprived them of the county of Lus-

san, acquired by the second duke's marriage. Their nephew, George Drummond, obtained in 1853 the repeal of the attainder, and his recognition as Earl of Perth and Melfort, though without recovering any of the estates.

[Historical Facts regarding the succession, &c., by the Earl of Perth, Paris, 1866; Burnet's History of my own Time; Luttrell's Brief Relation; Douglas's Peerage of Scotland; Lauderdale Papers, Camd. Soc.] J. G. A.

DRUMMOND, MARGARET (1472?–1501), mistress of James IV of Scotland, was probably the youngest of the five daughters of John, first lord Drummond [q. v.] by his wife, Lady Elizabeth Lindsay, daughter of Alexander, fourth earl of Crawford. The period at which her intimacy with James IV commenced has been very generally misapprehended. It is represented by Tytler, Burton, Strickland, and other writers on the history of Scotland that in 1488, immediately on his accession, the boy-king lived at Linlithgow in splendour and constant festivity with his girl-mistress. But these statements are based only on the frequent payments for dress and other things, as recorded in the 'Treasury Accounts of Scotland,' made to the 'Lady Margaret,' who was not, as these authors have supposed, Margaret Drummond, but was without doubt the king's aunt, Lady Margaret Stewart. The first entry in the accounts referring to 'M. D.' (under which initials, or as 'Lady Margaret of D.,' Margaret Drummond is invariably mentioned) occurs in May 1496, and there is no evidence that her connection with the king was of earlier date. From that time onwards entries concerning her are frequent. On 9 June 1496 she was placed under the care of Sir John and Lady Lindsay at Stirling Castle, where she remained till the end of October, when she was transferred to the charge of Sir David Kinghorn at Linlithgow. In March of the following year further payments were made to Lady Lindsay 'for M. D.'s expenses, eleven days she was in Stirling when she passit hame.' In this same year Margaret bore the king a daughter, who was known by the name of Lady Margaret Stewart, and who was married successively to Lord Huntly, the Duke of Albany, and her cousin, Sir John Drummond. The intercourse of Margaret Drummond with James IV, who was passionately attached to her, probably continued to her death, which occurred in 1501 under circumstances of grave suspicion. It is commonly said that a poisoned dish was served to her at breakfast, and that she and her two sisters—Eupheme, wife of Lord Fleming, and Sybilla—who happened to be at table with her, all ate of it and died of the effects. Another tradition is that the poison was administered to them at a morning celebration of the holy communion. That the three sisters died together from poisoning is tolerably certain, but the authorship of the crime remains unknown. It has been variously attributed to the jealousy of certain noble families (in *Hist. of Noble British Families*, 1846, vol. ii. pt. xvii., the Kennedys are named) and to the designs of the courtiers, who believed that while Margaret lived the king would refuse to marry; but this latter story is falsified by a deed preserved in the 'Fœdera' (xii. 707), which shows that before Margaret's death James IV had bound himself to marry Margaret Tudor. In a letter addressed many years afterwards by this queen to Lord Surrey (*Cotton. MS.* Calig. B. 1, fol. 281) she incidentally speaks of 'Lord Fleming [who] for evil will he had to his wife [Eupheme Drummond] caused poison three sisters, and one was his wife; and this is known as truth in all Scotland.' The bodies of the three ladies Drummond were buried in Dunblane cathedral, in a vault the position of which was marked by three blue-marble stones; these stones, though more than once removed, still remain in the choir of the cathedral, but there is now no trace of any inscription on them. The child of Margaret Drummond was brought up at the king's expense, and in the 'Treasury Accounts' appear payments made at regular intervals for several years to priests to sing masses for the mother's soul. It has been sometimes supposed that the ballad of 'Tay's Bank' alludes to Margaret and was possibly written by James IV.

There is no sufficient foundation for the story, repeated, among others, by Don Pedro de Ayala (*Cal. of Letters and State Papers relating to England and Spain*, ed. Bergenroth, i. 170), Moreri (*Grand Dictionnaire*, 1740), and Agnes Strickland (*Lives of the Queens of Scotland*, ed. 1850, i. 20), that James IV was privately married to Margaret Drummond, but was compelled to wait for a dispensation from the pope before he could make the fact public, since he and his wife were within the degrees of consanguinity prohibited by the canon law. The relationship between the two was most remote, they being cousins in the fifth degree, through their common ancestor Sir John Drummond, whose daughter, Annabella [q.v.], was married to Robert III of Scotland.

[Harl. MS. 4238, fol. 312; David Malcolm's Genealogical Memoir of the Most Noble and Ancient House of Drummond, Edinburgh, 1808; Accounts of Lord High Treasurer of Scotland,

ed. T. Dickson, vol. i. pref. p. cxxxii and passim; Tytler's History of Scotland, 3rd ed., iii. 444, 519. The story of Margaret Drummond and her sisters has been embodied, with a greater admixture of romance than fact, in the Yellow Frigate, a novel by James Grant.] A. V.

DRUMMOND, PETER ROBERT (1802–1879), biographer, the son of a small farmer, was born and educated in the parish of Madderty, Perthshire, and in early life worked as a carpenter. He attained skill as a maker of picture-frames, and in this way was brought a good deal into the society of picture-dealers and gained some knowledge of art. In after years he became an enthusiastic collector of pictures and engravings. While at Glasgow as assistant in the shop of an uncle, a provision merchant, his love of literature first developed itself. Towards the close of 1832 he opened a circulating library at 15 High Street, Perth. This supplied a want much felt at the time in the town. During the same year he made the acquaintance of Robert Nicoll, the poet [q. v.], then apprenticed to Mrs. Robertson, a grocer, on the opposite side of the street. By Drummond's advice Nicoll gave up grocery and started a bookselling business in Dundee. A few years later Drummond was able to move to larger premises at 32 High Street, where, relinquishing to a large extent his circulating library, he entered fully into the bookselling trade. He was here the means of introducing Jenny Lind, Grisi, and other famous singers to Perth audiences. From 32 High Street Drummond removed to 46 George Street, and there commenced the erection of what is now the Exchange Hotel. He intended to use the premises as a printing office, and perhaps to start a newspaper. He resolved, however, to turn farmer, and completing the building as an hotel, he made over his bookselling business to his cousin John, and took the holding of Balmblair, in the parish of Redgorton, Perthshire, from Lord Mansfield. About 1859 he exhibited his collection of pictures in the Exchange Hall. By 1873 he had retired from farming, and henceforth devoted himself to the preparation of his books. He died suddenly at his house, Ellengowen, Almond Bank, about three miles to the north-west of Perth, on 4 Sept. 1879, in his seventy-seventh year, and was buried at Wellshill cemetery, Perth, on the 9th. A few days after appeared his 'Perthshire in Bygone Days: one hundred Biographical Essays,' 8vo, London, 1879. Another work, 'The Life of Robert Nicoll, poet, with some hitherto uncollected Pieces,' 8vo, Paisley (printed) and London, 1884, was edited by his son, James Drummond. His intention was to have issued with it a complete edition of Nicoll's poems when the copyright in the old edition had expired. Both books contain many amusing stories, and are creditable specimens of local literature. Drummond wrote several pamphlets on political and agricultural subjects, and frequently contributed to the 'Scotsman' and the Perth press. In 1850 he published a pamphlet entitled 'The Tenants and Landlords *versus* the Free Traders, by Powdavie,' the aim of which was not the advocacy of a protective system, but of justice to the agricultural interest. An ingenious mechanic, Drummond gained a medal at the exhibition of 1851 for a churn; he also invented an agricultural rake which received honourable mention at the exhibition of 1862.

[Information from Mr. James Drummond; Perthshire Constitutional, 8 Sept. 1879, p. 2, col. 3, p. 3, col. 2; Perthshire Advertiser, 5 Sept. 1879, p. 2, col. 6, and 11 Sept., p. 2, col. 8; Perthshire Courier, 9 Sept. 1879, p. 3, col. 2.] G. G.

DRUMMOND, ROBERT HAY (1711–1776), archbishop of York, second son of George Hay, viscount Dupplin (who succeeded his father as seventh earl of Kinnoull, 1719), and Abigail, the youngest daughter of Robert Harley, earl of Oxford, lord high treasurer, was born in London on 10 Nov. 1711. His birth is mentioned by Swift in the 'Letters to Stella,' and his infancy is thus referred to by Bentley in the dedication of his edition of Horace to Lord Oxford, 8 Dec. 1711: 'Parvulos duos ex filia nepotes, quorum alter a matre adhuc rubet.' When six years old he was 'carried' by Matthew Prior to Westminster School, of which Dr. Freind was then head-master, where he remained 'admired,' we are told, 'for his talents, and beloved for the pleasantry of his manners, and forming many valuable friendships among his schoolfellows.' While a boy at Westminster, when acting in 'Julius Cæsar' before George II and Queen Caroline, his intrepidity in proceeding with his part when his plume of ostrich feathers had caught fire attracted the notice of the queen, who continued his warm patroness till her death in 1737. From Westminster he removed to Christ Church, Oxford. Having taken his B.A. degree 25 Nov. 1731, he joined his cousin, Thomas, duke of Leeds, in the 'grand tour,' from which he came home in 1735, in the opinion of his uncle not only 'untainted, but much improved' (Earl of Oxford to Swift, 19 June 1735). He had been originally destined for the army, but on his return to England he went back to Christ Church, took his M.A. degree 13 June 1735, and read divinity with a view to his entrance into holy

orders. In the year of his ordination he was presented by his uncle to the family living of Bothal, Northumberland, and by the influence of Queen Caroline, when only in his twenty-fifth year, appointed to a royal chaplaincy. In 1739, as heir of his great-grandfather, William, first earl of Strathallan, who had entailed a portion of his Perthshire estates to form a provision for the second son of the Kinnoull family, he assumed the name and arms of Drummond. As royal chaplain he gained the confidence and esteem of George II, whom he attended during the German campaign of 1743, and on 7 July of that year preached the thanksgiving sermon for the victory of Dettingen before the king at Hanau. On his return to England he entered on a prebendal stall at Westminster, to which he had been appointed by his royal patron in the preceding April (Le Neve, ed. Hardy, iii. 366). On 9 June 1745 he was admitted B.D. and D.D. at Oxford. Drummond was consecrated bishop of St. Asaph in Kensington Church 24 April 1748. The thirteen years spent by him in this see were among the happiest of his life. He was deservedly respected, and we are told that he 'constantly mentioned the diocese with peculiar affection and delight.' He would seem to have dispensed the large patronage of the see with sound judgment. He was not, however, in advance of his age. He made no attempt to popularise the church among the Welsh-speaking population of the diocese, and publicly expressed his hope that 'that people would see it their best interest to enlarge their views and notions, and to unite with the rest of their fellow-subjects in language as well as in government' (*Charity Schools Sermon*, 1753). In 1761 Drummond was translated to Salisbury. Here, however, he remained only a few months. He was elected to Salisbury in June; the following August the see of York became vacant by the death of Archbishop Gilbert, and Drummond was at once chosen as his successor. 'Previous to the coronation,' writes Horace Walpole, 'the vacant bishoprics were bestowed. York was given to Drummond, a man of parts and of the world,' and 'a dignified and accomplished prelate.' His election took place 3 Oct., and his confirmation 23 Oct. As a proof of the high esteem in which he was held and of his reputation as a preacher, he was selected while archbishop-designate to preach the sermon at the coronation of George III and Queen Charlotte, 22 Sept. 1761. This sermon was pronounced by contemporary critics as 'sensible and spirited,' and 'free from fulsome panegyrick.' The style is dignified and the language well chosen, and the relative duties of monarch and subjects are set forth without flattery and without compromise. Drummond now became lord high almoner to the young king. He is stated to have reformed many abuses connected with the office, and to have put a stop to the system by which persons of rank and wealth had been accustomed to make use of the royal bounty to secure a provision for persons having private claims upon them. During the life of George II Drummond, who was a whig and an adherent of the Duke of Newcastle, exercised considerable political power, and was an influential speaker in the House of Lords. In 1753, when a charge was laid before the privy council against Bishop Johnson of Gloucester, together with Mr. Stone and William Murray, afterwards Lord Mansfield [q. v.], of having drunk the Pretender's health, he defended his old schoolfellows with so much earnestness and eloquence that he secured their acquittal, and the proposed inquiry was negatived in the House of Lords by a large majority, George II remarking that 'he was indeed a man to make a friend of.' The change of policy which speedily followed the accession of George III, when indignities were heaped upon the leading members of the old whig party, aroused the indignation and disgust of the archbishop. Except when his duty as a churchman called for it, he ceased his attendance at the House of Lords, and retiring to his own private mansion at Brodsworth in Yorkshire, of which we are told he 'made an elegant retreat,' he devoted himself to the vigorous oversight of his diocese and the education of his children, which he personally superintended. In 1749 he married Henrietta, daughter of Peter Auriol, a merchant of London, by whom he had a numerous family. He instructed his children himself. History, of which he had an extensive and accurate knowledge, was his favourite subject, and his son gratefully records 'the perspicuous and engaging manner' in which he imparted his instruction, and the lucidity with which he traced the continuity and connection of all history, sacred and profane, 'with the zeal and fervour of honest conviction.' For the use of his children he drew up some clear and comprehensive chronological tables. As a bishop he was certainly quite on a level with the standard of his age. A somewhat extensive collection of his letters existing in manuscript proves him to have been a good, sensible, practical man of business. In his religious views he was strongly opposed to Calvinism, and did not scruple to express freely his dislike of passages in the Articles and Homilies which appeared to favour those tenets. He fully shared in the suspicion which in that

age of formality attached to the term 'enthusiasm,' which he vehemently denounced, while he was equally ardent in defence of what he styled 'the decent services and rational doctrines of the church of England.' Noble manners, an engaging disposition, affable and condescending address, a genial and good-humoured bearing, even if some allowance is made for partiality in description, make up an attractive portrait. His hospitality was generous, even to excess, and if the gossip of the day is to be credited his own example did not place any severe restraint on the clergy who gathered round his table. On his death Horace Walpole speaks of him as 'a sensible, worldly man, but much addicted to his bottle' (WALPOLE, *Last Diaries*, ii. 8–9). His son more guardedly records that 'wherever he lived hospitality presided; wherever he was present elegance, festivity, and good humour were sure to be found. His very failings were those of a heart warm even to impetuosity.' His open-handed, generous character was manifested in the splendid additions he made to the archiepiscopal palace at Bishopthorpe, where he also erected a new gateway, ornamented the chapel at great cost, and rebuilt the parish church in the taste of the day. It deserves notice that, in an age when the fine arts suffered from prevalent neglect, the archbishop proved himself a liberal patron of English artists (LECKY, *Hist. of England in the Eighteenth Cent.* vi. 161). In 1766 he lost his eldest daughter at the age of sixteen, and in 1773 his wife died. He never recovered this last blow, and died at Bishopthorpe 10 Dec. 1776. By his own desire he was buried under the altar of the parish church, with as little pomp as possible. Of his five sons the eldest, Robert Auriol, succeeded his uncle, Thomas Hay [q. v.], as ninth earl of Kinnoull, 1787. Six of the archbishop's sermons which had been printed separately at the time of their delivery were collected by his youngest son, the Rev. George Hay Drummond, and published in one volume, Edinburgh, 1803, together with a short memoir and 'A Letter on Theological Study.' These sermons display clearness of thought and force of expression, the matter is sensible and to the point, the composition is good, and the language dignified. The 'Letter on Theological Study' was written to a young friend, and not intended for publication. The advice as to the selection of books is very sensible, and free from narrowness, wide reading being recommended, including works not strictly theological. A portrait by Sir Joshua Reynolds was engraved by Watson. A small medallion portrait is prefixed to his sermons.

[Memoirs of his life by his son, prefixed to his Sermons; Cassan's Lives of the Bishops of Salisbury, pp. 284–303; Walpole's History and Diaries; sources referred to in the article.]

E. V.

DRUMMOND, SAMUEL (1765–1844), portrait and historical painter, was born in London on 25 Dec. 1765. His father fought for the Pretender in 1745, and in consequence was obliged to leave the country for some time. At the age of fourteen Samuel ran off to sea, but after six or seven years he left the service, and determined to devote himself to art. Without having had any instruction he began by drawing portraits in crayons, and for several years he was employed upon the 'European Magazine.' He then attempted painting in oil, and exhibited for the first time some portraits at the Society of Artists in 1790. In 1791 he sent to the Royal Academy 'Wilton's First Sight of Olivia' and two other pictures; in 1793, two sea-pieces, with some portraits; in 1801, 'The Woodman;' and in 1804, 'The Drunken Seaman ashore' and 'Crazy Jane.' In 1808 he was elected an associate of the Royal Academy, where many years later he succeeded Archer James Oliver as curator of the painting school. He gained some repute by his naval subjects, such as the 'Death of Nelson,' exhibited at the British Institution in 1807, the 'Battle of Trafalgar,' and the 'Battle of the Nile,' exhibited at the same place in 1825, the first two of which have been engraved, and a large picture of 'Admiral Duncan receiving the Sword of the Dutch Admiral De Winter after the Battle of Camperdowne,' exhibited in 1827, a commission from the directors of the British Institution, by whom it was presented to Greenwich Hospital. In 1829 he sent to the British Institution 'The Gallantry of Sir Walter Raleigh.' His principal occupation was portrait-painting, but he also painted landscapes, in which he imitated the Florentine pictures of Wilson. His later works were chiefly subjects from the Bible and the poets, some of which have been engraved. Between 1790 and 1844 he exhibited 303 pictures and drawings at the Royal Academy, and 101 at the British Institution and other London exhibitions. In the latter part of his life his circumstances became reduced, and he frequently received assistance from the funds of the Royal Academy. He died in London on 6 Aug. 1844.

Portraits by him of the elder Charles Mathews, the comedian, and of Richard Parker, the leader of the mutiny at the Nore, were in the National Portrait Exhibition of 1867. In the National Portrait Gallery are a portrait in oil of Sir Marc Isambard

Brunel, exhibited at the Royal Academy in 1836, and a miniature on ivory of Mrs. Fry.

[Redgrave's Dict. of Artists of the English School, 1878; Sandby's Hist. of the Royal Academy of Arts, 1862, i. 397; Seguier's Critical and Commercial Dict. of the Works of Painters, 1870; Royal Academy Exhibition Catalogues, 1791–1844; British Institution Exhibition Catalogues (Modern), 1807–43.] R. E. G.

DRUMMOND, THOMAS (*d.* 1835), botanical collector, was the younger brother of James (1784?–1863?) [q. v.] He was born in Scotland, and during the early part of his life was at Don's nursery, Forfar. He first became known to botanists by his distributed sets of mosses, 'Musci Scotici,' and afterwards was attached as assistant-naturalist to Dr. Richardson in Sir John Franklin's second land expedition. He accordingly sailed from Liverpool 16 Feb. 1825, and reached New York on the 15th of the following month. The expedition moved westward by the river Hudson and lakes Ontario and Winnipeg to the Mackenzie river. Drummond quitted the main party at Cumberland House to explore the Rocky Mountains. In the spring of 1831 Drummond journeyed on foot by the Alleghany Mountains, reaching St. Louis in July, where he fell ill. In consequence of this delay he was unable to join the fur traders on their expedition to the north. He therefore was compelled to confine his explorations to New Orleans and thereabouts. Hence he made a botanical tour in Texas; at Velasco an attack of cholera prostrated him, but on recovering he continued his labours. He embarked finally for Havana 9 Feb. 1835, and died at that port early in March. The plants sent home by Drummond were described by Sir William Hooker in his 'Flora Boreali-Americana,' his 'Journal of Botany,' and 'Companion to the Botanical Magazine.'

[Lasègue's Bot. Mus. Delessert, pp. 196–8, 204; Hooker's Bot. Misc. (1830), i. 178–219; Hooker's Journal Bot. (1834), i. 50–60, (1840) ii. 187.] B. D. J.

DRUMMOND, THOMAS (1797–1840), engineer and administrator, was born in Edinburgh on 10 Oct. 1797. His father, James Drummond, was a member of the society of writers to the signet and the representative of a branch of a Scotch family of ancient lineage. James Drummond married in 1792 Elizabeth, daughter of James Somers of Edinburgh, a lady of personal attractions and great force of character. Thomas was the third child of this marriage. At the age of thirteen he entered the university of Edinburgh. Professor Leslie said of him: 'No young man has ever come under my charge with a happier disposition or more promising talents.' In 1813 he became a cadet at Woolwich, and in 1815 entered the royal engineers. Drummond's progress at Woolwich was rapid, and the esteem in which he was held by his teachers great. 'At the last examination,' he writes on 13 April 1813, 'I got from the bottom of the sixth academy to be fifth in the fifth academy, by which I took fifty-five places and was made by Captain Gow (the commanding officer) head of a room.' Professor Barlow spoke of his originality, independence, 'steady perseverance,' and kindliness of heart, which were distinguishing traits at every period of his life.

In 1819 Drummond became acquainted with Colonel Thomas Frederick Colby [q. v.] in Edinburgh, and in 1820 joined that officer in the work of the ordnance survey. Drummond was now twenty-three years of age, and he entered into his new labours with zeal. He devoted himself with increased energy to his favourite studies, mathematics and chemistry, in which he made rapid progress under Professors Brand and Faraday at the Royal Institution. Among the difficulties felt in carrying out the survey the labour of making observations in murky weather was very great. This labour was minimised by the scientific genius of Drummond. His two inventions—a limelight, better known as 'the Drummond light,' and an improved heliostat, an instrument consisting of a mirror connected with two telescopes, and used for throwing rays of light in a given direction—immensely facilitated the work of observation both by day and night, and armed the survey officers with powerful weapons for carrying on their operations. The light soon made a sensation in the scientific world. Sir John Herschel describes the impression produced when the light was first exhibited in the Tower: 'The common Argand burner and parabolic reflector of a British lighthouse were first exhibited, the room being darkened, and with considerable effect. Fresnel's superb lamp was next disclosed, at whose superior effect the other seemed to dwindle, and showed in a manner quite subordinate. But when the gas began to play, the lime being brought now to its full ignition and the screen suddenly removed, a glare shone forth, overpowering, and as it were annihilating, both its predecessors, which appeared by its side, the one as a feeble gleam which it required attention to see, the other like a mere plate of heated metal. A shout of triumph and of admiration burst from all present.'

In 1824–5 the survey of Ireland commenced, and in the autumn of the latter

year the light was brought into requisition. The triangulation commenced by observations between Divis mountain, near Belfast, and Slieve Snaght, the highest hill of Innishowen, a distance of sixty-seven miles. It was essential that a given point on Slieve Snaght should be observed from Divis, but though the work of observation was carried on from 23 Aug. to 26 Oct. the required point could not be sighted. Then the Drummond light was brought into play, with a result of which General Larcom has given a graphic account. Drummond's skill was also used in perfecting the Colby, or, as they are sometimes called, the Colby-Drummond compensation bars, by means of which the base of Lough Foyle—the most accurately measured base in the world according to Sir John Herschel—was measured [see COLBY, THOMAS FREDERICK]. In 1829 Drummond was engaged in rendering the limelight which he had discovered fit for lighthouse purposes. Experiments were tried to test its efficiency, and we have an account of the most important of these from an eye-witness. Several lights were exhibited from a temporary lighthouse at Purfleet in competition with the Drummond light, and Captain Basil Hall, who witnessed the exhibition, wrote to Drummond: 'The fourth light was that which you have devised, and which, instead of the clumsy word "lime," ought to bear the name of its discoverer. The Drummond light, then, the instant it was uncovered elicited a sort of shout of admiration from the whole party as being something much more brilliant than we had looked for. The light was not only more vivid and conspicuous, but was peculiarly remarkable from its exquisite whiteness. Indeed, there seems no great presumption in comparing its splendour to that of the sun, for I am not sure that the eye would be able to look at the disc of such light if its diameter were made to subtend half a degree.'

The superior brilliancy of the light having been established, the cost of production was very great, and Drummond was engaged in devising means for lessening the expense of manufacturing gas, management, &c., when in 1831 he glided into politics. In that year Drummond met Brougham at the house of a common friend, Mr. Bellenden Ker. An intimacy soon sprang up between them. Other political acquaintances were by degrees formed, Drummond's worth was quickly recognised, and when the time came for appointing the boundary commission in connection with the great Reform Bill Drummond was made head of the commission. For his services in connection with the commission a pension of 300*l.* a year was conferred on him, but with characteristic independence he declined after two years to accept it any longer. The business of the boundary commission over, Drummond's political friends resolved to keep him among them. In 1833 he became private secretary to Lord Althorp, then chancellor of the exchequer. In 1835 he was appointed under-secretary at Dublin Castle, and entered upon his great work of the administration of Ireland. Drummond arrived in Ireland at a critical moment in the history of the country. The Catholic Emancipation Act of 1829 had not brought contentment in its train, because the administration of the law continued one-sided and unjust. Admitted by law to political posts, catholics were excluded in fact; and all political power still remained in the hands of the protestant ascendency minority. Under these circumstances, O'Connell carried on an agitation for the repeal of the union from 1830 to 1835, and used his great influence in Ireland to thwart the executive and embarrass successive administrations. After the general election of 1835 O'Connell held the balance between the two great English parties, and finally threw his weight into the scale in favour of the whigs. With his aid the whigs, under Lord Melbourne, came into office, and a compact was practically made between the government and the Irish leader.

The basis of this compact—known as the Lichfield House compact—was that O'Connell should suspend the demand for repeal, and that the government should pass remedial measures for Ireland and administer the affairs of the country on principles of justice and equality. The Irish administration was nominally entrusted to Lord Mulgrave, the lord-lieutenant, and Lord Morpeth, the chief secretary, but Drummond was really in command.

He was practically the governor of the country, and for five years managed its affairs with wisdom, firmness, and justice, making the executive at once strong, popular, and efficient. Prior to his arrival Ireland was the scene of political agitation, social disorder, and religious feuds. The Orangemen, irritated and alarmed at the emancipation of the catholics, had formed an army of not less than two hundred thousand men to uphold the prerogatives of the dominant class. Orange processions and armed demonstrations terrorised Ulster and overshadowed the executive in Dublin. Catholic peasants struggled fiercely to overthrow the tithe system, and fought pitched battles with the military and police. The agrarian war raged with wonted fury, faction fights disgraced the land, and O'Connell loudly called for the

repeal of the union as the only remedy for his country's ills. Drummond was equal to the situation. While engaged on the ordnance survey he had studied the Irish question on the spot. He was moved by the miseries of the people, touched by the injustice to which they were subjected, and pained by the evidence of misrule which everywhere met his eye. Ireland became to him a second fatherland, and he entered upon his labours full of zeal for the national welfare and determined to administer the law with even-handed justice. Drummond set out for Ireland on 18 July 1835. On 19 Nov. following he married, in England, Miss Kinnaird, the ward and adopted daughter of Richard ('Conversation') Sharp [q. v.], an accomplished, attractive, and intelligent woman, who entered into his labours with sympathy and zest. In December 1835 Drummond took up his residence at the under-secretary's lodge in the Phœnix Park, Dublin. His attention was first directed to the organisation of an effective police force. Prior to his time the police were an inefficient, partisan, and corrupt body. Catholics were practically excluded from the force, and public confidence in consequence withdrawn from it. 'Order' in Dublin was maintained by four hundred underpaid, worn-out, and drunken watchmen, while throughout the provinces the force formed rather a centre of disturbance than a security for peace. Under Drummond the four hundred Dublin watchmen were replaced by a thousand able and efficient constables, while that great constabulary force, now grown to ten thousand men, and composed chiefly of catholic peasants, was formed to justify the belief of Drummond that the peace could best be kept in Ireland by trusting Irishmen, when fairly treated, to keep it. Drummond's innovation startled many minds, but an experience of fifty years has proved the soundness of his judgment. Drummond found the local magistrates as untrustworthy as the old police. In his own language he 'clipped their wings' by practically placing over them stipendiaries who acted directly under his authority. These stipendiaries administered the law with great justice and won the confidence of the people, hitherto withheld from the petty session courts. The Orange Society was almost supreme in the land, keeping alive the bitter feeling of sectarian hate. In Drummond's time the old Orange Society was completely broken up. Orange lodges which existed in the army were disbanded, secret signs and pass-words, then in use, were discovered and prohibited; Orange processions were put down, Orange magnates reprimanded, and the organisation entirely stripped of the power for mischief and disturbance which it had so long possessed. The notorious faction fights, which were of constant occurrence in the south, met with treatment of equal vigour. It had been the practice to allow the faction fighters to settle their differences among themselves. Drummond reprimanded the police for their listlessness, urged them to vigorous action, and under pain of dismissal ordered the chiefs to prevent the coming together of the opposing factions. Finding that the holding of fairs was made the occasion of many of those faction fights, he suppressed numerous fairs where the business was insignificant but the disorder great. The tithe war was a great difficulty to Drummond. From 1830 to 1834 it had raged fiercely. Tithes were collected at the point of the bayonet, peasants were shot down and bayonetted by police, and police were stoned and pitchforked by peasants. Parliament had declared that the tithe system needed reform, but the church insisted that, pending reform, tithes should at all hazards be collected. Drummond set himself to keep the peace pending tithe reform. He refused to force six million catholics to pay tithes to the church of eight hundred thousand protestants while parliament was preparing to reform or abolish the tithe system. But he took precautions to protect from violence all who were engaged in exercising their legal rights. Police were no longer despatched as tithe collectors to shoot down peasants, but peasants were not allowed to assault or slay the agents of the law. The executive no longer appeared as the instrument of a class, but it did not degenerate into a weapon of the popular party. This impartiality was new to the people and won their hearts. Legal rights harshly exercised were no longer enforced, and the people, finding an executive bent on justice, and powerful to protect as well as punish, showed a disposition, hitherto unknown, to obey the law. The peace was kept until the Tithe Commutation Act of 1838 reformed the system, and relieved the peasantry from at least the direct payment of the obnoxious impost. The agrarian war also engaged Drummond's attention. In 1833 a strong 'coercion' act had been passed to put down agrarian disturbances, but it had so far failed that in 1834 the lord-lieutenant declared that 'it was more safe to violate the law than obey it.' Drummond understood the land question in all its bearings. He was far too sound an administrator not to be aware that, whatever might be the causes of disturbance, law and order should be upheld and outrages put down with a strong hand. Abandoning the old methods, he enforced the ordinary

law with vigour. The abandonment of coercion made him popular with the masses of the people, and even those who sympathised with the agrarian organisations forgot the severity in the justice of the ruler. For the first and only time in Irish history an organisation of Irish peasants was formed to help the executive in bringing agrarian offenders to justice, and this society was formed in the very centre of agrarian disturbances itself—Tipperary. There was no difficulty in getting evidence against agrarian offenders; there was no difficulty in getting juries to convict where the evidence was clear. While arresting and punishing offenders against the law, Drummond cautioned the landlords to be circumspect in the exercise of their legal powers, and in a famous letter, which has made an epoch in Irish history, told them that 'property has its duties as well as its rights.' The letter was an answer to a communication addressed to the Irish government in 1838 by Lords Glengall, Lismore, and thirty other Tipperary magistrates, relative to the murder of a Mr. Cooper. The magistrates pleaded for more stringent legislation for the suppression of crime. Drummond replied (22 May 1838) with the far-famed sentence, and he continued: 'To the neglect of those duties [i.e. of property] in times past is mainly to be ascribed that diseased state of society in which such crimes take their rise.'

Drummond had to grapple with political agitation as well as social disorders and religious feuds. O'Connell had long been the enemy of every Irish administration. But Drummond conciliated the great agitator, and while he ruled the cry of repeal was silent. O'Connell felt that no ruler responsible to an Irish parliament for the administration of the country could govern with more ability and justice than Drummond. Accordingly he lent the weight of his authority to the support of the executive, and the extraordinary spectacle was for the first time seen of Irish agitator and English administrator working hand in hand to maintain order and uphold the law. No better proof of Drummond's success can be given than by stating that the number of troops in the country two years before his arrival was 23,998; the number when he ceased to rule 14,956, the number seven years after he had ceased to rule 28,108.

Drummond devised schemes for the development of the resources of the country and the employment of the poor. At his suggestion a railway commission, over which he presided, was appointed (October 1836), and proposals were made for the construction by the state of trunk lines from Dublin to Cork, with branches to Kilkenny, Limerick, and Waterford, and from Dublin north to Navan, branching to Belfast and Enniskillen. Unfortunately, owing to political and private jealousies, Drummond's scheme was not carried out. But time has justified his foresight and wisdom in the transaction, and his calculations as to the paying capabilities of the different routes have been singularly verified. Of the work of the commission it has been said 'the labours of the commissioners were most arduous: their report, with the evidence on which it was founded, and the explanatory maps and plans which accompanied it, is one of the ablest ever submitted to parliament.' Of the minor work done by Drummond for Ireland the municipal boundaries commission, the abolition of the hulks at Cork, and the suppression of the disgraceful Sunday drinking booths in the Phœnix Park, Dublin, may be mentioned. Nor should it be forgotten that Drummond was the first man who threw open the doors of Dublin Castle to all comers. Each day he held a levée, to which peer and peasant, landlord and tenant, catholic and protestant could come on equal terms. The gift of conciliation was perhaps the greatest charm of Drummond's character. Before he came to Ireland the Duke of Leinster declared that he would never meet O'Connell; but at Drummond's instance the great duke and O'Connell met on a common platform to promote Drummond's schemes for the welfare of their common country. Drummond was attacked by a faction, and a parliamentary committee was appointed to show that crime had increased under his administration. The upshot of this inquiry was a splendid vindication of his government.

'The inquiry,' says Lord John Russell, 'ended by proving that crime had diminished, and that the increased security for property was demonstrated by this most conclusive test, that five years' more purchase was given for land in 1839 than had been given for seven years' before.' During Drummond's rule, we learn from another authority, Chief Baron Pigott, 'homicide diminished 13 per cent., firing at the person 55 per cent., incendiary fires 17 per cent., attacks upon houses 63 per cent., killing or maiming cattle 12 per cent., levelling houses 65 per cent., illegal meetings, 70 per cent.' In fact, the character of Drummond's government has been summed up in a single sentence by Sir William Somerville, an influential landlord, proprietor, and afterwards chief secretary to the lord-lieutenant. 'What I remark,' he says, 'in Ireland at present [1839] with the greatest satisfaction is the growing feeling of respect for the law.' Drummond sank beneath the

work he had undertaken. He devoted all his energies to public affairs, and he died in the public service. Mrs. Drummond says in 1838: 'I often say that I might as well have no husband, for day after day often passes without more than a few words passing between us.' And 'from last Monday until this morning, a week all but a day, he never even *saw* his baby, although in the same house with her. . . . He is very thin and very much older in appearance than when you last saw him.' Drummond was then suffering from his labours in connection with the railway commission. In 1839 his health became worse, and for a short time he sought rest and change of scene. But in February 1840 he returned little better to Ireland, and resumed his duties. After working nine hours at his office on Saturday, 11 April, he was taken ill on Sunday, and died on Wednesday, 15 April. He was not allowed to see his children, and left a bible for each as 'the best legacy' he could give. He left a message, telling his mother that he remembered her instructions on his deathbed. He requested to be buried in Ireland, the land of his adoption, and in whose service he had lost his life. He was buried at Mount Jerome cemetery, Harold's Cross, Dublin, on 21 April 1840. Though the funeral was intended to be private, it partook of a public character. It was attended by almost every person of importance in the state or city. The whole populace joined in the procession. In 1843 a statue, executed by the Irish artist Hogan, was erected by public subscription to Drummond's memory, and placed in the City Hall, Dublin. Drummond left three daughters: Mary Elizabeth, who in 1863 married Mr. Joseph Kay, Q.C., author of 'The Social Condition and Education of the People of Europe,' and 'Free Trade in Land' [see KAY, JOSEPH]; Emily, and Fanny, who died in 1871. Mrs. Drummond still (1888) survives.

[McLennan's Memoir of Thomas Drummond; Webb's Compendium of Irish Biography; Hansard's Annual Register; public press from 1835 to 1840; Madden's Ireland and its Rulers.]

R. B. O'B.

DRUMMOND, WILLIAM (1585–1649), of Hawthornden, poet, was eldest son of John Drummond, first laird of Hawthornden, in the parish of Lasswade, seven miles from Edinburgh. The father, born in 1553, became gentleman-usher to James VI in 1590; was knighted in 1603 when he came to England with James; died in 1610, and was buried at Holyrood. The family was a branch of the Drummonds of Stobhall, whose chief representative became Earl of Perth on 4 March 1604–5. Through Annabella Drummond [q. v.], daughter of Sir John of Stobhall, who married Robert III of Scotland in 1357 and was the mother of James I, the poet claimed relationship with the royal family. His mother, Susannah, was sister of William Fowler, a well-known burgess of Edinburgh, who was private secretary to Queen Anne of Denmark, and accompanied her to England in 1603. William was born at Hawthornden 13 Dec. 1585. He had three younger brothers, James, Alexander, and John, and three sisters, Ann, Jane, and Rebecca. After spending his boyhood at the Edinburgh High School, he proceeded to Edinburgh University; benefited by the tuition of John Ray, the humanity professor, and graduated M.A. in 1605. In 1606 he paid a first visit to London while on his way to the continent to study law. His father was residing with the court at Greenwich as gentleman-usher to the king (*Reg. Privy Council of Scotland*, ed. Masson, vii. 490). William bought and read the recent books of such writers as Sidney, Lyly, and Shakespeare, and in June, July, and August 1606 described in letters to a Scottish friend the court festivities which celebrated the visit of Queen Anne's father, King Christian of Denmark. In 1607 and 1608 Drummond attended law lectures at Bourges and Paris; studied Du Bartas and Rabelais; read Tasso and Sannazzaro in French translations, and sent home accounts of the pictures in the Paris galleries.

In 1609 he was again in Scotland, and his sister Ann married John Scot, afterwards of Scotstarvet, Fifeshire, his lifelong friend. A year later he revisited London, and on his return home his father's death (1610) made him laird of Hawthornden. Abandoning all notion of practising law, he retired to his estate and read assiduously in almost all languages. His library numbered 552 volumes, including fifty of the latest productions of contemporary English poets. It was only after much reading that Drummond attempted poetic composition, and, following the example of Sir William Alexander [q. v.], he wrote in English rather than in Scotch. A poetic lament on the death of Prince Henry, 'Tears on the Death of Meliades,' was his earliest publication (1613), and came from the press of Andro Hart of Edinburgh. At the same time he edited a collection of elegies by Chapman, Rowley, Wither, and others, under the title of 'Mausoleum, or the Choisest Flowres of the Epitaphs,' Edinburgh (Andro Hart), 1613.

In 1614 Drummond visited Menstrie, and introduced himself to William Alexander [q. v.], who received him kindly, and was thenceforward one of his regular correspon-

dents. Sir Robert Kerr (afterwards Earl of Ancrum), Sir Robert Aytoun, and Sir David Murray were also friendly with him, and intercourse with them excited in him some interest in English and Scottish politics. But Drummond rarely left Hawthornden, and divided his time between poetry and mechanical experiments. He married about 1614 the daughter of one Cunningham of Barns (near Crail, Fifeshire). His wife died within the year. In 1616 he published a collection of poems embodying his love and grief, together with some earlier songs and madrigals. A second edition quickly followed.

In 1617 Drummond celebrated James I's visit to Scotland with a long poetic panegyric entitled 'Forth Feasting.' Henceforth London society interested itself in his poetic efforts, and in the summer of 1618 he was cheered by a visit from one Joseph Davis, who brought a flattering message from Michael Drayton, one of Drummond's favourite authors. An amiable correspondence followed. In one letter Drummond suggested that Drayton, who had quarrelled with his London publishers, should publish the last books of the 'Polyolbion' with his own publisher, Andro Hart of Edinburgh. In his 'Epistle on Poets and Poetry' Drayton speaks highly of 'my dear Drummond.' Late in 1618 Drummond made the personal acquaintance of Ben Jonson. Jonson had walked from London to Edinburgh in August, but there is no proof that the expedition was made, as Drummond's early biographers assert, in order to make Drummond's acquaintance. Before Christmas Jonson visited Drummond at Hawthornden, and remained for two or three weeks. Drummond took careful notes of his conversation, which chiefly turned on literary topics, and although they corresponded in effusive terms subsequently, Drummond's private impression of Jonson was not favourable. When leaving Edinburgh in January 1619, Jonson promised Drummond that if he died on the road home, all that he had written while in Scotland should be forwarded to Hawthornden. At the same time Drummond undertook to send to London accounts of Edinburgh, Loch Lomond, and other notable Scottish scenes, for Jonson to incorporate in a projected account of his Scottish tour; but this work was not completed. In 1620 Drummond was seriously ill. Three years later fire and famine devastated Edinburgh, and Drummond in deep depression issued a volume of religious verse ('Flowers of Zion'), together with a philosophic meditation on death (in prose) entitled 'The Cypresse Grove.' A second edition appeared in 1630. Meanwhile Drummond was corresponding with Sir William Alexander about James I's translation of the Psalms, and some of his suggestions were adopted. An extravagantly eulogistic sonnet commemorated James's death in 1625.

On 29 Sept. 1626 a draft of a three years' patent was prepared for certain mechanical inventions which Drummond had recently perfected. Sixteen were specified, and most of them were military appliances. The first was described as a cavalry weapon, or box-pistol; among the others were new kinds of pikes and battering-rams, telescopes and burning-glasses, together with instruments for observing the strength of winds, for converting salt water into sweet, and for measuring distances at sea. The patent was finally granted 24 Dec. 1627. In the same year (1627) Drummond presented to Edinburgh University a collection of five hundred books, which are still kept together in a separate room of the university library. A catalogue drawn up by the donor was printed by John Hart, Andro Hart's successor. Drummond was out of Scotland in 1628 and in 1629, but was at home in May 1630, and soon afterwards paid a visit to his dead wife's relations at Barns. In July 1631 Drayton wrote to Drummond renewing their old acquaintanceship, and early in 1632 Drummond, on learning of Drayton's death, expressed deep grief in a letter to Alexander, Viscount Stirling. In the same year he married a second wife, Elizabeth, sister of James Logan of Monarlothian, and granddaughter of Sir Robert Logan of Restalrig.

Soon after his second marriage Drummond's pride in his ancestry was hurt by a claim put forth by William Graham, earl of Menteith, to the earldom of Strathearn. Menteith's pretensions reflected on the legitimacy of Robert III of Scotland, the husband of Drummond's ancestress Annabella Drummond. The poet opened a correspondence on the subject with the head of his clan, John Drummond, earl of Perth; drew up a genealogy of the family, and sent a tractate in manuscript to Charles I in December 1632, entitled 'Considerations to the King,' in which he tried to confute Menteith's claim, and suggested that Menteith should be punished for his presumption. After preparing for his kinsman an essay on 'Impreses,' he set to work on a 'History of Scotland [1424–1542] during the Reigns of the Five Jameses,' all of whom were direct descendants of Robert III and Annabella Drummond. His brother-in-law, Scot of Scotstarvet, encouraged him in the work, but it was not printed until after Drummond's death. In May 1633 he furnished the speeches and poems for the entertainment which celebrated Charles I's long-delayed coronation at

Edinburgh, and in 1638 published the last of his works issued in his lifetime, 'A Pastorall Elegie' on the death of Sir Anthony Alexander, son of his friend Alexander, earl of Stirling. In 1638, too, Drummond rebuilt his house at Hawthornden, and stayed with Scot of Scotstarvet while the work was in operation.

In the political turmoil that preceded the civil wars in Scotland Drummond played as small a part as possible. Although a conservative he resented the persecution of Lord Balmerino, who had openly protested against Charles I's ecclesiastical policy (*Letter to Robert Kerr, Earl of Ancrum*, 2 March 1635). He amused himself by privately distributing political squibs among his intimate friends, and there he handled all parties with equal severity. An appeal for peace addressed to king, priests, and people, entitled 'Irene, or a Remonstrance for Concord, Amity and Love,' had a wide circulation in manuscript in 1638. The rise of the covenanters in arms was a heavy blow, but the importunity of his neighbours, the Earl of Lothian of Newbattle Abbey and Porteous the parson of Lasswade, seems to have led him to sign the covenant, although he was no friend to the cause. Similarly he was compelled to contribute to the support of the army raised in 1639 to invade England, but in his manuscript tracts he earnestly dissuaded his countrymen from venturing on active hostilities (cf. *The Magical Mirror, or a Declaration upon the Rising of the Noblemen, Barons, Gentlemen, Burgesses in Arms*, 1 *April* 1639; *Queries of State*; *The Idea*; and *Load Star*). In 'A Speech to the Noblemen,' &c., dated 2 May 1639, he emphatically warned them that civil war could only end in a military dictatorship. In 'Considerations to the Parliament,' dated September 1639, he sarcastically recommended fifty-eight new laws, one of which was to allow the provost of Edinburgh to pray in the cathedral to the accompaniment of pistol-shots instead of the organ, and another to authorise schoolboys to expel their masters every seventh year and choose their own teachers. During the first outbreak (the first bishops' war) the Marquis of Douglas invited Drummond to stay with him, and took his advice about a projected publication of a family history. The Earl of Perth entreated the poet to visit him during the second outbreak in 1640, but Drummond declined to leave home in both instances, and was entrusted in the second war with some slight military duties, which he performed with great reluctance. In February 1639–40 he lost his friend Stirling, and among the Drummond papers are notes for a poem to his memory, which was to be entitled 'Alphander,' but there is no further trace of it. When Charles I came to Scotland at the end of the war in 1641, Drummond wrote a 'Speech for Edinburgh to the King,' in which he plainly declared himself opposed to the covenanters, and later in 1642, when Scotland was distracted by the conflicting appeals of Charles I and his parliament, Drummond circulated a tract entitled '*Σκιαμαχία*,' in which he defended the royalists for petitioning the privy council in the king's favour. He protested against the solemn league and covenant in 'Remoras for the National League between Scotland and England' in 1643. But he apparently signed the new covenant soon afterwards, and compounded with his conscience by composing severely sarcastic verses on the presbyterians and their English allies. The circulation of these pieces in manuscript was wide enough to give Drummond a bad reputation, and he was more than once summoned before 'the circular tables' (i.e. covenanting committees) to account for his conduct. He defended himself by elaborate arguments in favour of the liberty of opinion and the press, and the charges were not pressed. In 1643 Drummond helped to secure the election of an exbishop, James Fairly, to the vacant parish of Lasswade.

Drummond strongly sympathised with Montrose. On 28 Aug. 1645 Montrose—at the head of the royalist army—issued orders that Drummond was not to be molested by his men, and that the Hawthornden property was to be specially protected. Drummond wrote to Montrose offering to place his 'Irene' at his disposal, and Montrose replied by inviting Drummond to bring the paper to him at Bothwell. After Montrose's defeat, and just before his escape to Norway in 1646, he addressed (19 Aug.) a letter of thanks to Drummond for his 'good affection' and 'all his friendly favours.' In 'Objections against the Scots answered' (1646) Drummond supported a proposal to negotiate with Charles I. When in 1648 the Scots resolved to resort again to arms in the king's behalf, Drummond vehemently pleaded for the appointment of the royalist Duke of Hamilton as leader of the Scottish army, and wrote a 'Vindication of the Hamiltons' in reply to a pamphlet which affected to deprecate the appointment from a royalist point of view. The execution of the king is said to have hastened Drummond's death. The poetry he wrote in his late years chiefly consisted of sonnets on the death of friends, or religious verses. All indicated a settled gloom. In April 1649 he was revising his genealogy of

the Drummond family. On 4 Dec. following he died at Hawthornden, and was buried in the church of Lasswade. Colonel George Lauder wrote a very pathetic poem on his death, entitled 'Damon.' All his brothers and sisters except James died before him. By his second marriage Drummond had nine children—five sons and four daughters—but only two sons and a daughter survived him. The daughter Elizabeth married Dr. Henderson, an Edinburgh physician. The younger son Robert died in 1607. The heir, William, was knighted by Charles II; inherited land at Carnock from another branch of the family, and died in 1713. Sir William's granddaughter, Mary Barbara, whose second husband, Bishop William Abernethy, took the surname of Drummond [see DRUMMOND, WILLIAM ABERNETHY], succeeded to the Hawthornden property, and was the last lineal descendant of the poet. She died in 1789.

In 1655 there was printed in London a volume of Drummond's prose works. The editor was a 'Mr. Hall of Gray's Inn,' and some copies contain a dedication to Scot of Scotstarvet, signed by Drummond's eldest son, William. The title ran: 'The History of Scotland from the year 1423 until the year 1524: containing the Lives and Reigns of James the I, the II, the III, the IV, the V. With several Memorials of State during the Reigns of James VI and Charles I.' Only 'The Cypresse-Grove'—the prose meditation on death—first issued in 1623, had been published before, but the 'Memorials of State' did not include Drummond's emphatically royalist tracts, like the 'Irene' and the 'Σκιαμαχία,' some of which were destroyed by Drummond's relatives. A second posthumous volume, 'Poems by that most famous Wit, William Drummond,' was issued by the same London publisher in 1656. All that had been already published was here reprinted, together with some sixty new sonnets, madrigals, and elegies. Edward Phillips, Milton's nephew, edited this collection, and spoke extravagantly of Drummond's genius. An epigram by Arthur Johnston and an English poem by Archbishop Spottiswoode are among the commendatory verses. A few copies contain a dedication to Scot of Scotstarvet. This edition of Drummond's poems was reissued in 1659. In 1683 there was issued anonymously at Edinburgh a macaronic or dog-Latin poem in hexameters, entitled 'Polemo-Middinia inter Vitarvam et Nebernam'—a farcical account of a quarrel between the tenants of Scot of Scotstarvet and those of his neighbour, Cunningham of Barns. This was reprinted at Oxford in 1691 and edited by Edmund Gibson, afterwards bishop of London, together with James V's 'Christ's Kirk on the Green,' and in this volume Drummond was positively declared to be the author. The facts that no mention of such a work is found in the Hawthornden MSS. and that Drummond never claimed it in his lifetime make its authorship doubtful. But when in 1711 Bishop Sage and Ruddiman prepared the chief collected edition of Drummond's works in both verse and prose, this piece was included and its authenticity distinctly asserted in the prefatory memoir. The folio of 1711 includes all Drummond's extant prose tracts and many of his letters, together with all the previously printed poems and some additional verse hitherto unprinted. Among the latter are some vesper hymns, translated from Latin, which had already appeared without an author's name in the Roman catholic primer first printed at St. Omer by John Heigham in 1619, and republished in the primer of 1632. That a sturdy protestant like Drummond should have contributed to a Roman catholic service-book looks at a first glance so improbable that the authenticity of these hymns has been questioned. Internal evidence, however, favours their attribution to Drummond. The editor of the 1632 primer distinctly states, too, that they 'are a new translation done by one of the most skilfull in English Poetrie,' and it is quite possible that Drummond made the translation on one of his early visits to the continent (ORBY SHIPLEY, *Annus Sanctus*, pref., 1884; *Athenæum*, 1885, i. 376). Reissues of Drummond's poems appeared in 1832 (by the Maitland Club), in 1833 (by Peter Cunningham), and in 1857 (by W. D. Turnbull). These three editions include many poems, recovered from the Drummond MSS.

In 1782 Dr. Abernethy Drummond, the husband of the poet's last lineal descendant, presented a mass of his manuscripts to the Scottish Society of Antiquaries. In 1827 David Laing carefully arranged these papers in fifteen volumes and published extracts from them in the 'Archæologia Scotica,' iv. 57–110, 224–70. Besides transcripts of his poems and tracts, the manuscripts contain Drummond's notes of his conversations with Ben Jonson, lists of the books he read from 1606 to 1614, and many more letters than those published in the folio of 1711. A reprint of the 'Conversations with Jonson' was issued by the Shakespeare Society in 1842.

A portrait by Gaywood, prefixed to the 1655 volume, was re-engraved for the 1711 edition and for Professor Masson's 'Life' (1873).

Drummond is a learned poet, and is at his best in his sonnets. Italian influence is always perceptible, and his indebtedness to Guarini

is very pronounced. Yet sonnets like those on 'Sleep' and the 'Nightingale' possess enough natural grace and feeling to give them immortality, and borrowed conceits are often so cleverly handled by Drummond that he deserves more praise than their inventor. His madrigals show a rare command of difficult metres, but are less sprightly than could be wished. The elegy on Prince Henry, which has been compared with 'Lycidas,' is solemnly pathetic. Drummond anticipated Milton in using the metre of the 'Hymn of the Nativity.' The prose of 'The Cypresse-Grove' is majestic and suggests Sir Thomas Browne, but the historical and political tracts are not noticeable for their style. Drummond's political epigrams and satires are dull and often pointless.

[The Life of Drummond by Professor Masson (1873) is an elaborate monograph on the poet's literary and political position and influence. See also Archæologia Scotica, iv.; memoir prefixed to the 1711 edition of Drummond's Works; Corser's Collectanea Anglo-Poetica.] S. L. L.

DRUMMOND, WILLIAM, first Viscount of Strathallan (1617 ? – 1688), royalist general, was the fifth and youngest son of John Drummond, second Baron Maderty, by his wife, Helen, eldest daughter of Patrick Lesly, commendator of Lindores. His father was among the first of the nobility who joined the Marquis of Montrose at Bothwell after the battle of Kilsyth in 1645, for which he suffered imprisonment. Born in 1617 or 1618, Drummond was educated at the university of St. Andrews. From 1641 to 1645 he served with Colonel Robert Monro in Ireland, and subsequently with the latter's nephew, Sir George Monro, who succeeded to the Irish command. He was present when Sir George put the Marquis of Argyll to flight at Stirling in 1648. During the same year he again went over to Ireland and joined the Marquis of Ormonde, then in arms for the king. In 1648–9 he was in London. There, says Burnet, Drummond was recommended by some friends among the covenanters to Cromwell. He happened to hear Cromwell's discussion with the commissioners sent from Scotland to protest against putting the king to death, and he afterwards told Burnet that 'Cromwell had plainly the better of them at their own weapon, and upon their own principles' (*Own Time*, Oxford edition, i. 71–3). After witnessing the preparations for the execution of the king, the next day he joined Charles II in Holland. At the battle of Worcester in 1651, where he commanded a brigade, he was taken prisoner and carried to Windsor, but managed to escape and reach the king at Paris. He soon afterwards landed at Yarmouth, and contrived to reach Scotland disguised as a carrier, bearing with him the royal commission. He was with the royalists under the Earl of Glencairn in the highlands in 1653, where his kinsman, Andrew Drummond, brother of Sir James Drummond of Machanay, commanded a regiment of Athole-men, and continued in their ranks until they were dispersed by the parliamentary general, Morgan, at the end of 1654 (Burnet, i. 103–4). He now sought permission of Charles to enter the Muscovite service. Accordingly in August 1655 he accompanied his friend Thomas Dalyell [q. v.] to Russia (*Egerton MS.* 15856, f. 69 *b*), where he quickly gained the favour of the czar, Alexis Michaelovitch, and was appointed colonel, afterwards lieutenant-general, of the 'strangers,' and governor of Smolensko (*ib.* i. 368). There, as he himself says, he 'served long in the wars at home and abroad against the Polonians and Tartars' (*Genealogie of the most Ancient House of Drummond*). After the Restoration it was not without great difficulty that Charles prevailed on the czar to allow Drummond to leave his dominions. He returned to England in 1665, bringing with him a flattering testimonial of his services from Alexis (*Addit. MS.* 21408). In January 1666 the king appointed him major-general of the forces in Scotland, with a seat on the council (*Cal. State Papers*, Dom. 1666–7, pp. 18, 575). He was thought to have become a severe disciplinarian; 'he had yet too much of the air of Russia about him,' says Burnet (i. 499). With Dalyell he was popularly supposed to have introduced torture by the thumbscrew, 'having seen it in Moscovia' (Lauder, *Historical Notices of Scotch Affairs*, Bannatyne Club, ii. 557). In 1667 he went to London to urge upon the king the necessity of a standing army and the harshest measures against the refusers of the declaration (Wodrow, *Church of Scotland*, ed. Burns, ii. 81). Little accustomed to brook contradiction, he found himself in constant conflict with Lauderdale, who on 29 Sept. 1674 caused him to be imprisoned in Dumbarton Castle on a mere surmise of his having corresponded with some of the exiled covenanters in Holland (Wodrow, ii. 270; Burnet, ii. 56–7; *Addit. MS.* 23137, f. 49). On being released by order dated 24 Feb. 1675–6 (Wodrow, ii. 357), he was restored to his command, and between 1678 and 1681 received the honour of knighthood. He represented Perthshire in the parliament of 1669–74, in the convention of 1678, and in the parliaments of 1681–2 and 1685–6 (Foster, *Members of Parliament*, Scotland, 2nd edition,

p. 105). Towards the end of March 1678 he, along with the Duke of Hamilton and others, made a journey to court in order to represent the grievances of the country to the king (Wodrow, ii. 449, 453). In 1684 he was appointed general of the ordnance. On the accession of James II the following year he was nominated lieutenant-general of the forces in Scotland, and a lord of the treasury. In April 1684, on the resignation of his brother David, third baron Maderty, 'to save expences,' he succeeded to that title (Lauder, *Historical Notices*, Bannatyne Club, ii. 535), and was created Viscount of Strathallan and Baron Drummond of Cromlix, by patent 6 Sept. 1686. In March 1686 he accompanied the Duke of Hamilton and Sir George Lockhart to Westminster to confer with the king, who had proposed that, while full liberty should be granted to the Roman catholics in Scotland, the persecution of the covenanters should go on without mitigation. Drummond, although a loose and profane man, 'ambitious and covetous,' had yet sufficient sense of honour to restrain him from public apostasy. In the significant phrase of a relative, he lived and died 'a bad christian but a good protestant.' On returning to Edinburgh he joined with his colleagues in declaring that he could not do what the king asked (Macaulay, *Hist. of England*, vol. ii. ch. vi. pp. 117, 121). He died at the end of March (not January) 1688 (Luttrell, *Relation of State Affairs*, 1857, i. 436), and was buried at Innerpeffray on 4 April, aged 70. His funeral sermon by Principal Alexander Monro of Edinburgh contains many interesting details of his life. After his return to Scotland he married Elizabeth, daughter of Sir Archibald Johnston, lord Warriston, and widow of Thomas Hepburn of Humbie, Haddingtonshire. By this lady, who was buried at St. George's, Southwark, in 1679, he had one daughter, Elizabeth, married to Thomas, sixth earl of Kinnoull, and a son William, second viscount of Strathallan. The latter died 7 July 1702. Drummond's male line failed on the death of his grandson William, third viscount, 26 May 1711, at the age of sixteen. Drummond, who had 'a great measure of knowledge and learning' (Burnet, i. 416), drew up in 1681 a valuable history of his family, a hundred copies of which were privately printed by David Laing, 4to, Edinburgh, 1831 (Lowndes, *Bibl. Manual*, ed. Bohn, ii. 677). A few of his letters to Glencairn, Tweeddale, Lauderdale, and Lady Lauderdale, are preserved among the Additional MSS. in the British Museum (*Addit. MS.* 4156; *Index to Cat. of Additions to the MSS.* 1854–75, p. 447).

[Douglas's Peerage of Scotland (Wood), ii. 551–2; Malcolm's Memoir of the House of Drummond, pp. 101–3; Monro's Sermons, 8vo, London, 1693, pp. 476–502; Patrick Gordon's Diary (Spalding Club), passim; Diaries of the Lairds of Brodie (Spalding Club); Burton's Hist. of Scotland, 2nd ed. vii. 69; Lauder's Historical Notices of Scottish Affairs (Bannatyne Club); Lauder's Historical Observes of Memorable Occurrents (Bannatyne Club); Wodrow's Church of Scotland, ed. Burns, II. iv.] G. G.

DRUMMOND, WILLIAM, fourth Viscount of Strathallan (1690–1746), Jacobite, born in 1690, was the fourth but eldest surviving son of Sir John Drummond, knt., of Machany, Perthshire, by his wife, Margaret, daughter of Sir William Stewart, knt., of Innernytie. His father, grandson of the Hon. Sir James Drummond of Machany, second son of James Drummond, first lord Maderty [q. v.], and colonel of the Perthshire foot in the 'engagement' to rescue Charles I in 1648, was outlawed in 1690 for his attachment to the house of Stuart. On 26 May 1711 Drummond succeeded his cousin William as fourth Viscount of Strathallan. He was among the first to engage in the rising of 1715, and was taken prisoner at the battle of Sheriffmuir, 13 Nov. of that year, and carried to Stirling, but under the act of grace passed in 1717 was not subjected to prosecution or forfeiture at that time (Browne, *History of the Highlands*, ed. 1845, ii. 326, 355). In 1745, within a fortnight after Prince Charles Edward raised his standard at Glenfinnan, Drummond joined him with reinforcements at Perth, and was left commander-in-chief of the prince's forces in Scotland when the latter marched into England. At the battle of Culloden, 14 April 1746, he commanded with Lord Pitsligo the Perth squadron in the second line of the highland army (*ib.* iii. 242), and was unhorsed at the final charge of the English forces. Endeavouring to remount with the assistance of a servant, he was run through the body by an officer of dragoons, and died soon afterwards (Chambers, *Rebellion of* 1745–6, ed. 1869, p. 311 *n.*) Bishop Forbes states that the officer was Colonel Howard, whom Drummond, 'resolving to die in the field rather than by the hand of the executioner,' had purposely attacked (*Jacobite Memoirs*, ed. Chambers, p. 296). He had married (contract dated 1 Nov. 1712) Margaret, eldest daughter of Margaret, baroness Nairne, and Lord William Murray, whose devotion to the cause of the chevalier led to her imprisonment in the castle of Edinburgh from 11 Feb. to 22 Nov. 1746 (Johnstone, *Memoirs of the Rebellion*, 3rd ed. p. 152), and by her had seven sons and six daughters. She died at

Machany 28 May 1773. James, the eldest son, also took part in the rebellion of 1745, and was included in the act of attainder passed 4 June 1746 as 'James Drummond, eldest son of William, viscount of Strathallan,' although he had then actually succeeded his father in that title. He died at Sens in Champagne, 22 June 1765.

[Douglas's Peerage of Scotland (Wood), ii. 553–5; Malcolm's Memoir of the House of Drummond, pp. 110–15; Chambers's Rebellion of 1745–6, ed. 1869, pp. 68, 258, 270, 311; Miscellany of the Spalding Club, vol. i.] G. G.

DRUMMOND, Sir WILLIAM (1770?–1828), scholar and diplomatist, was a member, and eventually the head, of the Drummonds of Logie-Almond. He may perhaps be identified with the William, son of John Drummond of Perth, who matriculated at Christ Church, Oxford, 24 Jan. 1788, aged 18 (Foster, *Alumni Oxon.* i. 389). He first attracted attention as an author by a learned work entitled 'A Review of the Governments of Sparta and Athens' (London, 1795). In 1795 he was returned to parliament in the tory interest for the borough of St. Mawes, and in the two following parliaments, those of 1796 and 1801, he sat for Lostwithiel. Diplomacy, however, attracted him rather than debate. In 1801 he was sent as envoy extraordinary and minister plenipotentiary to the court of Naples, when he was sworn of the privy council, and in 1803 as ambassador to the Ottoman Porte, when he was honoured with the order of the Crescent, which was confirmed by license in the 'London Gazette,' 8 Sept. 1803. As ambassador he does not appear to have played a very active part. 'I do not know Mr. Drummond,' wrote Nelson on 16 Jan. 1804, 'but I am told he is not likely to make the Porte understand the intended purity of our cabinet' (*Nelson Despatches*, v. 374). In 1806 he was once more envoy extraordinary to the court of Naples, and embarked in an unsuccessful scheme for securing the regency of Spain to Prince Leopold of Sicily. His diplomatic career came to an end in 1809 (for his appointments consult Haydn's *Book of Dignities*). In the previous year he had been one of the claimants of the Roxburghe peerage (*Roxburghe Peerage; Minutes of Evidence before the Committee of Privilege*). Meanwhile he had published 'Philosophical Sketches on the Principles of Society and Government' (anonymous) in 1793; 'The Satires of Persius, translated,' followed in 1798; and a philosophical treatise entitled 'Academical Questions' in 1805. In 1810 he published, in conjunction with Robert Walpole, 'Herculanesia, or Archæological and Philological Dissertations, containing a manuscript found among the ruins of Herculaneum.' The first part of a poem in blank verse on 'Odin' was published in 1817; in it Odin is identified with Pharnaces, the son of Mithridates. The same hardihood of speculation marks Drummond's most important work—'Origines, or Remarks on the Origin of several Empires, States, and Cities,' such as Assyria and Babylon, which was published in four volumes from 1824 to 1829. But perhaps his most daring writing was 'Œdipus Judaicus,' printed for private circulation in 1811. It is an attempt to prove that many parts of the Old Testament are allegories, chiefly derived from astronomy (thus Joshua is a type of the sun in the sign of Ram, Jericho the moon in her several quarters), and was accompanied by a very polemical preface, published separately. This curious anticipation of modern theories professed to be written from the standpoint of a theist. It was very severely handled by George D'Oyly [q. v.], who accused Drummond of appropriating the ideas of Charles François Dupuis, and there were several other replies. Some one, probably Drummond himself, criticised his critics under the nom de guerre of 'Vindex,' in 'Letters to the Rev. G. D'Oyly' (1812). Towards the end of his life Drummond lived chiefly abroad, and he died at Rome on 29 March 1828. He was made a fellow of the Royal Society on 4 April 1799, and a D.C.L. (Oxford) on 3 July 1810.

[Gent. Mag. 1828, ii. 90; for a criticism of Odin see the Eclectic Review, new ser. viii. 77, and for one on the Œdipus Judaicus the Quarterly Review, ix. 329.] L. C. S.

DRUMMOND, WILLIAM ABERNETHY (1719?–1809), bishop of Edinburgh, born in 1719 or 1720, was descended from the family of Abernethy of Saltoun in Haddingtonshire. He at first studied medicine, and took the degree of M.D., but was subsequently for many years minister of an episcopalian church in Edinburgh. Having paid his respects to Prince Charles Edward, when he held his court at Holyrood in 1745, he was afterwards exposed to much annoyance and even danger on that account, and was glad to avail himself of his medical degree, and wear for some years the usual professional costume of the Edinburgh physicians. He took the additional surname of Drummond on his marriage, 3 Nov. 1760, to Mary Barbara, widow of Robert Macgregor of Glengarnock, and daughter and heiress of William Drummond of Hawthornden, Midlothian, grandson of the poet (Burke, *Peerage*, 1887, p. 444; *Gent. Mag.* xxx. 542).

He was consecrated bishop of Brechin at Peterhead, 26 Sept. 1787, and a few weeks later was elected to the see of Edinburgh, to which the see of Glasgow was afterwards united. About the middle of February 1788 the news reached Scotland that on 31 Jan. of that year Prince Charles Edward had died at Rome. Drummond was the first among the bishops to urge that the time had now come for the episcopalians to give a public proof of their submission to the house of Hanover by praying in the express words of the English liturgy for the king and royal family. This was accordingly done throughout Scotland on 25 May. A bill of 'relief for pastors, ministers, and lay persons of the episcopal communion in Scotland' having been prepared, Drummond, with Bishops Skinner and Strachan, set out for London in April 1789 to promote its progress through parliament. Drummond continued bishop of Edinburgh till 1805, when, on the union of the two classes of episcopalians, he resigned in favour of Dr. Daniel Sandford. He retained, however, his pastoral connection with the clergy in the diocese of Glasgow till his death, which took place at his residence, Hawthornden, 27 Aug. 1809, at the age of eighty-nine or ninety (*Scots Mag.* lxxi. 719). His wife died at Edinburgh, 11 Sept. 1789, in her sixty-eighth year (*ib.* li. 466), having had an only child, a daughter, who died before her. Drummond was a good theologian and well-meaning, but, says Russel, 'his intemperate manner defeated in most cases the benevolence of his intentions, and only irritated those whom he had wished to convince' (Keith, *Cat. of Scottish Bishops*, ed. Russel, Append., p. 529; with which cf. Skinner, *Annals of Scottish Episcopacy*, p. 480). He wrote several small tracts, among which may be mentioned: 1. 'A Dialogue between Philalethes and Benevolus: wherein M. G. H.'s defence of Transubstantiation, in the Appendix to his Scripture Doctrine of Miracles displayed, is fully examined and solidly confuted. With some Observations on his Scripture Doctrine of Miracles,' 12mo, Edinburgh, 1776. 2. 'A Letter to the Clergy of his Diocese, 8 March 1788,' 8vo, Edinburgh, 1788. 3. 'A Letter to the Lay Members of his Diocese, April 1788. With large notes,' 8vo, Edinburgh, 1788. He also furnished a preface and notes to Bishop Jolly's abridgment of Charles Daubeny's 'Guide to the Church,' 8vo, Edinburgh, 1799. His letters to Bishops Douglas and Skinner, mostly on the recognition of the Scotch episcopal church of the Hanoverian line of succession, are among the Egerton and Additional MSS. in the British Museum (*Index to the Cat. of Additions to the MSS.* 1854–75, p. 448). Drummond presented in 1782 to the Edinburgh University the manuscripts of William Drummond of Hawthornden [q. v.], the ancestor of his wife.

[Keith's Cat. of Scottish Bishops (Russel), Appendix, pp. 529, 545; Skinner's Annals of Scottish Episcopacy, pp. 68, 76, 83, 84, 479–80; Foster's Baronetage (1882), p. 190; Cat. of Library of Advocates, ii. 76.] G. G.

DRUMMOND, WILLIAM HAMILTON, D.D. (1778–1865), poet and controversialist, eldest son of William Drummond, surgeon, R.N., by his wife Rose (Hare), was born at Larne, co. Antrim, in August 1778. His father, paid off in 1783, died of fever soon after entering on a practice at Ballyclare, co. Antrim. His mother, left without resources, removed to Belfast with her three children, and went into business. Drummond, after receiving an education at the Belfast Academy, under James Crombie, D.D. [q. v.], and William Bruce, D.D. (1757–1841) [q. v.], was placed in a manufacturing house in England. Harsh usage turned the thoughts of the sensitive boy from the prospects of commercial life, and at the age of sixteen he entered Glasgow College (November 1794) to study for the ministry. Straitened means interrupted his course, and left him without a degree, but he acquired considerable classical culture, and as a very young student began to publish poetry, in which the influence of the revolutionary ideas of the period culminating in 1798 is apparent. Leaving Glasgow in 1798 he became tutor in a family at Ravensdale, co. Louth, pursuing his studies under the direction of the Armagh presbytery, with which he connected himself on the ground of its exacting a high standard of proficiency from candidates for the ministry. In 1799, returning to Belfast, he was transferred to the Antrim presbytery, and licensed on 9 April 1800. He at once received calls from First Holywood and Second Belfast, and accepting the latter was ordained on 26 Aug. 1800, the presiding minister being William Bryson [q. v.] He became popular, especially as a preacher of charity sermons, and dealt little in topics of controversy. On his marriage he opened a boarding-school at Mount Collyer, and lectured on natural philosophy, having among his pupils Thomas Romney Robinson, the astronomer. He was one of the first members of the Belfast Literary Society (founded 23 Oct. 1801), and contributed to its transactions several of his poems. Bishop Percy of Dromore sought his acquaintance, and obtained for him the degree of D.D. from Marischal College, Aber-

deen (29 Jan. 1810). In 1815 he was an unsuccessful candidate for the chair of logic and belles-lettres in the Belfast Academical Institution, and on 15 Oct. in that year he was called to Strand Street, Dublin, as colleague to James Armstrong, D.D. [q. v.] Installed on 25 Dec., he entered on the chief charge of his long life. He was soon elected a member of the Royal Irish Academy, contributed frequently to its Transactions, held for many years the office of its librarian, and took a scholarly interest in Celtic literature. His poetical pieces, versified from ancient Irish sources, are graceful paraphrases rather than close translations. Most of his writings show traces of very wide reading. His house was crammed with the heterogeneous results of an insatiable habit of book-collecting.

Some years after his settlement in Dublin Drummond came out as a polemic, exhibiting in this capacity a degree of sharpness and vivacity which seemed a rather remarkable outcome of his gentle and genial temperament. In two instances (in 1827 and 1828) he took advantage of discussions between disputants of the Roman catholic and established churches as occasions for bringing forward arguments for unitarian views; and in the controversies thus provoked he was always ready with a reply. His essay on 'The Doctrine of the Trinity' is the best specimen of his polemics. His 'Life of Servetus' is a continuous onslaught on what he supposed to be unamiable tendencies of Calvinism.

Drummond's tastes were simple, and in harmony with the thorough kindliness of his disposition. A character singularly sweet and pure was enlivened by a bright vein of humour. His fine countenance dignified a short stature. He was very near-sighted, and without an ear for music. In old age he suffered from attacks of apoplexy, under which his powers of recollection were gradually extinguished. He died at Lower Gardiner Street, Dublin, on 16 Oct. 1865, and was buried at Harold's Cross cemetery, near Dublin, on 20 Oct. He married, first, Barbara, daughter of David Tomb of Belfast, and had several children, of whom William Bruce Drummond and two daughters survived him; and secondly, Catherine (*d.* 22 April 1879), daughter of Robert Blackley of Dublin, by whom he left issue Robert Blackley Drummond, minister of St. Mark's, Edinburgh; James Drummond, LL.D., principal of Manchester New College, London, and a daughter; another daughter by the second marriage died before him.

Drummond as a poet is natural, pleasing and melodious, rich in pathos, and full of enthusiasm. He is at his best in his very vigorous hymns, the use of which has not been limited to his own denomination.

The following is a full list of his poems: 1. 'Juvenile Poems: By a Student of the University of Glasgow' [1795], 8vo. 2. 'Hibernia. A Poem. Part the First,' Belfast, 1797, 8vo (apparently all published). 3. 'The Man of Age,' Belfast, 1797, 8vo ('of age' means 'aged'); 2nd edition, in which 'some things are suppressed,' Glasgow, 1798, 8vo (to this edition is added an ode on the death of Robert Burns). 4. 'The Battle of Trafalgar; a Poem in two books,' 1806, 12mo (contributed to Belfast Literary Society, 3 March). 5. 'The First Book of T. Lucretius Carus on the Nature of Things. Translated into English verse,' Edinb., 1808, 16mo (Belfast Literary Society, 7 March). 6. 'The Giant's Causeway,' Belfast, 1811, 8vo (three books, with two maps and five plates; Belfast Literary Society, 2 March 1807). 7. 'An Elegiac Ballad on the Funeral of the Princess Charlotte,' Dublin, 1817, 8vo (anon.) 8. 'Who are the Happy,' &c., Dublin, 1818, 8vo (appended are other poems and thirty-three hymns). 9. 'Clontarf,' Dublin, 1822, 18mo (anon.) 10. 'Bruce's Invasion of Ireland,' Dublin, 1826, 16mo. 11. 'The Pleasures of Benevolence,' 1835, 12mo. 12. 'Ancient Irish Minstrelsy,' Dublin, 1852, large 12mo (eight of the pieces in this volume had already appeared in vol. ii. of Hardiman's 'Irish Minstrelsy,' 1831). Of his many controversial works, including several separate sermons, it may suffice to mention 13. 'The Doctrine of the Trinity,' 1827, 8vo; 2nd edition, 1827, 8vo; 3rd edition, 1831, 8vo (reprinted also in America). 14. 'Unitarian Christianity the Religion of the Gospel,' 1828, 8vo. 15. 'Unitarianism no feeble and conceited Heresy,' 1829, 8vo (addressed to Archbishop Magee, in reply to a publication by a layman, P. Dixon Hardy, commended by Magee). 16. 'Original Sin,' 1832, 8vo. 17. 'An Explanation and Defence of the Principles of Protestant Dissent,' 1842, 8vo (in reference to proceedings taken against unitarian trustees by Duncan Chisholm, *alias* George Matthews). Apart from polemics were 18. 'Humanity to Animals,' 1830, 8vo. 19. 'An Essay on the Rights of Animals,' 1838, 12mo. His biographical publications are 20. 'Funeral Sermon for James Armstrong, D.D.,' Dublin, 1840, 12mo. 21. 'Autobiography of Archibald Hamilton Rowan, with additions,' &c., Dublin, 1840, 12mo. 22. 'The Life of Michael Servetus,' &c., 1848, 12mo. Besides papers in the 'Transactions of the Royal Irish Academy,' may be mentioned his academy prize essay, 23. 'The Poems of Ossian,' Dublin, 1830, 4to (defends Macpherson's authorship). Posthumous was

24. 'Sermons,' 1867, 8vo (with memoir and two portraits).

[Memoir by J. S. Porter, prefixed to posthumous sermons, 1867; Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 77; Unitarian Herald, 27 Oct. 1865, p. 345 (biographical notice, apparently by J. S. Porter); manuscript records of Antrim presbytery; manuscript 'In Memoriam' by his daughter, Mrs. John Campbell; private information.] A. G.

DRURY, Sir DRU or DRUE (1531?–1617), courtier, the fifth but third surviving son of Sir Robert Drury, knt., of Hedgerley, Buckinghamshire, by his wife Elizabeth, daughter and heir of Edmund Brudenell, was born probably in 1531 or 1532. He was a younger brother of Sir William Drury [q. v.] At the accession of Elizabeth he was appointed gentleman-usher of the privy chamber, a post which he continued to hold during the succeeding reign. He seems to have been successful in keeping in the good graces of the queen, except on one occasion (*Cal. State Papers*, Dom. 1547–80, p. 170). In September 1579 he received the honour of knighthood at Wanstead, Essex (Metcalfe, *A Book of Knights*, p. 133). In November 1586 he was sent to Fotheringay to assist Sir Amias Paulet in the wardership of Mary Queen of Scots (*Cal. State Papers*, Scottish Ser., ii. 1015, 1018). He was nominated constable of the Tower in 1595–6. Drury, whom Camden describes as a sincere, honest man, and a puritan in his religion ('Annals of Elizabeth,' in Kennett, *Hist. of England*, ii. 501), died at his seat, Riddlesworth, Norfolk, 29 April 1617, aged about eighty-six, though on his monument the age of ninety-nine is absurdly given (Le Neve, *Monumenta Anglicana*, i. 59). His will of 7 July 1613 was proved in P. C. C. 31 May 1617 (registered 39, Weldon). He married, first, Elizabeth, daughter of Sir Philip Calthorpe, knt., who had been twice married, first to Sir Henry Parker, K.B., eldest son of Henry, lord Morley, and secondly, after 1550, to Sir William Woodhouse, knt., of Waxham, Norfolk; she brought him a moiety of Riddlesworth. In 1582 he married for his second wife Catherine, daughter and heiress of William Finch of Linsted, Kent, acquiring with her the manor of Sewards in that parish, and Perry Court at Preston in the same county. By this lady, who died 13 Sept. 1601, aged 45, and was buried at Linsted, he had an only son, Drue Drury (created a baronet 7 May 1627; died 23 April 1632), and three daughters: Elizabeth, wife of Sir Thomas Wingfield, knt., but afterwards wife of Henry Reynolds; Anne, wife of Sir Robert Boteler, knt.; and Frances. Some interesting letters from Drury and his second wife to Sir Julius Cæsar, written in 1588, 1596, and 1603–14, are to be found in the Lansdowne and Additional MSS. in the British Museum.

Drury is to be distinguished from a Drue Drury of Eccles and Rollesby, Norfolk, who married Anne, daughter and coheiress of Thomas, sixth baron Burgh of Gainsborough, and was knighted at Whitehall 23 July 1603, before the coronation of the king (Metcalfe, *A Book of Knights*, p. 147).

[Addit. MS. 19127, ff. 181, 183, 187; Letter-book of Sir Amias Paulet, ed. Morris; Blomefield's Norfolk (8vo), i. 278, 280, 281, 283; Hasted's Kent (fol.), ii. 681 *y*, 689, 810; Cullum's Hawsted and Hardwick, 2nd edit., p. 133; General Index to Strype's Works (8vo), i. 240; Chamberlain's Letters (Camd. Soc.), p. 40; Fuller's Worthies (1662), Norfolk, p. 272; Hist. of Norfolk (by J. Chambers), ii. 719–21; Notes and Queries, 2nd ser. vii. 89, 137, viii. 324, 5th ser. viii. 349, 393, ix. 257, 6th ser. iv. 101.] G. G.

DRURY, DRU (1725–1803), naturalist, was born 4 Feb. 1725 in Wood Street, London. Drury claimed descent from Sir Dru Drury [q. v.] His father was a silversmith, and married four times. Mary Hesketh was the mother of Dru and of seven others, who all died young. The boy was carefully educated, and assisted his father in the business. When Dru was twenty-three his father resigned it to him, and he married, 7 June 1748, Esther Pedley, a daughter of his father's first wife by her former husband, and thus became possessed of several freehold houses in London and Essex, which brought him an annual income of between 250*l.* and 300*l.* In 1771 he purchased a silversmith's stock and shop at 32 Strand. Here he made nearly 2,000*l.* per annum for some years, but failed, as it seems from no fault of his own, in 1777. He behaved most honourably to his creditors, and by their assistance was able to recommence business in the next year. His wife died in 1787. He had by her seventeen children, of whom all except three, who survived him, died young. In 1789 he retired from trade and gave up the business to his son. From the time when he began life on his own account he had been an eager student of entomology, inserting advertisements in foreign papers which solicited specimens either by exchange or purchase. His cabinets soon became famous. Donovan speaks of his 'noble and very magnificent collections.' Smeathman (himself distinguished by his researches among the termites or white ants) was one of his most valued collectors. Thus he expended large sums in order to enrich his cabinets with new specimens. He now spent his time between Broxbourne,

where he still amused himself collecting insects, and London. He was also a lover of gardening and of angling in the Lea and New River. His favourite amusements for several years consisted in making wines from different kinds of fruit, and conducting experiments in distillation. Always of an active mind, speculations connected with obtaining gold led him to engage many travellers, especially Lewin, to join his projects. These generally turned out disappointments to all parties. At length he removed to Turnham Green, but a complication of ailments began to weigh him down. He died of stone, 15 Dec. 1803, his love for insects continuing to the last, and was buried in the church of St. Martin's-in-the-Fields, London. His daughter married Mr. André (a relative of Major André), a merchant in the city.

Entomology was much advanced by Drury's writings, but even more by the excellent figures which accompanied them, the work of Moses Harris. His descriptions often lack scientific precision; but his notices of the libellulidæ and of the insects of Sierra Leone are specially valuable. Some of his papers came into Mr. Westwood's hands. Drury's collection was remarkably fine, many of the specimens being unique. It had taken thirty years in its formation. His cabinets were sold by auction at his death, and brought 614*l.* 8*s.* 6*d.*, with about 300*l.* more for the cabinets, books, and copper-plates of the illustrations. One cabinet is said to have contained eleven thousand insects. Linnæus, Kirby, and Fabricius each held Drury in high estimation, and named insects after him. Together with Pallas, the younger Linnæus, and Haworth, they were wont to correspond with him. His 'Exotic Entomology' was in part translated into German, and annotated by G. W. F. Panzer, 1785.

Drury was a man of the highest honour, upright and religious, active both in mind and body, and devotedly attached to entomology. His works are: 1. 'Illustrations of Natural History, exhibiting upwards of 240 figures of Exotic Insects,' 3 vols. 4to, London, 1770–82. 2. 'Illustrations of Exotic Entomology, with upwards of 650 figures and descriptions of new Insects.' This was edited with notes by J. O. Westwood, 3 vols. 4to, London, 1837, the original volumes being very rare. 3. 'Directions for Collecting Insects in Foreign Countries,' about 1800, a fly-leaf of three pages, which he sent all over the world, and which was translated into several languages. 4. 'Thoughts on the Precious Metals, particularly Gold, with directions to Travellers, &c., for obtaining them, and selecting other natural riches from the rough diamond down to the pebble-stone,' 1801, 8vo, London. He styles himself in this 'goldsmith to her majesty,' and was an F.L.S. Its directions are very miscellaneous, and range from clothing and diet to crystallography.

[Bibl. Zoologiæ, Agassiz and Strickland, ii. 266; Life by Lieutenant-colonel C. H. Smith in the Naturalists' Library, i. 17–71, from materials supplied by Drury's grandsons; Discourse on the Study of Natural History and Taxidermy and Biography, pp. 51, 171, by W. Swainson, in Lardner's Cabinet Cyclopædia; Gent. Mag. 1804, vol. lxxiv. pt. i. p. 86; Memoir by J. O. Westwood prefixed to Exotic Entomology.] M. G. W.

DRURY, HENRY (1812–1863), archdeacon of Wilts, eldest son of Henry Joseph Thomas Drury (1778–1841), by his wife Caroline, daughter of A. W. Taylor of Boreham Wood, Hertfordshire, and grandson of Joseph Drury (1750–1834), was born at Harrow 11 May 1812. After passing through Harrow with distinction he was admitted minor pensioner of Caius College, Cambridge, 14 June 1831, and began residence in the following October (*College Register*). In 1833 he won the Browne medal for the Latin ode, and in 1835 that for the epigrams. An eye complaint prevented further academic successes as an undergraduate. In 1837 he took the ordinary B.A. degree, proceeding M.A. in 1840. In 1838 he became classical lecturer at Caius, but, having been ordained, he left Cambridge in 1839 to take sole charge of Alderley, Gloucestershire, a curacy which he exchanged the following year for that of Bromham, Wiltshire. Drury, together with some friends, projected and published the 'Arundines Cami,' a collection of translations into Latin and Greek verse by different Cambridge men. The first edition was published in a beautiful form in 1841, and four subsequent editions appeared during Drury's lifetime; a sixth, after his death, was edited by Mr. H. J. Hodgson in 1865. These successive editions contained several new pieces. Drury became rector of Alderley in 1843, and two years later vicar of Bremhill with Foxham and Highway, Wiltshire, a preferment which he received from Dr. Denison, bishop of Salisbury, to whom, and his successor in the see, Dr. Hamilton, he was examining chaplain. In 1855 he was installed prebendary of Shipton in Salisbury Cathedral, was appointed chaplain to the House of Commons by Mr. Speaker Denison in 1857 (*Gent. Mag.* 3rd ser. iii. 454), and became archdeacon of Wilts in July 1862. He died at Bremhill 25 Jan. 1863, after two days' illness. On 13 Dec. 1843 he married Amelia Elizabeth, eldest daughter of the Rev. Giles Daubeny,

rector of Lydiard Tregoze, Wiltshire (*Gent. Mag.* new ser. xxi. 194). 'After taking holy orders,' writes Mr. H. J. Hodgson, 'Mr. Drury proved himself a sound theologian and a valuable assistant to the bishop of his diocese, an earnest preacher, and an active parish priest. . . . As a friend and companion he was most genial and affectionate, possessed of lively wit and humour, full of anecdote and badinage, but tempered with excellent tact and judgment, all combined with a modesty and absence of self-assertion.

[Information kindly communicated by H. J. Hodgson, esq., and the Master of Caius; Burke's Landed Gentry, 4th edit., p. 395; Gent. Mag. 3rd ser. xiv. 660–1; Crockford's Clerical Directory, 1860, p. 175.] G. G.

DRURY, HENRY JOSEPH THOMAS (1778–1841), scholar, son of the Rev. Joseph Drury [q. v.], by Louisa, daughter of Benjamin Heath, D.C.L., of Exeter, was born at Harrow on 27 April 1778, and educated at Eton and King's College, Cambridge (B.A. 1801, M.A. 1804), of which society he became a fellow. Drury became under-master, and afterwards master, of the lower school at Harrow, and among his pupils was Lord Byron (see a letter from Byron to Drury dated 18 Oct. 1814 in Moore's *Life of Lord Byron*). In 1820 he was presented to the rectory of Fingert. He died at Harrow on 5 March 1841. By his wife, Caroline, daughter of A. W. Taylor of Boreham Wood, Hertfordshire, he had a son Henry [q. v.]

Drury had a great reputation in his day as a classical scholar, but contented himself with editing selections from the classics for the use of Harrow School. He also formed a most valuable library of the Greek classics, both printed editions and manuscripts, which was sold after his death, two parts in 1827 for 8,917*l.* 13*s.*, and the third in 1837 for 1,693*l.* He was an original member of the Roxburghe Club, London, and contributed to their collection a reprint of 'Cock Lorell's Boat' (1817) and 'The Metrical Life of Saint Robert of Knaresborough' (1824), from a manuscript in his possession, which was deciphered and transcribed by Joseph Haslewood the bibliographer. Among Drury's numerous friends were Dr. Dibdin the bibliographer, who mentions him several times in 'The Bibliographical Decameron,' and Lord Byron. In Moore's 'Life of Lord Byron' are to be found several letters from the poet to his former tutor, written in affectionate terms and without much regard to the propriety usually preserved in a correspondence with a divine.

[Gent. Mag. 1841, new ser. xvi. 323; some additional facts are to be found in Heathiana: Notes Genealogical and Biographical of the family of Heath, privately printed, 1881.] L. C. S.

DRURY, JOSEPH (1750–1834), headmaster of Harrow School, son of Thomas Drury, a member of an old Norfolk family, was born in London on 11 Feb. 1750, was admitted scholar of Westminster in 1765, and was elected to Trinity College, Cambridge, in 1768 (Welch). He found himself unable to continue his residence at Cambridge through lack of means, and in 1769, on the recommendation of Dr. Watson, afterwards bishop of Llandaff, he obtained an assistant-mastership at Harrow under Dr. Sumner. On the appointment of Dr. Heath to the headmastership in 1771 Drury was almost persuaded to join in the secession of Samuel Parr, who set up an opposition school at Stanmore, taking with him one of the undermasters and several boys; he decided to remain loyal to the ancient foundation, became one of Heath's most efficient assistants, and on 5 Aug. 1775 married his youngest sister, Louisa, daughter of Benjamin Heath, D.C.L. (*Heathiana*, p. 22). On the resignation of Dr. Heath in 1785 Drury, who was then in his thirty-sixth year, was elected to succeed him. He graduated B.D. in 1784 and D.D. in 1789. He held the head-mastership for twenty years. When Heath left, the number of boys at the school was a little over two hundred, a slight diminution took place during Drury's earlier years of office, and in 1796 the numbers were only 139. After a period of depression the school increased rapidly under his management, and in 1803 numbered 345 boys, among whom were many who afterwards became famous, and an extraordinarily large number of the nobility for the size of the school (Thornton). This increase, which marks an epoch in the life of the school, must be ascribed mainly to the character of the head-master. As a teacher Drury was eminently successful, and while he insisted on scholarship taught his boys to appreciate classical literature, and encouraged Latin and English composition both in prose and verse, and the practice of public recitation. His influence over his boys may be judged by the feelings he inspired in such a difficult pupil as Lord Byron [q. v.] Though he was a firm disciplinarian the boys considered him a kind master, they knew that he was sincerely anxious for their welfare, and they admired his dignified manners and easy address. Byron speaks most warmly of him in a note to 'Childe Harold,' canto iv. st. 75, and under the name of Probus in 'Childish Recollections' and lines 'On a Change of Masters' in 'Hours of Idleness.' He appears to have been the first head-master

who exempted the higher forms from flogging; he disliked flogging, and the system of monitorial caning seems to have grown up in his time. The ill-health of his wife and his own desire for rest and for country pursuits led him to resign the head-mastership in 1805; he retired to Dawlish, Devonshire, where he had already purchased an estate called Cockwood, and there occupied himself in farming his land, in the duties of a magistrate, and the pursuits of a country gentleman. He became acquainted with Charles Kean the elder when acting at Exeter in 1810–11, went to see him act in different characters night after night, warmly admired his talents, and helped to establish him at Drury Lane Theatre. For some years he was vicar of Aldwinkle, Northamptonshire; he did not reside there, and held the living on condition of resigning it to a son of the patron, Lord Lilford; his only other church preferment was the prebend of Dultincote in Wells Cathedral, to which he was instituted in 1812. He died at Cockwood on 9 Jan. 1834, at the age of eighty-four, and was buried at St. Leonard's, Exeter. Drury left three sons, all in holy orders: Henry Joseph Thomas [q. v.], for forty-one years assistant-master of Harrow, the father of the Rev. Benjamin Heath Drury, late assistant-master of Harrow; Benjamin Heath, assistant-master of Eton; and Charles, rector of Pontesbury, Shropshire, and one daughter, Louisa Heath, the wife of John Herman Merivale, commissioner of bankruptcy. Mark Drury, the second master of Harrow, who was a candidate for the head-mastership in 1805 (Moore, *Life of Byron*, p. 29), was Drury's younger brother.

[Annual Biography and Obituary, xix. 1–36, contains a memoir of Drury by his youngest son, Charles; Thornton's Harrow School, pp. 191–214; Welch's Alumni Westmonast. pp. 383, 388; Drake's Heathiana, p. 22; Le Neve's Fasti, i. 203; Byron's Childe Harold, iv. 75, and Hours of Idleness; Moore's Life of Byron, ed. 1847, pp. 19, 20, 29, 66, 89, 103, 117, 267; information kindly supplied by the Rev. Benjamin Heath Drury.] W. H.

DRURY, Sir ROBERT (*d.* 1536), speaker of the House of Commons, eldest son of Roger Drury, lord of the manor of Hawsted, Suffolk, by Felicia, daughter and heir of William Denton of Besthorpe, Norfolk, was educated at the university of Cambridge, and probably at Gonville Hall. He figures with his father as commissioner of array for Suffolk in 1487 (*Materials for the Reign of Henry VII*, Rolls Ser., ii. 135). He was a barrister-at-law and a member of Lincoln's Inn, being mentioned in the list preserved by Dugdale among the 'governors' of that society in 1488–9, 1492–3, and 1497 (*Orig.* 258), but the date of his admission is uncertain. On 17 Oct. 1495 he was elected speaker of the House of Commons, being then knight of the shire for Suffolk (*Rot. Parl.* vi. 459). This parliament produced many private acts and one public statute of importance, whereby it was enacted that 'no person going with the king to the wars shall be attaint of treason' (11 Hen. VII, c. i.) Bacon characterises this measure as 'rather just than legal and more magnanimous than provident,' but praises it as 'wonderful, pious, and noble' (Bacon's *Works, Literary and Professional*, ed. Spedding, i. 159). In 1501 he obtained from Pope Alexander VI a license to have a chapel in his house, 'the parish church being a mile distant and the road subject to inundations and other perils.' On 29 Aug. 1509 he attested the document whereby Henry VIII renewed his father's treaty with Scotland, and he was also one of the commissioners appointed to receive the oath of the Scottish king and to treat for the redress of wrongs done on the border (Rymer, *Fœdera*, xiii. 262, 263, 264). On 12 March 1509–10 he obtained a license to impark two thousand acres of land, and to fortify his manors in Suffolk (*Letters and Papers . . . Henry VIII*, i. 143). Between June 1510 and February 1512–13 inclusive he was engaged with various colleagues in the attempt to pacify the Scottish border by peaceful methods, and to obtain redress for wrongs committed (Rymer, *Fœdera*, xiii. 276, 301, 346). He witnessed the marriage of the Princess Mary on 9 Oct. 1514 (*Letters and Papers . . . Henry VIII*, i. 898), was appointed knight for the body in 1516 (*ib.* vol. ii. pt. i. p. 872), was one of a commission appointed to examine suspects arrested in the district of St. Martin's-in-the-Fields in July 1519 (*ib.* vol. iii. pt. i. p. 129), was present on the Field of the Cloth of Gold in 1520, and on 10 July of the same year was in attendance on the king when he met the Emperor Charles at Gravesend (*ib.* 241, 243, 326). In 1521 he was a commissioner for perambulating and determining the metes and bounds of the town of Ipswich (*ib.* 469). In 1522 he was in attendance on the king at Canterbury (*ib.* 967). In 1523 and 1524 he was chief commissioner for the collection of the subsidy in Suffolk and town of Ipswich, and in 1524 he was a commissioner for the collection of the loan for the French war (*ib.* 1365, 1366, 1457, vol. iv. pt. i. pp. 82, 238). He is mentioned in 1526 as one of the legal or judicial committee of the privy council, ranking in point of precedence next after Sir Thomas More (*ib.* pt. iii. 3096). In 1530 he was one of the commissioners of gaol delivery for Ipswich

(*ib.* 2919), was appointed commissioner of sewers for Suffolk in December 1534, and died on 2 March 1535–6 (*ib.* vii. 596, viii. 75). He was buried in St. Mary's Church, Bury St. Edmunds, under a stone monument, the wooden palisade of the tomb bearing the inscription, 'Such as ye be some time were we, such as we are such shall ye be. Miserere nostri.' Drury married twice. By his first wife, Anne, daughter of Sir William Calthorpe, knight, of Burnham-Thorpe, Norfolk, he had issue (besides daughters) Sir William Drury, who succeeded him at Hawsted, and Sir Robert Drury of Hedgerley, Buckinghamshire, father of Sir William Drury [q. v.], lord president of Munster, and of Sir Dru Drury [q. v.] By his second wife, Anne, relict of Edward, lord Grey, he had no issue.

[Cullum's Hawsted, pp. 131, 142, 145; Cooper's Athenæ Cantabr. i. 56; Manning's Lives of the Speakers.] J. M. R.

DRURY, ROBERT (1567–1607), catholic divine, born of a gentleman's family in Buckinghamshire in 1567, was educated in the English College of Douay, then temporarily removed to Rheims, where he arrived 1 April 1588. He received the minor orders at Rheims on 18 Aug. 1590, and on the 17th of the following month he, with several other students, was sent to the college lately founded at Valladolid by Philip II of Spain for the education of the English clergy. After being ordained priest there, he was sent in 1593 to England, where he zealously laboured on the mission, chiefly in London and its vicinity. He was one of the appellant priests who opposed the proceedings of the archpriest Blackwell [see BLACKWELL, GEORGE]; and his name occurs among the signatures attached to the appeal of 17 Nov. 1600, dated from the prison at Wisbech (DODD, *Church Hist.* ii. 259). He was also one of the thirteen secular priests who, in response to the queen's proclamation, subscribed the celebrated protestation of allegiance (31 Jan. 1602–3), which was drawn up by William Bishop [q. v.], afterwards bishop of Chalcedon (BUTLER, *Hist. Memoirs of the English Catholics*, 3rd edit. ii. 56–65). In 1606 the government of James I imposed upon catholics a new oath, which was to be the test of their civil allegiance. About this time Drury was apprehended, brought to trial, and condemned to death for being a priest and remaining in this realm, contrary to the statute of 27 Eliz. He refused to save his life by taking the new oath, and consequently he was drawn to Tyburn, hanged, and quartered on 26 Feb. 1606–7.

'A true Report of the Arraignment, Tryall, Conviction, and Condemnation of a Popish Priest named Robert Drewrie' appeared at London, 1607, 4to, and is reprinted in the 'Harleian Miscellany,' vol. iii.

[Challoner's Memoirs of Missionary Priests (1742), ii. 16; Douay Diaries, pp. 218, 232, 234; Morris's Troubles of our Catholic Forefathers, iii. 329; Gillow's Bibl. Dict.; Panzani's Memoirs, p. 85.] T. C.

DRURY, ROBERT (1587–1623), jesuit, born in Middlesex in 1587, was son of William Drury [q. v.], D.C.L., judge of the prerogative court (who was converted to the catholic faith *in articulo mortis*), and his wife, Mary, daughter of Sir Richard Southwell of Woodrising, Norfolk, a relative of Father Robert Southwell the poet. He was educated in London, and at the age of fourteen was sent to the English College at Douay, where he began his course of humanities, which he completed at St. Omer. On 9 Oct. 1605 he entered the English College, Rome, for his higher course. After receiving minor orders he joined the Society of Jesus in October 1608, and subsequently he repaired to Posna to finish his theology, arriving there 28 Feb. 1611–12. In 1620 he was rector of the college at St. Omer, and afterwards was sent on the mission to his native country, where he became a distinguished preacher. He was professed of the four vows 8 Sept. 1622. Occasionally he went under the names of Bedford and Stanley.

He lost his life on Sunday, 5 Nov. (N.S.) 1623, at the 'Fatal Vespers' in Blackfriars. On the afternoon of that day about three hundred persons assembled in an upper room at the French ambassador's residence, Hunsdon House, Blackfriars, for the purpose of participating in a religious service by Drury and William Whittingham, another jesuit. While Drury was preaching the great weight of the crowd in the old room suddenly snapped the main summer-beam of the floor, which instantly crashed in and fell into the room below. The main beams there also snapped and broke through to the ambassador's drawing-room over the gate-house, a distance of twenty-two feet. Part of the floor, being less crowded, stood firm, and the people on it cut a way through a plaster wall into a neighbouring room. The two jesuits were killed on the spot. About ninety-five persons lost their lives, while many others sustained serious injuries. The bigotry of the times led some people to regard this calamity as a judgment on the catholics, 'so much was God offended with their detestable idolatrie' (LYSONS, *Environs*, iv. 410). Father John Floyd met the reproach by publishing 'A Word of Comfort to the English

Catholics,' St. Omer, 1623, 4to. A quaint and apparently accurate account of the accident is given in 'The Doleful Even-Song' (1623), written by the Rev. Samuel Clarke, a puritan; and another description will be found in 'The Fatall Vesper' (1623), ascribed to William Crashaw, father of the poet (*Cat. of the Huth Library*, i. 365).

There is a eulogium of Drury in the preface to a book called 'F. Robert Drury's Reliquary' (1624), containing his prayers and devotions. Stow says that he was reputed by his fellow-churchmen to be a man of great learning, and generally admitted to be of good moral life (*Survey of London*, ed. 1633, p. 380).

[Cunningham's Handbook for London (1849), i. 94; Dodd's Church Hist. ii. 410; Diaries of the English College, Douay, pp. 218, 232, 234; Foley's Records, i. 77–97, v. 1007, vi. 235, 247, vii. 211; Fuller's Church Hist. (Brewer), v. 539; Gillow's Bibl. Dict.; Lowndes's Bibl. Man. (Bohn), i. 211; More's Hist. Missionis Anglic. Soc. Jesu, p. 451; Notes and Queries, 3rd ser. x. 447; Oliver's Jesuit Collections, p. 83; Pennant's Account of London (1793), p. 238; Thornbury's Old and New London, i. 199–204.]

T. C.

DRURY, ROBERT (*fl.* 1729), traveller, born in London 24 July 1687, was the son of a tavern-keeper, 'well known and esteemed for keeping that noted house called "The King's Head," or otherwise distinguished by the name of the "Beef Stake House."' 'Notwithstanding all the education my father bestowed on me, I could not be brought to think of any art, science, trade, business, or profession of any kind whatsoever, but going to sea.' His father at last consented to let him undertake an East India voyage, and on 19 Feb. 1701 Drury embarked for Bengal in the Degrave Indiaman. The outward voyage was uneventful, but in setting out on her return the vessel ran aground in the river, and upon getting to sea was found to have sprung a leak, which increased to such an extent that it was necessary to run her ashore off the coast of Androy (called by Drury Anterndrœa), the most southern province of Madagascar. The majority of the crew got safe to land, and were at first kindly treated by the native chief, who was highly gratified at the advent of so many white men, whom he expected to be of service to him in his wars. The Englishmen naturally objected, and conceived and executed a plan for seizing the chief's person, and detaining him as a hostage until they should have reached the territory of another petty prince, who was understood to be friendly to white men. The undertaking, ably conceived, was miserably carried out; the Englishmen, continually pursued and harassed, were enticed into surrendering their captive, and having thus parted with their only security were eventually massacred by the natives upon the very border of the friendly territory. Two or three boys were alone spared, of whom Drury was one. He was assigned as a slave to the most barbarous of the nobles of the district, and for some time underwent great hardship, and was in frequent danger of life and limb from his master's brutality. Gradually his condition improved, he obtained a cottage and plot of ground, married a native wife, took part in the civil broils of the inhabitants, and at length found means to escape to a neighbouring chieftain, who protected him. His purpose was to go still further northward to the province which he calls Feraingher (Firenana), beyond the great river Oneghaloye, which he understood to be frequently visited by European ships. He succeeded in escaping, and made his way through a vast uninhabited forest, subsisting on roots and honey and the wild cattle he killed by the way, and crossing the Oneghaloye by help of a float, in great danger from alligators. He found that ships had ceased to visit Feraingher, which was ruined by war, and owed his deliverance to what seemed at first a most untoward event, his capture by the invading and plundering Sakalavas, at this day, next to the Hovas, the leading people in Madagascar. After some cruel disappointments in endeavours to communicate with his countrymen, who occasionally visited the coast, he contrived to convey news of his existence and his condition to his father, who commissioned a ship's captain to ransom him, and he was eventually permitted to depart, after fifteen years' residence on the island.

It is painful, though only what might be expected, to learn that Drury returned to Madagascar in the character of a slave trader, buying slaves to sell again in the Virginia plantations. He appears, however, to have made but one voyage. He afterwards became porter at the India House, and is related by Mr. Duncombe to have had a house in or near Lincoln's Inn Fields, and to have diverted visitors by exhibiting the Madagascar method of hurling javelins in the then unenclosed space. The time of his death is unknown. He died after 1729, when his travels were first published, and before 1743, when in a second edition of his book he was stated to be dead.

Drury's narrative, published in 1729, stands in the very first rank of books of travel and adventure. He had the good fortune to fall in with a most able editor whose identity has

never transpired, but who has been conjectured to be Defoe. His theological views, however, are unlike Defoe's, and he implies, with whatever truth, that he has been on the coast of Guinea. Whoever he was, he was content merely to abridge Drury's artless story and fit it for general reading. Either he or Drury, or both, possessed an eminent dramatic faculty, and great power of bringing scenes and persons vividly before the eye. Drury's religious controversies with the natives are most humorously recounted, and the characters of the various petty chiefs and their wars are a better illustration of a Homeric state of society than most commentaries on the 'Iliad.' The editor betrays a certain bias in one respect; he is evidently a believer in natural religion, as distinguished from revelation, and he involuntarily represents the people of Madagascar as more pious, moral, and innocent than is quite consistent with fact, superior as they really are to most uncivilised nations. In every other point the truth of Drury's narrative has been entirely corroborated, so far as the case admits, by the knowledge since acquired of other parts of the island. The wild and remote district where his lot was cast has hardly been visited since his time, and will be the last portion of Madagascar to be explored.

Later editions of Drury's travels appeared in 1743, 1808, and 1826, the last being vol. v. of the series of autobiographies published by Hunt & Clarke.

[Drury's Madagascar, or Journal during Fifteen Years' Captivity on that Island.] R. G.

DRURY, Sir WILLIAM (1527–1579), marshal of Berwick and lord justice to the council in Ireland, third son of Sir Robert Drury of Hedgerley, Buckinghamshire, and his wife Elizabeth, daughter of Edmund Brudenell, esq., was born at Hawstead in Suffolk on 2 Oct. 1527. Having completed his education at Gonville Hall, Cambridge, he attached himself as a follower to Lord Russell, afterwards created Earl of Bedford. Accompanying this nobleman into France on the occasion of the joint invasion of that country by Charles V and Henry VIII in 1544, he took an active part in the sieges of Boulogne and Montreuil, but had the mishap to be taken a prisoner during a skirmish in the neighbourhood of Brussels. On being ransomed he served for a short time at sea, becoming 'an excellent maritimal man.' In 1549 he assisted Lord Russell in suppressing a rebellion that had broken out in Devonshire owing to the reforming and iconoclastic government of the protector Somerset. Though, like his patron, a staunch adherent of the reformed church, he refused to countenance the ambitious designs of the Duke of Northumberland in his attempt to alter the succession, and on the death of Edward VI he was one of the first to declare for Queen Mary. His religion, however, and his connection with the Earl of Bedford rendering his presence distasteful to Mary, he prudently retired from court during her reign (*Collectanea Topographica*, vi. 92; Cullum, *History of Hawsted*, p. 133; Fuller, *Worthies*, Suffolk; Cooper, *Athenæ Cantab.*)

The accession of Elizabeth at once restored Drury to public life; and the government of Mary of Lorraine seeming to call for English interference in Scotland, he was despatched to Edinburgh in October 1559 to investigate the state of parties there, and to view the new fortifications of Leith, then said to be rapidly approaching completion. The propriety of sending him on this secret mission was at first doubted by Cecil, owing to the fact that his brother 'was thought to be an inward man with the emperor's ambassador.' But his conduct speedily removed these suspicions, and confirmed Sir Ralph Sadler's opinion of him as being 'honest, wise, and secret.' Elizabeth having determined to assist the lords of the congregation, and the siege of Leith having been undertaken, Drury had again the misfortune to fall into the enemy's hands; but beyond a short detention he seems to have suffered no other injury, for on 10 Oct. 1560 he married Margaret, daughter of Thomas, lord Wentworth, and widow of John, last lord Williams of Thame, in the church of St. Alphage, London. His experience, prudence, and personal bravery qualifying him for service on the borders, he was, in February 1564, appointed to succeed Sir Thomas Dacre as marshal and deputy-governor of Berwick, an office which he continued to fill until 1576, and his letters to Cecil regarding the progress of events in Scotland are among the most important state documents relative to this period. In April 1567 he received a challenge from Bothwell for uttering foul reproaches against him, but having expressed his willingness to meet him, the earl's ardour cooled and the meeting never took place. The winter of 1569–70 was an anxious time for the wardens of the marches owing to the rising of the northern earls. But the rebellion having been suppressed, and the Earl of Northumberland carried off a prisoner to Lochleven Castle, Drury and Sir Henry Gates were, in January 1570, commissioned to treat with the regent Murray for his surrender. While passing through the streets of Linlithgow on his way to meet them, Murray met his death at the hand of Bothwelhaugh.

Drury too seems to have had at the same time a narrow escape, 'for it was meant by Fernie-hurst and Buccleuch to have slain him on his return from Edinburgh.' Owing to the nightly raids of the Scots, the state of the north country at this time was such, he wrote to Cecil, 'as it would pity any English heart to see.' And in April 1570 he accompanied the Earl of Sussex on a retaliatory expedition into Scotland. Ninety castles and strongholds razed to the ground and three hundred towns and villages in flames marked the course of the army through Liddisdale, Teviotdale, and the Merse. On 11 May, having been knighted by the lord-lieutenant, Drury, with an army of 180 lances, 230 light horse, and 1,200 foot, again entered Scotland. Marching rapidly to Edinburgh he endeavoured, according to his instructions, to persuade Lethington and Grange to a 'surcease of arms' on Elizabeth's terms; but failing in this he hastened to Glasgow, only to find that the Duke of Chatelherault and the Earl of Westmorland had raised the siege and taken refuge in the highlands. Lord Fleming, however, was at Dumbarton, and with him he endeavoured to open negotiations, which were brought to an abrupt termination by a dastardly attempt to assassinate him, not without, there was good reason for believing, the connivance of Lord Fleming himself, to whom accordingly Sir George Cary sent a challenge, which was declined by that nobleman. On his return journey he razed the principal castles belonging to the Hamiltons and ravaged the whole of Clydesdale with fire and sword. The good effect of these raids proving only temporary, he was despatched in May 1571 into Scotland to discover the relative strength of parties there, and Elizabeth finding from his report that the regent was 'in harder case than was convenient for the safety of the king,' he was ordered 'to travail to obtain a surcease of arms on both sides so that it may be beneficial for the king's party.' His travail was in vain; but while at Leith he again narrowly escaped being shot in the open street. These repeated attempts to take his life caused him considerable anxiety, not so much, he wrote to Lord Burghley, on account of personal danger, but more because of his wife and children. In February 1572 Thomas Randolph was joined with him on the same bootless errand. They were politely received by the regent and by those in the castle; but, finding their intervention ineffectual, they returned to Berwick on 23 April. But the arrival of De Croc in May with instructions from the French king to persuade the queen's party to submit to the regent induced Elizabeth once more to send Drury to assist in negotiating a peace. Fearing that he might never return from a journey so fraught with danger, he besought Lord Burghley to extend his favour to his wife and children if he chanced to end his life in her majesty's service. On 12 July he wrote that he had again been attacked on the highway; this being the eighth shot that had been discharged at him in Scotland after the like sort. With De Croc playing his own game little good could be expected from the negotiations; and having heard that a request had been made to Burghley that some more efficient person than himself might be sent, he expressed his hope that their wish might be granted, 'for he would sooner serve the queen in Constantinople than among such an inconstant and ingrate people.' At last Elizabeth determined to reduce the recalcitrants by force; and once more, in April 1573, he appeared in Edinburgh; this time with an English army and a heavy train of artillery at his back. The castle having refused to submit, he planted his guns with skill and care. On 21 May the assault commenced. Day and night the batteries blazed, and on the 28th the castle surrendered. With its capture, the death of Maitland, and the execution of Kirkcaldy of Grange, the civil war came practically to an end. Drury, it is said, was greatly distressed at the fate of Kirkcaldy, 'for he was a plain man of war and loved Grange dearly.' A few days before his death Kirkcaldy said of Drury that 'he had ever found him deal uprightly in his sovereign's cause,' and there can be little doubt that it was his probity of conduct that caused him to be so much hated and detested by the time-serving men around him. It ought to be remarked that the very vague and probably malicious charge preferred against him of 'taking' the crown jewels of Scotland is without foundation in fact (Sadler, *State Papers*, i.; Machyn, *Diary*, p. 244; *Calendar of Foreign Papers*, vii. viii. ix. x.; *Calendar relating to Scotland*, i.; Churchyard, *Chips*; Melville, *Memoirs*; Birrell, *Diary*; *Register of the Privy Council of Scotland*, ii. 247, 330).

In 1574, owing to the threatening state of affairs in Ireland, the privy council had half determined to send him with an army into Munster. But the danger passed away, and with it the necessity for immediate action. In 1576, however, Elizabeth having given her consent to the re-establishment of a resident government in Munster and Connaught, he was persuaded, much to the satisfaction of Sir Henry Sidney, to accept the post of president of Munster. No sooner had he been

established in his government than he proceeded to reduce the province to order and obedience. The nobility and gentry were obliged to enrol the names of their followers and become sureties for their good and peaceable behaviour; assessments levied for the maintenance of the army and the increase of the revenue; Limerick Castle repaired and other garrisons fortified; the practice of coyne and livery suppressed; sheriffs appointed in Desmond and Thomond; assizes held at Cork, Waterford, Limerick, and Kilkenny, and four hundred natives hanged for malpractices within a year. His government was severe, but he found the natives on the whole well inclined to justice, though the anger of the nobles was hot against him for his interference between them and their peasantry, especially in the matter of coyne and livery. But troublous days were at hand, and Sidney, foreseeing what he was unable to resist, obtained the appointment of Drury as lord justice on 26 April 1578, and shortly afterwards took his departure into England. Hardly had he received the sword of state when the country was convulsed by the landing of James Fitzmaurice and Dr. Sanders in Kerry on 18 July 1579, and the subsequent rising of the Earl of Desmond. Stricken down though he was with 'the disease of the country,' and barely able to sit in his saddle, the lord justice determined 'to stand stoutly to the helm,' and Colonel Malby having inflicted a defeat on the rebels he proceeded about the end of September to take the field against them. But before he was able to accomplish his purpose he was obliged to return to Waterford, where he died about 13 Oct. 1579. His body was embalmed and taken to Dublin, where, after lying in state for some time, it was buried almost secretly in St. Patrick's Cathedral, the funeral obsequies being left to a more convenient season. Subsequently a monument bearing his effigy was erected in his honour, no vestige of which now remains. He was a man of sincere piety; faithful to his trust and loyal to his queen; severe in his government, but endeavouring to be scrupulously just (*Carew Cal.* ii.; Hamilton, *Irish Cal.* ii.; Cox, *Hibernia Anglicana*, i.; Mason, *History of St. Patrick's Cathedral*).

[There is a fairly accurate but incomplete life in Cooper's Athenæ Cantabrigienses. The sources of information mentioned in it have, however, been for the most part superseded by the publication of the Calendars of State Papers as noticed above.] R. D.

DRURY, WILLIAM (*d.* 1589), civilian, third son of John Drury of Rougham, Suffolk, by Elizabeth, daughter of John Goldingham of Belstead in the same county, was educated at Trinity Hall, Cambridge, where he took the degree of LL.B. in 1553. He was appointed regius professor of civil law in the university of Cambridge, with a salary of 40*l.* per annum, on 30 Jan. 1558–9, and took the degree of LL.D. in 1560 (Rymer, *Fœdera* (Sanderson), xv. 502). Admitted advocate at Doctors' Commons on 5 May 1561, he shortly afterwards became secretary to Archbishop Parker (Coote, *Catalogue of Civilians*, 45; *Parker Correspondence* (Parker Soc.), p. 363). In 1562 Parker appointed him his commissary for the faculties. He was also a member of the ecclesiastical commission as early as 1567, and on 28 June of that year was appointed visitor of the churches, city, and diocese of Norwich. Drury was one of the civilians consulted by Elizabeth in 1571 on the important points of international law raised by the intrigues of the Bishop of Ross on behalf of Mary Stuart. Briefly stated, the questions were (1) whether an ambassador plotting insurrection, or aiding and abetting treason against the sovereign to whom he was accredited, did not forfeit his privileges as an ambassador and become amenable to the ordinary law of the land; and (2) whether a deposed and refugee sovereign was capable by international law of having an ambassador in his land of asylum in such sense as to clothe the ambassador with the personal inviolability ordinarily belonging to his rank. The civilians answered the first question in a sense adverse to the ambassador, and their decision was held at the time conclusive, and acted on accordingly; but, though much discussed since, it has not been generally approved by publicists, or frequently followed in practice by statesmen. The second question they answered in the affirmative, adding, however, the proviso, 'so long as he do not exceed the bounds of an ambassador.' The case is generally regarded by publicists as the *locus classicus* on the subject (*Burghley State Papers* (Murdin), p. 18; Phillimore, *International Law*, 3rd ed. ii. 161, 205). On 28 Nov. 1574 Drury received from Archbishop Parker a grant of the advowson of Buxted, Sussex, to hold jointly with the archbishop's son John, and at some date not later than 21 April 1577 he was appointed master of the prerogative court of Canterbury. He was also appointed, on 12 Nov. 1577, *locum tenens* for Dr. Yale, Archbishop Grindal's vicar-general (Grindal, *Remains*, 446; Strype, *Parker* (fol.), i. 121, 248, 253, ii. 476; Strype, *Whitgift* (fol.), i. 80; Strype, *Grindal* (fol.), p. 231). At this time he seems to have incurred some suspicion of popish views (*Cal. State Papers*, Dom. 1547–80, p. 576). He was sworn master ex-

traordinary in chancery on 10 Oct. 1580, and master in ordinary in chancery 10 Feb. 1584–5 (Monro, *Acta Cancellariæ*, p. 547). In 1584 he was consulted as to the best mode of defending the revenues of the church against an apprehended confiscation by the crown under cover of a writ of *melius inquirendum*. An opinion drawn up by him on this occasion, in which he advises the collection of evidence to prove that 'the tenth part of the fruits of the land is not possessed by the clergy,' and certain propositions in the nature of argument to strengthen the case, are preserved in Strype's 'Annals,' iii. pt. i. (fol.), 230–2, and App. bk. i. No. xli. He died shortly before Christmas 1589 (Lodge, *Illustrations*, ii. 382), and was buried in the church of St. Mary Magdalen, Old Fish Street, London. Drury married Mary, daughter of Sir Richard Southwell of Woodrising, Norfolk, by whom he had issue four sons and two daughters. He resided at Brett's Hall, in the parish of Tendring, Essex (Morant, *Essex*, i. 471). His wife survived him, and married Robert Forth, LL.D., civilian (*Coll. Top. et Gen.* iii. 310). His eldest son, John, was knighted in 1604. Another son, Robert (1587–1623), is noticed above.

[Nichols's Progresses (James I), p. 465; Cullum's Hawsted, p. 129; Morant's Essex, ii. 311; Cooper's Athenæ Cantabr. ii. 74.] J. M. R.

DRURY, WILLIAM (*fl.* 1641), dramatist, was an English gentleman ('nobilis Anglus') 'of singular parts and learning,' and it has been conjectured that he was a nephew of William Drury the civilian [q. v.] He was for some time imprisoned in England on account of his adherence to the catholic religion, but about 1616 he was released through the intercession of Count Gondomar, the Spanish ambassador in London. In October 1618 he began to teach poetry and rhetoric at the English College at Douay. He wrote three Latin plays in verse, which were exhibited with great applause, first privately in the refectory of the college, and afterwards publicly in the quadrangle. These are: 1. 'Alvredus sive Alfredus, Tragi-Comœdia ter exhibita in seminario Anglorum Duaceno ab ejusdem collegii Juventute, Anno Domini M.DC.XIX.,' Douay, 1620, 16mo (on the history of Alfred the Great and his subsequent deliverance of his people). At the end of the volume is a poem entitled 'De venerabili Eucharistia ab apibus inventa et mirabiliter servata, de qua scribit Cæsarius, lib. 9, cap. 8. Carmen elegiacum.' 2. 'Mors, comœdia.' Printed with the preceding work, Douay, 1620, 16mo. Death and the Devil, in person, play the principal parts in this curious drama, or rather farce, of which Douce speaks in laudatory terms in his book on Holbein's 'Dance of Death' (edit. 1858, p. 156). 3. 'Reparatus, sive Depositum. Tragico-Comœdia.' First published, together with the two preceding works, in Drury's 'Dramatica Poemata,' Douay, 1628, 12mo; reprinted at Antwerp, 1621, 12mo.

[Dodd's Church Hist. ii. 425; Duthillœul, Bibl. Douaisienne, 1842, nos. 168, 770, 1509; Lowndes's Bibl. Man. (Bohn), p. 667; Gillow's Bibl. Dict.; Catalogue of Printed Books in British Museum.] T. C.

DRY, Sir RICHARD (1815–1869), Tasmanian statesman, born at Elphin, near Launceston in the island of Tasmania, on 15 June 1815, was educated at a private school in Campbell Town. In February 1844 he was nominated to a seat in the old council by Sir John Eardley Wilmot, then the lieutenant-governor, and afterwards formed one of the 'patriotic six' who opposed Wilmot's financial schemes. They resigned in 1846, as a protest against Wilmot's unconstitutional government, but were subsequently reappointed when Sir William Thomas Denison succeeded Wilmot as lieutenant-governor. Dry became one of the prominent members of the anti-transportation league, and in 1851, when representative institutions were first introduced into Tasmania, he was elected member for Launceston. On 30 Dec. 1851 Dry was chosen speaker of the new legislative council, and soon afterwards an address to the queen strongly remonstrating on the influx of criminals was adopted by the majority of the council. After further struggles on the part of the colonists, it was at length officially notified, in May 1853, that transportation had absolutely ceased. In 1855 Dry resigned the office of speaker, and visited Europe for the sake of his health. He was knighted by letters patent in March 1858. In 1862 he was elected to the legislative council as member for Tamar, and in November 1866 became colonial secretary and premier, in the place of James Whyte, whose government Dry had successfully opposed on the question of direct taxation. He died in office on 1 Aug. 1869, in his fifty-fifth year, and was buried in Hagley Church, the chancel of which was erected to his memory by his fellow-colonists. Fenton states that Dry 'was perhaps the most popular statesman Tasmania ever possessed.' This was in great measure due to his tact and conciliatory demeanour, which secured him the respect of his supporters and opponents alike. Dry inherited a large estate at Quamby from his father, who had left Ireland during the political troubles of the last century, and amassed a considerable fortune in the land

of his adoption. Dry married Clara, daughter of George Meredith of Cambria, Great Swan Port, but left no issue.

[Fenton's Hist. of Tasmania (1884), passim; Melbourne Age for 9 Aug. 1869, p. 3; Heaton's Australian Dict. of Dates (1879), p. 58; West's Hist. of Tasmania (1852), i. 252; London Gazette, 1858, vol. i. pt. ii. p. 1415.] G. F. R. B.

DRYANDER, JONAS (1748–1810), botanist, was born in Sweden in 1748. He was sent by his uncle, Dr. Lars Montin, to whom his education was entrusted, first to the university of Gottenburg and afterwards to that of Lund, where he graduated in 1776, his thesis being published as 'Dissertatio Gradualis Fungos regno vegetabili vindicans,' Lund, 4to, 1776. Attracted by the fame of Linnæus, he then proceeded to Upsala, and having subsequently acted as tutor to a nobleman he came to England, and in 1782, on the death of his friend Solander, succeeded him as librarian to Sir Joseph Banks at Dean Street, Soho. Dryander afterwards became librarian to the Royal Society, and was one of the original fellows, the first librarian, and a vice-president of the Linnean Society, founded by his friend, Sir J. E. Smith, in 1788. When the society was incorporated in 1802, Dryander was the chief author of its laws. He was the main author of the first edition of Aiton's 'Hortus Kewensis,' published in 1789, and of part of the second edition, issued between 1810 and 1813, and he edited Roxburgh's 'Plants of the Coromandel Coast,' between 1795 and 1798; but his 'magnum opus' was the 'Catalogus Bibliothecæ Historico-Naturalis Josephi Banks, Baronetti,' London, 1796–1800, 5 vols., of which Sir James Smith writes that 'a work so ingenious in design and so perfect in execution can scarcely be produced in any science.' Dryander died at the Linnean Society's house in Soho Square 19 Oct. 1810. A portrait of him by George Dance, 1796, was lithographed by W. Daniell in 1812, and his services to botany were commemorated by his friend Thunberg in the genus *Dryandra*, a group of South African Proteaceæ.

[Mem. and Corresp. of Sir J. E. Smith, i. 165; Nichols's Lit. Anecd. ix. 43; Encyclopædia Britannica.] G. S. B.

DRYDEN, JOHN (1631–1700), poet, was born 9 Aug. 1631 at Aldwinkle All Saints, Northamptonshire (the precise day is doubtful; Malone, p. 5). His father was Erasmus, third son of Sir Erasmus Dryden, bart., of Canons Ashby, Northamptonshire; his mother was Mary, daughter of Henry Pickering, rector of Aldwinkle from 1597 to 1637, in which year he died, aged 75. Erasmus and Mary Dryden were married 21 Oct. 1630 at Pilton, near Aldwinkle (*Notes and Queries*, 2nd ser. xii. 207). The Drydens (or Dridens), originally settled in Cumberland, had moved into Northamptonshire about the middle of the sixteenth century. Erasmus Dryden after his marriage lived at Tichmarsh, where the Pickerings had a seat. John Dryden had 'his first learning' at Tichmarsh, where his parents were buried, and where, in 1722, a monument was erected to him and them by Elizabeth Creed, daughter of his first cousin, Sir Gilbert Pickering. He was admitted to a scholarship at Westminster; Busby was his head-master, and Locke and South among his contemporaries. He was elected to a scholarship at Trinity College, Cambridge, admitted 11 May, and matriculated 6 July, 1650. Dryden remembered Busby's floggings till the day of his death (To Montague, October 1699), but sent his two eldest sons to the school. Two letters addressed to Busby about these boys in 1682 show that Dryden respected his old master, to whom he inscribed a translation of the fifth satire of Persius in 1693. Dryden, as appears from a note to the translation of the third satire, had translated it for Busby when a schoolboy, and performed many similar exercises. Dryden also contributed an elegy in 1649 to the 'Tears of the Muses on the death of Henry, Lord Hastings;' and in 1650 prefixed a commendatory poem to the 'Epigrams' of John Hoddesdon. The only known fact about his academical career is that in July 1652 he was 'discommuned,' and had to apologise in hall for contumacy to the vice-master. Some perversion of this story probably gave rise to the scandal told by Shadwell that he had been in danger of expulsion for saucily traducing a 'nobleman' (Shadwell, *Medal of John Bayes*). He graduated as B.A. in January 1654, but never obtained a fellowship.

Dryden's father died in June 1654, and left a small estate at Blakesley to his son. Malone estimates this at 60*l.* a year, of which 20*l.* went to his mother until her death in 1676 (Malone, pp. 440–1). Dryden, for whatever cause, did not proceed to his M.A. degree, probably, as Christie suggests, because the fee then payable by the owner of a life estate would have swallowed up seven-eighths of his yearly income. A letter, written in 1655 to his cousin Honor, daughter of his uncle Sir John Dryden, in the conventional language of contemporary gallantry, indicates a passing fit of lovemaking of no importance. The lady, who was a beauty, remained unmarried, and died about 1714 at Shrewsbury (Bell, *Dryden*, i. 19). On leaving Cambridge Dryden seems to have found employ-

ment in London. Both Drydens and Pickerings had taken the popular side in the civil war. His grandfather, Sir Erasmus, had been imprisoned by Charles for refusing 'loan money' (CHRISTIE, *Dryden*, pp. xvii, 329). His father was a justice of the peace for Northamptonshire, and is said to have been a 'committee-man' under the Commonwealth. His first cousin, Sir Gilbert Pickering (son of his father's sister by Sir John Pickering, eldest brother of his maternal grandfather), was one of the judges on the king's trial, though absent on the day of sentence. He was chamberlain to Cromwell and nominated a peer by him in 1658. Shadwell says (*Medal of John Bayes*) that Dryden began life as clerk to this cousin. Upon Cromwell's death (3 Sept. 1658) Dryden wrote his 'Heroic Stanzas,' which were published, with two other poems, by Edmund Waller and Sprat (afterwards bishop of Rochester). By an unlucky collocation his next publications were the 'Astræa Redux,' celebrating the Restoration, and a 'Panegyric' upon the king's coronation. A line in the poem on Cromwell (saying that he essayed

To stanch the blood by breathing of the vein)

was afterwards interpreted to mean that the panegyrist of Charles had approved of the execution of Charles's father. The phrase clearly refers to Cromwell's energy in the war, nor can it be said that the poem shows puritan sympathies. It proves only that Dryden was quite willing to do poetical homage to the power which then seemed to be permanently established. The order which followed the Restoration was no doubt more congenial. Sir Gilbert Pickering, though he escaped punishment, except incapacitation for office, could no longer help his cousin.

Dryden now lodged with Herringman, a bookseller in the New Exchange, for whom, according to later and improbable scandal, he worked as a hack-writer. Herringman published his books until 1679. Here he became acquainted with Sir Robert Howard, a younger son of the royalist Earl of Berkshire. A poem by Dryden is prefixed to a volume published in 1660 by Howard, to whom he acknowledged many obligations in the preface to his 'Annus Mirabilis.' On 1 Dec. 1663 Dryden married Lady Elizabeth Howard, his friend's sister (see SHARPE'S *Peerage*, under 'Howard, Earl of Suffolk,' and BELL, p. 24). The marriage was at St. Swithin's, London, and the consent of the parents is noted on the license, though Lady Elizabeth was then about twenty-five. She was the object of some scandals, well or ill founded; it was said that Dryden had been bullied into the marriage by her brothers (*Dryden's Satire to his Muse*, attributed to Lord Somers, though disavowed by him and reprinted in 'Supplement to Works of Minor Poets,' 1750, pt. ii.); and a letter written by her to the second Earl of Chesterfield (CHESTERFIELD, *Letters*, 1829, p. 95) shows questionable intimacy with a dissolute nobleman. A small estate in Wiltshire was settled upon them by her father (see Dedication to 'Cleomenes'). The lady's intellect and temper were apparently not good; her husband was treated as an inferior by her social equals, and neither his character nor the conditions of his life afford a presumption for his strict fidelity. Scandal connected his name with that of an actress, Ann Reeve (SHADWELL, *Epistle to the Tories*). An old gentleman, who gave his recollections to the 'Gentleman's Magazine' for 1745 (p. 99), professed to have eaten tarts with Dryden's 'Madam Reeve' at the Mulberry Garden. Our knowledge, however, is very imperfect, and it is certain that both Dryden and his wife were warmly attached to their children.

Dryden was already making his way. On 26 Nov. 1662 he had been elected a member of the Royal Society. In his epistle to Walter Charleton he speaks of Bacon, Gilbert, Boyle, and Harvey. A more congenial employment was provided by the opening of the two theatres—the King's, directed by Killigrew, and the Duke's, directed by D'Avenant. Dryden had begun and laid aside a play with a royalist moral, of which the Duke of Guise was the hero. His first acted play, the 'Wild Gallant,' was performed at the King's Theatre in February 1663, and failed. A poem to Lady Castlemaine acknowledges the favour shown to the author by the king's mistress. His second play, the 'Rival Ladies,' a tragi-comedy, succeeded fairly at the same theatre later in the same year. On 3 Feb. 1664 Pepys records that he saw Dryden, 'the poet I knew at Cambridge,' at the coffee-house in Covent Garden with 'all the wits of the town.' In August Pepys saw and admired the 'Rival Ladies.' Dryden had helped Sir Robert Howard in the 'Indian Queen,' a tragedy upon Montezuma, brought out with great splendour and marked success in January 1664. He produced a sequel, the 'Indian Emperor,' which was brought out with the same scenes and dresses in the beginning of 1665, and repeated the success of its predecessor.

The theatres were closed from May 1665 till the end of 1666 by the plague and the fire of London. Dryden retired for some time to Charlton in Wiltshire, a seat of his father-in-law, Lord Berkshire, where his eldest son

was born. He composed two remarkable works during his retreat—the 'Annus Mirabilis,' which, with occasional lapses into his juvenile faults, shows a great advance in sustained vigour of style; and the 'Essay on Dramatic Poesy,' which appeared in 1668 and included part of a rather sharp controversy with Sir Robert Howard. Dryden had written the tragic scenes of the 'Rival Ladies' in rhyme, and had defended the practice in a preface to the published play in 1664. The 'Essay' defends the same thesis in answer to some criticisms in Howard's preface to his own plays (1665), and, like all Dryden's critical writings, is an interesting exposition of his principles. A contemptuous reply followed from Howard in the preface to his 'Duke of Lerma,' and a 'Defence' by Dryden in 1668. The friendship of the two disputants was not permanently broken off. They were on friendly terms during the last years of Howard's life. He died in 1698.

With the reopening of the theatres Dryden again became active. A comedy called 'Secret Love, or the Maiden Queen,' was produced at the King's Theatre in March 1667. Pepys was enraptured with the play and with the acting of Nell Gwyn, who was beginning her career on the stage. In the same year Dryden produced 'Sir Martin Mar-all,' one of his most successful plays, founded on a translation of Molière's 'L'Étourdi' by the Duke of Newcastle, and an alteration of the 'Tempest,' for which, however, D'Avenant seems to have been chiefly responsible. Both plays were produced at the Duke's Theatre. Their success had so raised Dryden's reputation that he now made a contract with the company of the King's Theatre. From a petition of the company to the lord chamberlain in 1678 (first printed by Malone), it appears that Dryden undertook to provide three plays a year, and received in return a share and a quarter out of the twelve shares and three quarters held by the whole company. He failed to provide the stipulated number of plays, not always producing one in a year; but he received his share of profits, amounting at first to 300*l.* or 400*l.* a year. The theatre was burnt in 1672, and debts were contracted for the rebuilding, which cost about 4,000*l.* Dryden's profits were consequently diminished. The company say that upon his complaint they allowed him the customary author's 'third night' for his 'All for Love' (1678), although as a shareholder he had no right to this payment, and they protest against his giving a new play, 'Œdipus,' to the rival Duke's company without compensating his own shareholders. The result does not appear, nor Dryden's answer, if he made one.

In 1668 the Archbishop of Canterbury, at the king's request, conferred upon Dryden the degree of M.A. In 1670 he had the more solid appointments of poet laureate and historiographer. Malone points out that among the powerful patrons who may have helped him at this season were Lord Clifford, Sir Charles Sedley, Lord Buckhurst (Earl of Dorset), Lord Mulgrave, and the Duchess of Portsmouth. He acknowledges general obligations in various dedications; but we may believe that he was appointed on his merits. D'Avenant, who died in 1668, was his predecessor in the first, and James Howell, who died in 1666, in the last appointment. The offices were now joined in one patent, with a salary of 200*l.* a year and a butt of canary wine. Dryden was also to have the two years' arrears since D'Avenant's death. His whole income, including his private estate and fees from dedications and profits from publication, is estimated by Malone (pp. 440–6) as reaching at the highest (1670–6) 557*l.* a year, afterwards falling to 420*l.* till the loss of his offices on the revolution. The salary, however, was so ill paid that in 1684 it was four years in arrear. An additional salary of 100*l.* a year was granted to him some time before 1679 (*Treasury Warrants*, first published by Peter Cunningham in notes to Johnson's 'Lives,' i. 334, and by R. Bell in edition of Dryden's 'Poems,' 1854). His income would have been a good one for the time if regularly received, but it was mainly precarious.

Between 1668 and 1681 Dryden produced about fourteen plays of various kinds. His comedies have found few apologists. Whatever their literary merits, they gave offence even at the time by their license. Pepys condemns his next venture, 'An Evening's Love, or the Mock Astrologer' (1668) (from the *Feint Astrologue* of the younger Corneille, and the *Dépit Amoureux*), partly upon this ground, and Evelyn mentions it as a symptom of the degeneracy and pollution of the stage. Another play called 'Ladies à la Mode,' produced in September of the same year, and apparently a complete failure, is only known from Pepys's mention. (Mr. Gosse thinks that it may perhaps be identified with a play called 'The Mall, or the Modish Lovers,' published in 1674 with a preface by 'J. D.,' Saintsbury, *Dryden*, p. 58.) Two were performed in 1672, the 'Marriage à la Mode,' which succeeded, and the 'Assignation,' which failed. A comedy called 'The Kind Keeper, or Mr. Limberham,' produced in 1678, was withdrawn after three days on account of the enmity of the vicious persons attacked by its honest satire, according to Dryden; according to others, because the satire, honest or not, was disgusting.

The published version, though apparently purified from the worst passages, is certainly offensive enough.

Dryden adopted other not very creditable devices to catch the public taste. In 1673 he produced the tragedy 'Amboyna, or the Cruelties of the Dutch to the English Merchants,' a catchpenny production intended to take advantage of the national irritation against the Dutch, then threatened by the Anglo-French alliance. In a similar manner Dryden took advantage of the Popish plot, by a play named 'The Spanish Friar, or the Double Discovery,' performed in 1681. It is a bitter attack upon the hypocrisy and licentiousness attributed to the catholic priesthood. A more singular performance was the 'State of Innocence,' an opera, which is founded upon Milton's 'Paradise Lost' (published 1669). Aubrey states that Dryden asked Milton's permission to put his poem into rhyme, and that Milton replied, 'Ah! you may tag my verses if you will.' In the preface Dryden speaks of 'Paradise Lost' as 'one of the greatest, most noble, and sublime poems which either this age or nation hath produced.' The admiration was lasting. Richardson, in his notes to 'Paradise Lost' (1734, p. cxix), tells a story, which is certainly inaccurate in details (Malone, p. 113), to the effect that Dryden said to Lord Buckhurst (afterwards Earl of Dorset), 'This man cuts us out and the ancients too.' His famous epigram upon Milton was first printed in Tonson's folio edition of 'Paradise Lost' in 1688.

Dryden's most important works during this period were the 'heroic tragedies.' Of these 'Tyrannic Love, or the Royal Martyr,' and the two parts of 'Almanzor and Almahide, or the Conquest of Granada,' appeared in 1669 and 1670. Nell Gwyn appeared in all three, and it is said that she first attracted Charles II when appearing as Valeria in 'Tyrannic Love.' Dryden's last (and finest) rhymed tragedy, 'Aurengzebe, or the Great Mogul' (which Charles II read in manuscript, giving hints for its final revision), was produced in 1675. The dedication to John Sheffield, lord Mulgrave (afterwards Duke of Buckinghamshire), states that he was now desirous of writing an epic poem, and he asks Mulgrave to use his influence with the king to obtain some means of support during the composition. He says, probably with sincerity, that he never felt himself very fit for tragedy, and that many of his contemporaries had surpassed him in comedy. The subjects which he had considered, as appears from his 'Discourse on Satire' (1693), were Edward the Black Prince and King Arthur. He had still some hopes of 'making amends for ill plays by an heroic poem;' and Christie suggests that the pension of 100*l.* a year was a result of this application. Dryden, however, instead of carrying out this scheme, devoted himself to writing his finest play, 'All for Love.' Abandoning his earlier preference for rhyme, he now 'professed to imitate the divine Shakespeare,' and produced a play which, if inferior to the noble 'Antony and Cleopatra,' may be called a not unworthy competitor. Dryden, it may be noted, had written a fine encomium upon Shakespeare in his 'Essay of Dramatic Poesy,' and in the prologue to the altered 'Tempest' appears the famous couplet:

> But Shakespeare's magic could not copied be;
> Within that circle none durst walk but he.

At a later period (1679) he brought out an alteration of 'Troilus and Cressida,' the prologue of which contains fresh homage to Shakespeare. Dryden adapted Shakespeare's plays to the taste of the time, but he did more than any contemporary to raise the reputation of their author, whom, contrary to the prevalent opinion, he preferred to Ben Jonson: 'I admire him' (Jonson), 'but I love Shakespeare.' The heroic tragedies, of which Dryden was the leading writer, and which as he admits (Dedication of *Spanish Friar*) led him to extravagant declamation, produced some lively controversy. The famous 'Rehearsal,' in which they were ridiculed with remarkable wit, was first performed in December 1671. It had long been in preparation, the Duke of Buckingham, the ostensible author, receiving help, it is said, from Butler (of 'Hudibras'), Sprat, and others. The hero, Bayes, was first intended for D'Avenant, but after D'Avenant's death in 1668 Dryden became the main object of attack, and passages of his 'Indian Emperor' and 'Conquest of Granada' were ridiculed. 'Bayes' thus became the accepted nickname for Dryden in the various pamphlets of the time. The 'Rehearsal' was brought out at the King's Theatre, in which Dryden had a share, and the part of Amaryllis was taken by Ann Reeve, whose intrigue with him was noticed in the play. Dryden, in his 'Discourse on Satire,' gives his reasons for not retorting, and appears to have taken the assault good-humouredly. He had another literary controversy in 1673. Elkanah Settle had published his 'Empress of Morocco,' with a dedication containing a disrespectful notice of Dryden. Dryden joined with Crowne and Shadwell to attack Settle in a coarse pamphlet, and Settle replied by a sharp attack upon the 'Conquest of Granada.' John Dennis [q. v.] (who went to Cambridge in 1676) reports that Settle was

considered as a formidable rival to Dryden at the time, and was the favourite among the younger men at Cambridge and London.

Another controversy is supposed to account for a singular incident in Dryden's career. He was beaten by some ruffians while returning from Will's coffee-house on the night of 18 Dec. 1679. The supposed instigator of this assault was John Wilmot, earl of Rochester. Dryden had dedicated a play to Rochester in 1673, and had written a letter warmly acknowledging his patronage. But Rochester had taken up some of Dryden's rivals and had a bitter feud with Mulgrave, whose 'Essay on Satire' (written in 1675 and circulated in manuscript in 1679) was perhaps corrected, and was supposed at the time to have been written, by Dryden. The authorship is apparently ascribed to Dryden by Rochester in a letter to Henry Savile (Rochester, *Letters*, 1697, p. 49), probably written in November 1679. The 'Essay' contained an attack upon Rochester, who says in another letter that he shall 'leave the repartee to Black Will with a cudgel' (*ib.* p. 5). The threat was probably fulfilled, but nothing could be proved at the time, although a reward of 50*l.* was offered for a discovery of the offenders. There is little reason to doubt Rochester's guilt, and the libels of the day frequently taunt Dryden with his suffering. The disgrace was supposed to be with the victim. The Duchess of Portsmouth (see Luttrell, i. 30), who was attacked in the 'Essay,' together with the Duchess of Cleveland, as one of Charles's 'beastly brace,' was also thought to have had some share in this dastardly offence.

The erroneous belief that Dryden had taken a share in satirising Charles, and his attack upon the catholics in the 'Spanish Friar,' suggested the hypothesis that Dryden was in sympathy with Shaftesbury's opposition to the court. A libeller even represented him as poet laureate to Shaftesbury in an imaginary kingdom ('Modest Vindication of Shaftesbury' in *Somers Tracts*, 1812, viii. 317); and another said that his pension had been taken from him, and that he had written the 'Spanish Friar' in revenge. He put an end to any such impression by publishing the first of his great satires. The 'Absalom and Achitophel' appeared in November 1681. Shaftesbury had been in the Tower since 2 July, and was to be indicted on 24 Nov. The satire, according to Tate, had been suggested to Dryden by Charles. Although the grand jury threw out the bill against Shaftesbury, the success of the poetic attack was unprecedented. Johnson's father, a bookseller at the time, said that he remembered no sale of equal rapidity except that of the reports of Sacheverell's trial. The reputation has been as lasting as it was rapidly achieved. The 'Absalom and Achitophel' is still the first satire in the language for masculine insight and for vigour of expression. Dryden tells us that by the advice of Sir George Mackenzie he had read through the older English poets and had written a treatise (suppressed at Mulgrave's desire) on the laws of versification. He had become a consummate master of style, and had now found the precise field for which his powers of mind fully qualified him. The passage praising Shaftesbury's purity as a judge, which greatly heightens the effect of the satire, was introduced in the second edition. Benjamin Martyn (employed by the fourth Earl of Shaftesbury to write the life of the first) states that this addition was made in return for Shaftesbury's generosity in nominating Dryden's son to the Charterhouse, after the first edition of the satire. The story, highly improbable in itself, is discredited by the fact that Dryden's son Erasmus was admitted to the Charterhouse in February 1683 on the nomination of Charles II, while Shaftesbury himself nominated Samuel Weaver in October 1681, that is, just before the publication. It is now impossible to say what suggested the statement. Dryden at any rate continued his satirical career and his assaults upon Shaftesbury. A medal had been struck in honour of the *ignoramus* of the grand jury, and Charles (according to a story reported by Spence) suggested to Dryden the subject of his next satire, 'The Medal,' which appeared in March 1682. Retorts had already been attempted, and others followed. Buckingham published 'Poetical Reflections,' Samuel Pordage published 'Azaria and Hushai,' and Elkanah Settle 'Absalom Senior or Achitophel Transposed.' The 'Medal' produced the 'Medal Reversed,' by Pordage, 'Dryden's Satire to his Muse' (see above), and the 'Medal of John Bayes,' by Shadwell, who had been on friendly terms with Dryden, but now came forward as the champion of the whigs. Dryden turned upon Shadwell in 'Mac Flecknoe,' a satire of great vigour and finish, which served as the model of the 'Dunciad.' Dryden is said to have thought it his best work ('Dean Lockier,' in Spence's *Anecdotes*, p. 60). It was published on 4 Oct. 1682. On 10 Nov. following appeared a second part of 'Absalom and Achitophel.' It was mainly written by Nahum Tate; but Dryden contributed over two hundred forcible lines and probably revised the whole. Shadwell and Settle again appear as Og and Doeg. A year had thus produced the great satires which show Dryden

at his highest power. Two other works, suggested by contemporary controversy, occupied him at the same time. The 'Religio Laici'—a defence of the Anglican position, which shows his singular power of arguing in verse—was suggested by a translation of Simon's 'Critical History of the Old Testament,' executed by a young friend, Henry Dickinson (the name is ascertained by Duke's poem to Dickinson on the occasion). He also co-operated with Nathaniel Lee in producing the 'Duke of Guise.' The story, which in Dryden's early effort had been intended to suggest a parallel to the English rebellion, was now to be applied to the contest of the court against Shaftesbury and Monmouth. Dryden, however, did his best to extenuate his own responsibility in a 'Vindication' separately published. The Duchess of Monmouth had long been his first and best patroness (Preface to *King Arthur*).

Dryden was now at the height of his reputation as the leading man of letters of the day. He was much sought after as a writer of prologues and epilogues. He contributed both prologue and epilogue to Southerne's first play in February 1682, and, according to Johnson, raised his price on the occasion from two guineas to three (the sums have been stated less probably as four and six guineas and as five and ten guineas, see Malone, p. 456). He contributed prologue and epilogue in the following November for the first play represented by the King's and Duke's Companies, who had now combined at Drury Lane. He contributed a preface to a new translation of Plutarch's 'Lives' in 1683; translated Maimbourg's 'History of the League' in 1684; and published two volumes of 'Miscellaneous Poems' in 1684 and 1685, including contributions from other writers. A letter (undated, but probably of 1683) to Laurence Hyde, earl of Rochester, shows that Dryden was writing under the spur of poverty. He begs for a half-year's salary. He is in ill-health and almost in danger of arrest. His three sons are growing up and have been educated 'beyond his fortune.' 'It is enough,' he says, 'for one age to have neglected Mr. Cowley and starved Mr. Butler.' On 17 Dec. 1683 Dryden was appointed, perhaps in answer to this appeal, a collector of customs in the port of London (Johnson, *Lives*, ed. Cunningham, i. 335). The fixed salary was only 5*l.* a year, but presumably consisted in great part of fees. The dedication to (Laurence Hyde) Lord Rochester of 'Cleomenes' in 1692 shows that Dryden's application for arrears had been to some extent successful. Dryden wrote an opera called 'Albion and Albanius' to celebrate Charles's political successes. It had been rehearsed before the king, and a sequel, 'King Arthur,' was ready when Charles died (5 Feb. 1685). It was produced, with alterations, after James's accession (8 June 1685). The excitement produced by Monmouth's rebellion put a stop to the performance and caused great loss to the company. In an ode to the king's memory Dryden had managed skilfully to insinuate that Charles's encouragement of art had more frequently taken the form of praise than of solid reward. In 1676 Dryden had said (Dedication to *Aurengzebe*) that he lived wholly upon the king's bounty, though in 1693 (*Discourse on Satire*) he complained that the king had encouraged his design for an epic poem with nothing but fair words. He was clearly dependent upon the royal favour for a large part of his income, and the withdrawal of favour would mean ruin. The dependence was now transferred to James II. James continued Dryden's offices (omitting the laureate's butt of sack) and the pension of 100*l.* allowed by Charles. Some months afterwards (19 Jan. 1686) Evelyn notices a report that Dryden, with his two sons and 'Mrs. Nelly (miss to the late king),' were going to mass. The opinion that such converts were equally venal was certainly not unnatural. Macaulay has given his sanction to the opinion by the account in his history, written under the belief (now proved to be erroneous) that the pension of 100*l.* a year was an addition by James instead of a renewal of a previous grant.

The purity of Dryden's motives has been frequently discussed. He has not the presumption in his favour which arises from a sacrifice of solid interests. He was a dependent following a master with a crowd of undoubtedly venal persons. Nor is there the presumption which arises from loftiness of character. Dryden's gross adulation of his patrons was marked by satirists even in his own age (see e.g. 'Letter to the Tories,' prefixed to Shadwell's *Medal of John Bayes*), and he pandered disgracefully to the lowest tastes of his audiences. Nor was the religious change associated with any moral revulsion, or the result of any profound intellectual process. He had been indifferent to religious controversy till he was fifty, and his most marked prejudice was a dislike for priests of all religions, frequently noticed by contemporaries. He had satirised the Roman catholics in the 'Spanish Friar,' when the protestant feeling was excited. It is idle to compare such a conversion to those of loftier minds. But, in a sense, he may well have been sincere enough. In the preface to the

'Religio Laici' he says that he was 'naturally inclined to scepticism in philosophy.' The courtiers of Charles II varied between 'Hobbism' and catholicism. Dryden, first inclined to Hobbism, may well have been led to catholicism by a not unusual route. If all creeds are equally doubtful, a man may choose that which is politically most congenial, or he may accept that which offers the best practical mode of suppressing painful doubts. Dryden's language in the 'Religio Laici,' while retailing the ordinary arguments for the Anglican position, expresses a marked desire for an infallible guide. His critical writings show a mind curiously open to accept new opinions. It may well be that, holding his early creed on very light grounds, he thought that the argument for an infallible church, when presented to him for the first time, was as unanswerable as it appeared for a time to Chillingworth and Gibbon. Though interested motives led him to look into the question, the absence of any strong convictions would make it easy to accept the solution now presented. Once converted, he appears to have grown into a devoted member of the church in his age. He was speedily employed in defence of his new faith. He translated Varillas's 'History of Religious Revolutions.' Burnet asserts (*Defence of his Reflections upon Varillas*) that his own attack upon Varillas caused the publication to be abandoned. He was employed by James to answer Stillingfleet, who had assailed the papers upon catholicism published by James himself and attributed to his first wife and his brother. Some sharp passages followed, in which Stillingfleet had the advantage due to his superior learning and practice in controversy. Dryden's most important work, 'The Hind and the Panther' (said to have been composed at Rushton, a seat of the Treshams in Northamptonshire), was published in April 1687. Although the poem is written in Dryden's best manner, and has many spirited passages, especially the attack upon Burnet as 'the Buzzard,' it must be said that not even Dryden's skill could make versified theological controversy very readable. The most famous retort was by Charles Montagu (afterwards Lord Halifax) and Matthew Prior, called 'The Hind and Panther transversed to the story of the Country Mouse and the City Mouse.' This is a kind of supplement to the 'Rehearsal,' in which Bayes produces a new allegory intended as a parody of 'The Hind and the Panther.' Dean Lockier told Spence (improbably enough) that Dryden wept when speaking of this 'cruel usage' from 'two young fellows to whom he had always been very civil' (Spence, *Anecdotes*, p. 61).

Dryden translated a life of St. Francis Xavier, and in a dedication to the queen declared that her majesty had chosen the saint for a patron and that her prayers might be expected to bring an heir to the throne. When an heir actually appeared (10 June 1688) Dryden brought out a congratulatory poem, 'Britannia Rediviva,' before the end of the month.

The revolution of 1688 put an end to any hopes which Dryden might have entertained from James's patronage. He lost all his offices, Shadwell succeeding him as poet laureate. He received some considerable benefaction from his old friend Buckhurst, now earl of Dorset, which Prior probably exaggerated in a dedication to Dorset's son, where he says that Dorset made up the loss of the laureate's income. Dryden remained faithful to his creed. Recantation, it is true, was scarcely possible, and could have brought nothing but contempt. Dryden, however, behaved with marked dignity during his later years. He laboured at his calling without querulous complaint or abject submission. He returned for a time to dramatic writing. In 1690 were performed a tragedy 'Don Sebastian' and his successful comedy called 'Amphitryon.' 'Don Sebastian' divides with 'All for Love' the claim to be his best play, especially on the strength of the famous scene between Sebastian and Dorax. In 1691 he brought out 'King Arthur,' altered to fit it to the times by omitting the politics. Purcell composed the music, and it had a considerable success. In 1692 he produced 'Cleomenes,' the last act of which, in consequence of his own illness, was finished by Southerne. A tragi-comedy called 'Love Triumphant' was announced as his last play, and failed completely in 1694. Congreve had been introduced to Dryden by Southerne. Dryden recognised the merits of the new writer with generous warmth. He addressed some striking lines to Congreve on the appearance of the 'Double Dealer' (1693), in which the old dramatist bequeathed his mantle and the care of his reputation to the rising young man. Dryden with his disciple came in for a share of the assault made by Jeremy Collier upon contemporary dramatists in 1698. Dryden, with good judgment and dignity, confessed to the partial justice of the attack, though saying, truly enough, that Collier's zeal had carried him too far (Preface to *Fables*).

As his dramatic energy slackened, Dryden laboured the more industriously in other directions. His poem 'Eleonora' (1692), written in memory of the Countess of Abingdon (Chris-

TIE, p. lxvi), was probably written to order and paid for by the widower, as the poet had been unknown to both earl and countess. In 1693 appeared a translation of Juvenal and Persius, in which Dryden was helped by his sons. The 'Discourse on Satire' was prefixed. A third and fourth volume of 'Miscellanies,' to which Dryden contributed, appeared in 1693 and 1694. He now undertook his translation of Virgil. Tradition states (MALONE, 233) that the first lines were written upon a pane of glass at Chesterton House, Huntingdonshire, the seat of his cousin, John Driden (whose name was always thus spelt). Part of the translation was written at Sir William Bowyer's seat, Denham, Buckinghamshire, and part at Lord Exeter's seat, Burleigh. Great interest was taken in the work. Addison wrote the arguments of the books and an 'Essay upon the Georgics.' The book was published by subscription, a system of joint-stock patronage now coming into vogue. 'Paradise Lost' had been thus published in 1688, and Wood's 'Athenæ Oxonienses' in 1691. It is impossible to decide what was the precise result to Dryden. There were 101 subscriptions of five guineas, for which engravings were to be supplied, and 252 at two guineas. It does not appear how the proceeds were divided between Dryden and his publisher Tonson. It seems that Dryden received 50*l.* in addition for each book of his translation. Dryden also received presents from various noble patrons—especially Lord Clifford, Lord Chesterfield, and Sheffield (at this time Marquis of Normanby), to whom the 'Pastorals,' the 'Georgics,' and the 'Æneid' were especially dedicated. Pope, who may have known the facts from Tonson, told Spence that the total received by Dryden was 1,200*l.*, and the estimate is not improbable. Dryden's correspondence with Tonson showed a good many bickerings during the publication. One cause of quarrel was Tonson's desire that the book should be dedicated to William III. Dryden honourably refused; but Tonson had the engravings adapted for the purpose by giving to Æneas the hooked nose of William (DRYDEN, Letter to his son, 3 Sept. 1697). The translation was published in July 1697 and was favourably received. It has since been admired for its own merits of style if not for its fidelity. Bentley, as it seems from a letter to Tonson, 'cursed it heartily' before its publication, whether from an actual perusal does not appear. Swift speaks of it contemptuously in his dedication of the 'Tale of a Tub,' and elsewhere refers bitterly to Dryden. The statement is made by Johnson and Deane Swift (*Essay on Swift*, p. 117) that the hatred was caused by Dryden's remark upon Swift's Odes, 'Cousin Swift, you will never be a poet.' Swift was, however, an exception to the general rule. All the distinguished young men of letters looked up with reverence to Dryden. His 'Virgil' was a precedent for Pope's 'Homer,' which eclipsed the pecuniary results of the literary reputation of the earlier poem.

Having finished Virgil, Dryden set about the work generally called his 'Fables.' It included versions of the first 'Iliad,' of some of Ovid's 'Metamorphoses,' and tales from Chaucer and Boccaccio. By an agreement of 20 March 1699 he was to receive two hundred and fifty guineas from Tonson for ten thousand verses, of which seven thousand five hundred were already in Tonson's hands. The whole sum was to be made up to 300*l.* on the appearance of a second edition, which was not reached till 1713. The volume as published contains some twelve thousand verses. From letters between Dryden and Samuel Pepys it appears that Pepys suggested the 'Good Parson.' Other poems added were an address to his cousin John Driden, and a dedication of 'Palamon and Arcite' to the Duchess of Ormonde. Dryden thought himself successful in these poems and sent them to Charles Montagu, his old antagonist, who was now chancellor of the exchequer. The letter and references in letters to his cousin, Mrs. Steward (daughter of Mrs. Creed), show that he was expecting some favour from government. He says, however, that he cannot buy favour by forsaking his religion. He had refused, though pressed by his friends, to write a complimentary poem upon Queen Mary's death in 1694. His cousin made him what he calls (to Mrs. Steward, 11 April 1700) 'a noble present,' and the Duke of Ormonde is said to have been equally liberal. An improbable tradition (given by Derrick) states the amount of each gift as 500*l.* The 'Fables' again show Dryden's energy of thought and language undiminished by age. Some minor poems had appeared during the same period. The most famous was the 'Alexander's Feast.' A musical society had been formed in London, which held an annual celebration of St. Cecilia's day (22 Nov.) The first recorded performance was in 1683. Dryden composed an ode for the occasion in 1687. (A list of all the odes, with authors and composers, is given in MALONE, 276–80.) He was again invited to write the ode for 1697, and a letter to his son written in September says that he is then writing it. Birch mentions a letter (not now discoverable) in which Dryden speaks of spending a fortnight upon the task. On the other hand, Warton in his 'Essay on Pope' preserves a story that St. John (afterwards the famous Lord

Bolingbroke) found Dryden one morning in great agitation, for which he accounted by saying that he had sat up all night writing the ode. The subject had so impressed him that he had finished it at a sitting. It would be easy to suggest modes of harmonising these statements, but the facts must remain uncertain. It is equally uncertain whether the society did or did not pay him 40*l.*, as Derrick reports on the authority of Walter Moyle, while Dryden tells his son the task was 'in no way beneficial.' The ode was published separately in 1697. Malone (p. 477) preserves the tradition that Dryden confirmed the compliment of a young man (afterwards Chief-justice Mackay) by saying 'A nobler ode never was produced nor ever will be.' Dryden was now breaking in health. A few traditions remain as to his later years. Friends and admirers had gathered round him. He was to be seen at Will's coffee-house, where (the only fact recovered by 'old Swiney' for Johnson's use) he had a chair by the fire in winter and by the window in summer. Ward tells us (*London Spy*, pt. 10) how the young wits coveted the honour of a pinch from Dryden's snuff-box. Dryden spent his evenings at the coffee-house. A few scraps of his talk carefully collected by Malone (pp. 498–510) are, it is to be hoped, unfair specimens of his powers. Fletcher's 'Pilgrim' was performed for the benefit of his son Charles in the beginning of 1700. It was revised by Vanbrugh for the occasion, and Dryden contributed an additional scene, together with a prologue and epilogue (vigorously attacking Blackmore, who had provoked his wrath by an assault in the 'Satire against Wit'), and a 'Secular Masque.' George Granville (afterwards Lord Lansdowne) prepared an adaptation of the 'Merchant of Venice,' to be performed for his benefit. His death caused the profits to be transferred to his son Charles. He had a correspondence with enthusiastic young ladies, especially Mrs. Thomas, to whom he gave the name Corinna; he was courted by John Dennis, then a critic of reputation, as well as by some of higher and in some cases more permanent fame, such as Congreve, Addison, Southerne, Vanbrugh, Granville, and Moyle. Pope, then a boy in his twelfth year, managed to get a sight of him, and he held the post of literary dictator, previously assigned to Ben Jonson, and afterwards to Addison, Pope, and Samuel Johnson. He often visited his relations in the country, and anecdotes show that he played bowls and was fond of fishing. During March and April 1700 he was confined to the house by gout. A toe mortified, and he declined to submit to amputation, which was advised by a famous surgeon, Hobbs. He died with great composure, 1 May 1700, at his house in Gerrard Street. He had lived from 1673 to 1682 in Fetter Lane, Fleet Street, where the house, pulled down in 1887, had a tablet in commemoration, and from 1682 to 1686 in Long Acre (Johnson, *Lives* (Cunningham), i. 320). A tablet affixed to 43 Gerrard Street, Soho, states that he also resided there. He left no will, and his widow having renounced, his son Charles administered to his effects on 10 June. A private funeral was proposed, and Montagu offered to pay the expenses, which explains Pope's famous allusion in the character of Bufo—

He helped to bury whom he helped to starve.

Some of Dryden's friends, including Lord Jeffreys, son of the chancellor, objected. The body was embalmed, and upon Garth's application was allowed to be deposited in the College of Physicians until the funeral on 13 May. On that day Garth pronounced a Latin oration, Horace's 'Exegi monumentum' was sung to music, and the body was buried by the side of Chaucer and Cowley in the 'Poets' Corner' of Westminster Abbey. Dryden's friends filled fifty carriages, and fifty more followed. Farquhar speaks of the ceremony as incongruous and burlesque, 'fitter for Hudibras than him.' The grave remained unmarked until 1720, when a simple monument was erected by the Duke of Buckinghamshire (stirred, it is said, by Pope's inscription upon Rowe, where allusion was made to the 'rude and nameless stone' which covered Dryden). The Duchess of Buckinghamshire substituted the bust by Scheemakers in 1731 for an inferior bust placed upon the first monument.

Mrs. Thomas (Corinna) fell into distress and became one of Curll's authors. She supplied him with a fictitious account of Dryden's funeral addressed to the author of Congreve's life, in which it was published. It was founded, according to Malone, on Farquhar's letter and a poem of Tom Brown's called 'A Description of Mr. D—n's Funeral.' Corinna's misstatements are sufficiently confuted by Malone (pp. 355–82), though they long passed current as genuine.

Lady Elizabeth Dryden, who (according to doubtful traditions recorded by Malone, p. 395) was on distant terms with her husband and his relations in later years, became insane soon after his death, and survived till the summer of 1714. They had three sons. Charles, born at Charlton in 1666, was educated at Westminster, elected to Trinity College, Cambridge, in 1683, and wrote some poems, one of which, in Latin, appeared in

the second 'Miscellany.' He executed the seventh satire for his father's translation of Juvenal in 1692. About that time he went to Italy and was appointed chamberlain to Pope Innocent XII. Here he wrote an English poem which appeared in the fourth 'Miscellany.' He returned to England about 1697 or 1698; administered to his father's effects; was drowned in the Thames near Datchet, and buried at Windsor 20 Aug. 1704. Dryden, who was a believer in astrology, calculated his son's horoscope, and on the strength of it prophesies in 1697 that he will soon recover his health, injured by a fall at Rome. Corinna constructed an elaborate fiction upon this basis, showing that Dryden had foretold three periods of danger to his son; at one of which Charles fell from a (non-existent) tower of the Vatican five stories high and was 'mashed to a mummy' for the time (Wilson, *Life of Congreve*). Malone reprints this narrative (pp. 404–20), which is only worth notice from the use made of it in Scott's 'Guy Mannering.'

John, the second son, born in 1667–8, was also at Westminster, and was elected to Christ Church in 1685. His father preferred to place him under the care of Obadiah Walker, the Roman catholic master of University College. He went to Rome with his brother. He translated the fourteenth satire of Juvenal for his father's version, and wrote the 'Husband his own Cuckold,' performed in 1696, with a prologue by his father, and an epilogue by Congreve. An account of a tour in Italy and Malta, made by him in 1700 in company with a Mr. Cecil, was published in 1776. He died at Rome 28 Jan. 1701.

Erasmus Henry, the third son, born 2 May 1669, was a scholar at the Charterhouse, and 'elected to the university' November 1685. He studied at Douay, entered the novitiate of the Dominicans 1692, was ordained priest in 1694, was at Rome in 1697, residing in the convent of the English Dominicans, and in that year was sent to the convent of Holy Cross, Bornheim, of which he was sub-prior till 1700. He then returned to England to labour on the mission in Northamptonshire (Gillow, *English Catholics*). From 1708 he resided at Canons Ashby, which in that year had passed by will to his cousin Edward, eldest son of the poet's younger brother, Erasmus. In 1710 he became baronet upon the death of another cousin, Sir John Dryden, grandson of the first baronet. He was apparently imbecile at this time and died soon after. He was buried at Canons Ashby, 4 Dec. 1710.

Dryden was short, stout, and florid. A contemporary epigram, praising him as a poet, says 'A sleepy eye he had and no sweet feature,' and a note explains that 'feature' here means 'countenance.' His nickname, 'Poet Squab,' suggests his appearance. A large mole on his right cheek appears in all his portraits. The earliest portrait is said to be that in the picture gallery at Oxford, dated on the back 1655, which is probably an error for 1665. A portrait was painted by Riley in 1683, and engraved by Van Gunst for the Virgil of 1709. Closterman painted a portrait about 1690, from which there is a mezzotint by W. Faithorne, jun. Kneller painted several portraits, one of which was presented by the poet to his cousin, John Driden. It is not now discoverable. From another (about 1698) by Kneller, painted for Jacob Tonson as one of a series of the Kit-Cat Club, there is an engraving by Edelwick in 1700, said to be the best likeness. The original is at Bayfordbury Hall, Hertfordshire. Another portrait by Kneller belonged to Charles Beville Dryden in 1854. A portrait of Dryden was at Addison's house at Bilton; and there was a crayon drawing at Tichmarsh, which afterwards belonged to Sir Henry Dryden of Canons Ashby. A portrait in pencil by T. Forster, taken in 1697, was (1854) in the possession of the Rev. J. Dryden Pigott. Horace Walpole had a small full-length portrait by Maubert. (Further details are given by Malone, pp. 432–7, and Bell, p. 978.)

The affection of his contemporaries and literary disciples proves, as well as their direct testimony, that in his private relations Dryden showed a large and generous nature. Congreve dwells especially upon his modesty, and says that he was the 'most easily discountenanced' of all men he ever knew. The absence of arrogance was certainly combined with an absence of the loftier qualities of character. Dryden is the least unworldly of all great poets. He therefore reflects most completely the characteristics of the society dominated by the court of Charles II, which in the next generation grew into the town of Addison and Pope. His drama, composed when the drama was most dependent upon the court, was written, rather in spite of his nature, to win bread and to please his patrons. His comedies are a lamentable condescension to the worst tendencies of the time. His tragedies, while influenced by the French precedents, and falling into the mock heroics congenial to the hollow sentiment of the court, in which sensuality is covered by a thin veil of sham romance, gave not infrequent opportunity for a vigorous utterance of a rather cynical view of life. The declamatory passages are often in his best style. Whatever their faults, no tragedies comparable to his best work have since been written for the stage. The masculine sense

and power of sustained arguments gave a force unrivalled in English literature to his satires, and the same qualities appear in the vigorous versification of the 'Fables,' which are deformed, however, by the absence of delicate or lofty sentiment. His lyrical poetry, in spite of the vigorous 'Alexander's Feast,' has hardly held its own, though still admired by some critics. His prose is among the first models of a pure English style. Dryden professed to have learned prose from his contemporary Tillotson. Other examples from theologians, poets, and essayists might easily be adduced to show that Dryden had plenty of rivals in the art. The conditions of the time made the old pedantry and conceits unsuitable. Dryden, like his contemporaries, had to write for men of the world, not for scholars trained in the schools, and wrote accordingly. But he stood almost alone as a critic, and if his views were curiously flexible and inconsistent, they are always enforced by sound arguments and straightforward logic. His invariable power of understanding and command of sonorous verse gave him a reputation which grew rather than declined during the next century. The correct opinion was to balance him against Pope, somewhat as Shakespeare had been balanced against Jonson, as showing more vigour if less art. Churchill was his most conspicuous imitator; Gray, like Pope, professed to have learned his whole skill in versification from Dryden. Warton places him just below Pope, and distinctly below Shakespeare, Milton, and Spenser. Scott still places him next to Shakespeare and Milton, and expresses the conservative literary creed of his time. Perhaps the best modern criticism will be found in Lowell's 'Among my Books.'

Dryden's dramatic works (with dates of first performance and publication) are: 1. 'The Wild Gallant,' February 1662–3, 1669. 2. 'The Rival Ladies,' 1663 (?), 1664. 3. 'The Indian Emperor,' 1665, 1667; defence of 'Essay on Dramatic Poesy' added to second edition, 1668. 4. 'Secret Love, or the Maiden Queen,' 1667, 1668. 5. 'Sir Martin Mar-all,' 1667, 1668. 6. 'The Tempest' (with D'Avenant), 1667, 1670. 7. 'An Evening's Love, or the Mock Astrologer,' 1668, 1671. 8. 'Tyrannic Love, or the Royal Martyr,' 1669, 1670. 9, 10. 'Conquest of Granada' (two parts), 1670, 1672; 'Essay on Heroic Plays' prefixed, and 'Essay on Dramatic Poetry of the Last Age' appended. 11. 'Marriage à la Mode,' 1672, 1673. 12. 'The Assignation, or Love in a Nunnery,' 1672, 1673. 13. 'Amboyna,' 1673, 1673. 14. 'The State of Innocence' (not acted), 1674, with apology for heroic poetry and poetic license. 15. 'Aurengzebe,' 1675, 1676. 16. 'All for Love,' 1677–8, 1678. 17. 'The Kind Keeper, or Mr. Limberham,' 1678, 1678. 18. 'Œdipus' (with N. Lee; the first and third acts are Dryden's), 1679, 1679. 19. 'Troilus and Cressida,' 1679, 1679. 20. 'The Spanish Friar,' 1681, 1681. 21. 'The Duke of Guise' (with N. Lee; the first scene, the fourth and half the fifth act are Dryden's), 1682, 1683; a 'Vindication' separately published. 22. 'Albion and Albanius,' 1685, 1685. 23. 'Don Sebastian,' 1690, 1690. 24. 'Amphitryon,' 1690, 1690. 25. 'King Arthur,' 1691, 1691. 26. 'Cleomenes,' 1692, 1692. 27. 'Love Triumphant,' 1693–4, 1694. The 'Essay on Dramatic Poesy' appeared in 1668, and the notes and observations on the 'Empress of Morocco,' in which Dryden had some share, in 1674.

Dryden's original poems appeared as follows: 1. 'Heroic Stanzas, consecrated to the Memory of his Highness Oliver, late Lord Protector,' &c., two editions in 1659, the first probably being that in which it appears as one of 'Three Poems upon the Death of his late Highness,' &c. 2. 'Astræa Redux,' 1660. 3. 'Panegyric on the Coronation,' 1661. 4. 'Annus Mirabilis,' 1667. 5. 'Absalom and Achitophel,' part i. 1681. 6. 'The Medal,' March 1682. 7. 'Mac Flecknoe,' October 1682. 8. 'Absalom and Achitophel,' part ii. (with Nahum Tate), November 1682. 9. 'Religio Laici,' November 1682. 10. 'Threnodia Augustalis,' 1685. 11. 'The Hind and the Panther,' 1687. 12. 'Britannia Rediviva,' 1688. 13. 'Eleonora,' 1692. 14. 'Alexander's Feast,' 1697.

Dryden contributed many small pieces to various collections, some of them subsequently reprinted in his 'Miscellany Poems' (see below). Among them are the poem on the death of Lord Hastings, published in 'Lachrymæ Musarum,' 1649; a poem prefixed to John Hoddesdon's 'Sion and Parnassus,' 1650; and to Sir R. Howard's poems, 1660; to Walter Charleton's 'Chorea Gigantum,' 1663; to Lee's 'Alexander,' 1677; to Roscommon's 'Essay on Translated Verse,' 1680; and to Congreve's 'Double Dealer,' 1694. The ode to 'The Pious Memory of the Accomplished Young Lady Mrs. Anne Killigrew' first appeared in her collected poems, 1686. Songs attributed to Dryden are in the 'Covent Garden Drollery,' 1672, and (see *Notes and Queries*, 1st ser. ix. 95) in 'New Court Songs and Poems,' 1672. The 'Te Deum' and 'Hymn on St. John's Eve' were first published by Sir W. Scott. Dryden wrote between ninety and a hundred prologues and epilogues. A 'Satire against the Dutch,' attributed to him in the 'State Poems' (1704) and dated 1662, is really com-

posed of the prologue and epilogue to 'Amboyna' (1673). Other spurious poems are in the same collection.

Dryden's poetical translations are: 1. 'Juvenal and Persius,' 1693 (the 1st, 3rd, 6th, 10th, and 16th Satire of Juvenal, all Persius, and the 'Essay on Satire' prefixed, are by Dryden; the 7th Satire of Juvenal by his son Charles, and the 14th by his son John). 2. 'Virgil,' 1697 (Knightly Chetwood wrote the life of Virgil, Walsh the preface to the 'Pastorals,' and Addison the preface to the 'Georgics'). 3. 'Fables, Ancient and Modern, translated into Verse from Homer (the first Iliad), Ovid, Boccaccio, and Chaucer, with Original Poems,' 1700.

Dryden also contributed the preface and two epistles to the translation of Ovid's Epistles (1680), and other translations are in the 'Miscellany Poems.' The first volume of these appeared in 1684, containing reprints of his Satires, with translations from Ovid, Theocritus, and Virgil, and some prologues and epilogues. The second volume, with the additional title 'Sylvæ,' appeared in 1685, containing translations from the 'Æneid,' Theocritus, and Horace. The third, with the additional title 'Examen Poeticum,' appeared in 1693, containing translations from Ovid's 'Metamorphoses,' the 'Veni, Creator Spiritus,' epitaphs, and 'Hector and Andromache' from the 6th Iliad. The fourth, called also the 'Annual Miscellany,' appeared in 1694, and contained a translation of the 'Georgics,' bk. iii. Dryden was the author of nearly all the poems in the first two volumes, but only contributed a few poems to the others. A fifth volume, by other writers, appeared in 1704, and a sixth in 1706.

Dryden's prose works, besides the prefaces to plays, &c., mentioned above, included a life of Plutarch, prefixed to translation by various hands, 1683; a translation from Maimbourg's 'History of the League,' 1684; 'Defence of Papers written by the late King . . .,' 1686; translation of Bohours's 'Life of Xavier,' 1688; preface to Walsh's 'Dialogue concerning Women,' 1691; a character of St. Evremont, prefixed to St. Evremont's 'Miscellaneous Essays,' 1692; a character of Polybius, prefixed to a translation by Sir Henry Sheere, 1693; and a prose translation of Dufresnoy's 'Art of Painting,' 1695.

In 1701 Tonson published his dramatic works in 1 vol. folio; an edition in 6 vols. 12mo, edited by Congreve, appeared in 1717. In 1701 Tonson also published his 'Poems on Various Occasions' in 1 vol. folio; an edition in 2 vols. 12mo appeared in 1742; and an edition in 4 vols. (edited by S. Derrick) in 1760. Malone published the 'Critical and Miscellaneous Prose Works' in 4 vols. 8vo in 1800. An edition of the whole works, edited by Scott, in 18 vols. 8vo, appeared in 1808; it was reprinted in 1821, and was reissued, under the editorship of Mr. G. Saintsbury, in 1884, &c.

[Perfunctory lives of Dryden are in Cibber's Lives of the Poets (1753) and in Derrick's Collective Edition of Dryden's Poems (1760). The first important life was Johnson's admirable performance in the Lives of the Poets (1779–81). The best edition is that edited by Peter Cunningham (1854), containing some new facts. In 1800 Malone published a badly written life, in which nearly all the ascertainable facts are collected, forming the first volume of the Miscellaneous Prose Works. Scott prefixed an excellent life to the edition of Dryden's Complete Works (1808). The lives by Robert Bell prefixed to the Aldine edition (1854), and especially that by W. D. Christie prefixed to the Globe edition of Dryden's Poems (1870), are worth consulting. See also Dryden by G. Saintsbury in the English Men of Letters Series, and a valuable study of Dryden and his contemporaries in Le Public et les Hommes de Lettres en Angleterre (1660–1744), by Alexandre Beljame (1881).] L. S.

DRYSDALE, JOHN, D.D. (1718–1788), Scottish divine, third son of the Rev. John Drysdale, by Anne, daughter of William Ferguson, was born at Kirkaldy on 29 April 1718, and educated at the parish school in that town. Among his schoolfellows was Adam Smith, with whom he formed a friendship which was preserved throughout life. In 1732 he proceeded to the university of Edinburgh, where he read classics, philosophy, and theology, but took no degree. In 1740 he took orders in the established church of Scotland. For some years he officiated as assistant to the Rev. James Bannatyne, minister of the college church, Edinburgh, and in 1748 he obtained, through the interest of the Earl of Hopetoun, the living of Kirkliston in Linlithgowshire, of which the presentation was in the crown. In 1762 he was presented by the town council of Edinburgh to Lady Yester's Church. A lawsuit took place upon his appointment, the House of Lords ultimately deciding against the claim of the ministers and elders to have a joint right with the council. The call was sustained in the general assembly, even by the opponents of the claim, and Drysdale was admitted 14 Aug. 1764. On 15 April 1765 he received from Marischal College, Aberdeen, the diploma of D.D. In 1767 he vacated Lady Yester's Church to succeed Dr. John Jardine as one of the ministers of the Tron Church, Edinburgh. He was afterwards preferred, on the recommendation of Dr. Robertson, the eminent historian, to a royal chaplaincy, to

which was attached one-third of the emoluments of the deanery of the Chapel Royal. In 1773 he was elected moderator, and in 1778 assistant-clerk, of the general assembly, of which in 1784 he was re-elected moderator, and, by the death of Dr. Wishart in the following year, became principal clerk. He died on 16 June 1788 at his house in Princes Street, Edinburgh. In ecclesiastical politics Drysdale belonged to the 'moderate' party. He was reputed a master of pulpit eloquence. He married the third daughter of William Adam, architect, and was survived by his wife and two daughters, the eldest of whom married Andrew Dalzel [q. v.], professor of Greek in the university of Edinburgh, who edited two volumes of his father-in-law's sermons, with a highly laudatory biography prefixed, Edinburgh, 1788, 8vo.

[Gent. Mag. 1788, p. 565; Life by Dalzel; Brit. Mus. Cat.; Scott's Fasti, i. 60, 63.] J. M. R.

DUANE, MATTHEW (1707–1785), coin collector and antiquary, was born in 1707 (Duane's mural monument; *Gent. Mag.* says 1703). He was a lawyer by profession, and was eminent as a conveyancer. Charles Butler [q. v.] was his pupil, and he published reports of cases in the king's bench under John Fitzgibbon. Duane devoted much of his time to antiquarian studies, especially numismatics. His coin collection was chiefly formed from the Oxford, Mead, Folkes, Webb, Torremozze, and Dutens cabinets. He sold his Syriac medals in 1776 to Dr. William Hunter, who presented them to Glasgow University. Dutens published in 1774 'Explication de quelques Medailles Pheniciennes du Cabinet de M. Duane.' Duane employed F. Bartolozzi to engrave twenty-four plates of the coins of the Greek kings of Syria, a series which he specially collected. These plates were first published in 1803 in Gough's 'Coins of the Seleucidæ.' Bartolozzi was also employed to engrave coins of the kings of Macedonia (from Amyntas I to Alexander the Great) in Duane's collection. The plates were issued in a quarto volume without date. Duane discovered and purchased ten quarto volumes of the 'Brunswick Papers,' and placed them in the hands of Macpherson for the latter's 'Original Papers concerning the Secret History of Great Britain,' &c. 1775. Among his friends was Giles Hussey, the artist, many of whose works he possessed. Duane was a fellow of the Royal Society and of the Society of Antiquaries, and was a trustee of the British Museum, to which institution he presented minerals, antiquities, and miscellaneous objects in 1764–77. He died in Bedford Row, London, on 6 (mural monument) or 7 (*Gent. Mag.*) Feb. 1785, from a paralytic stroke. He was buried in the St. George's porch of St. Nicholas Church, Newcastle, and there is a monument to him on the south wall of the church. His coins and medals were sold by auction 3 May 1785, and a catalogue was printed. His library, together with that of his nephew and heir, Michael Bray, was sold in London in April 1838 by Leigh and Sotheby. Duane married Dorothy, daughter of Thomas Dawson. She died in 1799.

[Mural monument in St. Nicholas, Newcastle, erected by Duane's widow; Gillow's Bibl. Dict. of English Catholics, ii. 132; Butler's Hist. Memoirs of English Catholics (1822), iv. 460; Brand's Hist. of Newcastle, i. 290, 301; E. Mackenzie's Newcastle, i. 261, 262; Gent. Mag. 1785, vol. lv. pt. i. p. 157; Nichols's Lit. Anecd. ii. 280, iii. 37, 147, 497–9, 759, iv. 705, vi. 302, viii. 189, 692; Nichols's Lit. Illustr. viii. 458; Combe's Numm. vet. . . . in Mus. Gul. Hunter, pp. vii, viii; Michaelis's Ancient Marbles in Great Britain, § 65; General Guide to British Museum, 1886.] W. W.

DUBHDALETHE (*d.* 1064) was son of Maelmuire, son of Eochaidh, and had been ferleighinn or lector at Armagh in 1049, when, on the death of Amalgaidh, comharb or successor of St. Patrick, he succeeded to that dignity, thus being the third of that name who held it. He entered on his office on the day of Amalgaidh's death, which proves that the appointment was not made by popular election but on some other principle accepted and recognised by the clergy and people. The lectorship thus rendered vacant was filled by the appointment of Ædh o Forreidh, who had been for seventeen years bishop of Armagh. Sir James Ware, who terms Dubhdalethe archbishop of Armagh, finds a difficulty in the fact of Forreidh having been also bishop during his time. But the comharb of Armagh, or primate in modern language, was not necessarily a bishop, and in the case of Dubhdalethe there is even some doubt whether he was ordained at all. A bishop was a necessary officer in every ecclesiastical establishment like that at Armagh, but he was not the chief ecclesiastic. In 1050 Dubhdalethe made a visitation of Cinel Eoghain, a territory comprising the county of Tyrone and part of Donegal, and brought away a tribute of three hundred cows. In 1055, according to the 'Annals of Ulster,' he made war on another ecclesiastic, the comharb of Finnian, by which is meant the abbot of Clonard, in the south-west of the county of Meath. A fight ensued between the two parties, in which many were killed. The quarrel probably related to some dis-

puted property belonging to one or other of the abbeys concerned. This entry is omitted by the 'Four Masters,' according to a practice not unusual with them of suppressing inconvenient facts.

In 1064 they record his death, and add that 'Maelisa assumed the abbacy.' Thus the duration of Dubhdalethe's primacy was fifteen years. Ware, however, states that, according to the 'Psalter of Cashel,' it was only twelve, 'which,' he says, 'affords some room to suspect that Gilla Patrick MacDonald, who is expressly called archbishop of Armagh in the "Annals of the Four Masters" at 1052, ought to intervene between Amalgaidh and Dubhdalethe, which will pretty well square with the death of the latter in 1065 [1064].' But in fact Gilla Patrick is only termed prior by the 'Four Masters,' and more exactly by the 'Annals of Ulster,' secnab or vice-abbot. St. Bernard of Clairvaux, in his 'Life of Maelmogue or Malachy, Primate of Armagh' (1134–7), refers in severe terms to the usage 'whereby the holy see [Armagh] came to be obtained by hereditary succession,' and adds, 'there had already been before the time of Celsus (*d.* 1129) eight individuals who were married and without orders, yet men of education.' One of these must have been Dubhdalethe, but St. Bernard was in error in viewing the influence of the hereditary principle at Armagh as unusual. The comharbs of St. Finnian, St. Columba, and other famous saints succeeded according to certain rules in which kinship to the founder played an important part. And thus it was that Dubhdalethe succeeded his predecessor on the day of his death, and that Maelisa, on the death of the former, 'assumed' the abbacy.

Dubhdalethe was the author of 'Annals of Ireland,' in which he makes use of the christian era. This is one of the earliest instances in Ireland, if we accept O'Flaherty's opinion, that it only came into use there about 1020. He considered him as contemporary with Mugron, abbot of Hy (*d.* 980), and as he must therefore have been at least sixty-nine years old when he became primate, and may naturally be presumed to have compiled his 'Annals' at an earlier period, he may have been actually the first to use it. His 'Annals' are quoted in the 'Annals of Ulster' (1021), p. 926, and in the 'Four Masters,' p. 978. He is also reported to have been the author of a work on the archbishops of Armagh down to his own time.

[O'Conor's Scriptt. Rer. Hib. iv. 290; Annals of the Four Masters, ii. 587, 887; Ware's Works (Harris), p. 50; Colgan's Trias Thaum. p. 298*b*; Lanigan's Eccles. Hist. iii. 428, 448.] T. O.

DUBOIS, CHARLES (*d.* 1740), treasurer to the East India Company, lived at Mitcham, Surrey, where he had a garden filled with the newest exotics at that time in course of introduction. As regards botany, he seems to have been chiefly a patron rather than a worker; thus he appears as one of twelve English subscribers to Micheli's 'Nova Genera,' 1728. His name, however, occurs as having contributed observations to the third edition of Ray's 'Synopsis,' 1724. His dried plants occupy seventy-four folio volumes, the entire number of specimens being about thirteen thousand, and are in excellent preservation; they form part of the herbarium at the Oxford Botanic Garden. He died 21 Oct. 1740. Brown established his genus *Duboisia* in commemoration.

[Gent. Mag. (1740), x. 525; Nichols's Lit. Illustr., i. 366–76 (mentioned in letters); Daubeny's Oxford Bot. Garden, p. 49.] B. D. J.

DU BOIS, LADY DOROTHEA (1728–1774), authoress, was the eldest daughter of Richard Annesley [q. v.], afterwards sixth earl of Anglesey, by Ann Simpson, daughter of a wealthy merchant of Dublin. She was born in Ireland in 1728, one year after her father had become Lord Altham. In 1737 he succeeded to the earldom. At this time the earl made provision for his countess and her children, assigning 10,000*l.* a year to Dorothea; but about 1740 he repudiated his marriage, declared his children illegitimate, and turned them all out of doors. An action brought by the countess in 1741 resulted in an interim order for a payment by the earl of 4*l.* per week; but this payment was never made, and the ladies suffered the greatest distress. About 1752 Dorothea secretly married Du Bois, a French musician, and became the mother of six children. In 1759 she heard that her father had made a will leaving her 5*s.*, in quit of all demands, as his natural daughter; and in 1760, on recovery from the birth of her sixth child, she undertook a journey to Camolin Park, Wexford, where he was lying ill, to induce him to acknowledge his marriage with her mother. She was repulsed with much indignity by the woman then claiming to be the earl's wife. In 1761 the earl died, his estates devolving on the son of the wife in possession. Lady Dorothea then laid the whole story before the world in 'Poems by a Lady of Quality,' which she dedicated to the king, and published by subscription at Dublin in 1764. In 1765 her mother died. In 1766 Dorothea published 'The Case of Ann, Countess of Anglesey, lately Deceased,' appealing for help to prosecute her claims; with the same object she

issued 'Theodora,' a novel, in 1770, dedicated to the Countess of Hertford. In 1771 she published 'The Divorce,' 4to, a musical entertainment sung at Marylebone Gardens in 1772; and 'The Haunted Grove,' another musical entertainment by her, not printed, was acted at Dublin. About 1772 she brought out 'The Lady's Polite Secretary,' preceded by a 'Short English Grammar.' Meanwhile, the Anglesey estates were subject to lawsuits from various sides, but none of them benefited Lady Dorothea, and her life was passed in bitter poverty. She died in Grafton Street, Dublin, of an apoplectic fit, early in 1774.

[Gent. Mag. xiv. from month to month, xxxvi. 537–9, xlii. 224, 291, xliv. 94; manuscript notes to Theodora, Brit. Mus. copy; the Case; Baker's Biog. Dram. (Reed), i. 210, ii. 168, 285.] J. H.

DU BOIS, EDWARD (1622–1699), painter. [See under Du Bois, Simon.]

DUBOIS, EDWARD (1774–1850), wit and man of letters, son of William Dubois, a merchant in London, originally from the neighbourhood of Neufchatel, was born at Love Lane, in the city of London, 4 Jan. 1774. His education was carried on at home, and he became possessed of a considerable knowledge of the classics and a fair acquaintance with French, Italian, and Spanish. He adopted literature as his profession, and although he was called to the bar at the Inner Temple, on 5 May 1809, he did not meet with sufficient success to abandon his pen. He was a regular contributor to various periodicals, and especially to the 'Morning Chronicle' under Perry. Art notices, dramatic criticisms, and verses on the topics of the day were his principal contributions; and to the last day of his life he retained his position of art critic on the staff of the 'Observer.' When the 'Monthly Mirror' was the property of the eccentric Thomas Hill, it was edited by Dubois, and on Hill's death he was benefited as one of the two executors and residuary legatees by a considerable accession of fortune. Theodore Hook was among his assistants on that periodical, and from Dubois Barham obtained, when writing Hook's life, 'many of the most interesting details' of the wit's early history. He assisted Thomas Campbell in editing the first number of Colburn's 'New Monthly Magazine,' but before the second number could be issued differences broke out and they separated (Redding, *Fifty Years' Recollections*, ii. 161–5). For a few years he was the editor of the 'Lady's Magazine,' and for the same period he conducted the 'European Magazine.' He is sometimes said to have been 'a connection' of Sir Philip Francis, at other times his private secretary, and they were certainly on intimate terms of friendship from 1807 until Francis's death in 1818. If Francis had gone out as governor of Buenos Ayres in 1807, Dubois would have accompanied him as private secretary. He compiled Francis's biography in the 'Monthly Mirror' for 1810, and wrote the life of Francis which appeared in the 'Morning Chronicle' for 28 Dec. 1818. When Lord Campbell was composing his 'Memoir' of Lord Loughborough, Dubois obtained for him a long memorandum from Lady Francis on the authorship of the 'Letters of Junius' (Campbell, *Chancellors*, vi. 344–7). The first of these lives is said to have prompted the publication of John Taylor's 'Junius Identified,' and it has more than once been insinuated that Dubois was the real author of that volume. Considerable correspondence and articles on the general subject of the 'Letters of Junius' and on Mr. Taylor's work appeared in the 'Athenæum' and 'Notes and Queries' for 1850 (some of which will be found in Dilke's *Papers of a Critic*, vol. ii.), but the connection of Dubois with the authorship of 'Junius Identified' was set at rest by the assurance of Mr. Taylor (*Notes and Queries*, 1850, pp. 258–9) that he 'never received the slightest assistance from Mr. Dubois.' For many years, at least twenty years, he was assistant to Serjeant Heath, judge of the court of requests, a 'strange and whimsical court,' as it has been designated. When county courts were established a judgeship was offered to Dubois, but he preferred to continue as Mr. Heath's deputy. About 1833 he was appointed by Lord Brougham to the office of treasurer and secretary of the Metropolitan Lunacy Commission, and on the abolition of that body in 1846 was employed under the new commission without any special duties. These appointments he retained until his death, and their duties were discharged by him with success; for although he loved a joke, even in court, he never allowed this propensity to get the mastery over his natural astuteness. His face was naturally droll, his wit was caustic, and he was 'capital at the dinner table.' He died at Sloane Street, Chelsea, on 10 Jan. 1850, aged 76. He married at Bloomsbury Church in August 1815 Harriet Cresswell, daughter of Richard Cheslyn Cresswell, registrar of the Arches Court of Canterbury. By her, who survived him, he had three sons, and one daughter. One of his last acts was to raise a subscription for the family of the late R. B. Peake, the dramatist.

Dubois's works were of an ephemeral cha-

racter, and appeared when he was a young man. They were: 1. 'A Piece of Family Biography,' dedicated to George Colman, 3 vols., 1799. 2. 'The Wreath; Selections from Sappho, Theocritus, Bion, and Moschus, with a Prose Translation and Notes. To which are added remarks on Shakespeare, and a comparison between Horace and Lucian,' 1799. In this compilation he was assisted by Capel Lofft. The remarks on Shakespeare chiefly show coincidences and imitations between his works and those of the ancient classics. 3. 'The Fairy of Misfortune, or the Loves of Octar and Zuleima, an Italian Tale translated from the French, by the author of "A Piece of Family Biography,"' 1799. The original work, 'Mirza and Fatimé,' was published at the Hague in 1754. 4. 'St. Godwin; a Tale of the 16th, 17th, and 18th Century, by Count Reginald de St. Leon,' 1800. A skit on Godwin's novel of St. Leon. 5. 'Old Nick; a Satirical Story in Three Volumes,' 1801; 2nd ed. 1803. Dedicated to Thomas Hill. This story showed the possession of much vivacity and humour. 6. 'The Decameron, with remarks on the Life and Writings of Boccaccio, and an Advertisement by the Author of "Old Nick,"' 1804. The translation, which was suggested by Thomas Hill, was a revision of that issued anonymously in 1741, and the task of supervision was entrusted to Dubois. 7. 'Rhymes' [anon. by Octavius Gilchrist of Stamford, and edited by Dubois], 1805. 8. 'Poetical Translations of the Works of Horace, by Philip Francis. New Edition, with Additional Notes, by Edward Du Bois,' 4 vols., 1807. The booksellers required the immediate publication of a corrected 'copy of the most approved edition of Dr. Francis's Horace,' and Dubois was aided in his undertaking by Capel Lofft, Stephen Weston, and Sir Philip Francis, the last of whom furnished three ingenious notes. 9. When the travels of Sir John Carr were attracting attention, Dubois undertook, at the instance of the publishers of the 'Monthly Mirror,' to write a satirical pamphlet in ridicule of the knight's efforts in literature. It was called 'My Pocket-book, or Hints for a "Ryghte merrie and conceitede tour, in quarto; to be called, 'The Stranger in Ireland,' in 1805. By a Knight Errant,"' 1807. This satire quickly passed through two editions, and was followed by 'Old Nick's Pocket-book,' 1808, written in ridicule of Dubois, by a friend of Carr, who was stung by these strokes of satire into bringing an action against Hood and Sharpe, in vindication of his literary character. The case came before Lord Ellenborough and a special jury, at Guildhall, 1 Aug. 1808, when the judge summed up strongly in favour of the defendants, and the verdict was given for them. Two reports of the trial were issued, one on behalf of the plaintiff and the other in the interest of the defendants, and the latter report was also appended to a third edition of 'My Pocket-book.' 10. 'The Rising Sun.' 11. 'The Tarantula, or the Dance of Fools; by the Author of "The Rising Sun,"' 1809. An overcharged satire on fashionable life in 1809, which is sometimes, but probably without sufficient reason, attributed to Dubois. 12. 'Facetiæ, Musarum Deliciæ, or the Muses' Recreation, by Sir J. M. [Mennis] and Ja. S. [James Smith] . . . with Memoirs [by Dubois] of Sir John Mennis and Dr. James Smith,' 1817, 2 vols. He also edited Harris's 'Hermes' (6th edit. 1806); 'Fitzosborne's Letters,' by Melmoth (11th edit. 1805); 'Burton's Anatomy' (1821); 'Hayley's Ballads,' with plates by William Blake (1805); and 'Ossian's Poems' (1806).

[Life of Sir P. Francis, by Parkes and Merivale, i. xxiii, 327, ii. 384–5; Collier's Old Man's Diary, pt. iv. p. 23; Maclise's Portrait Gallery, p. 265; Literary Gazette, 1850, pp. 52–3; Halkett and Laing's Anonymous Lit. iii. 1911, 2207, 2250; New Monthly Mag. lxxxi. 83–4 (1847); Gent. Mag. xxxiii. 326–7 (1850); information from his son, Mr. Theodore Dubois.] W. P. C.

DU BOIS, SIMON (*d.* 1708), painter, was the youngest son of Hendrick Du Bois, and Helena Leonora Sieveri, his wife. He is stated to have been born at Antwerp, but it appears that in 1643 Hendrick Du Bois was a resident in Rotterdam, where he died in 1647, being described as a painter and dealer in works of art; so that it is doubtful whether Du Bois was of Flemish or Dutch origin. He seems to have visited Italy with his brother Edward, and commenced his career as a painter of small battle-pieces in the Italian fashion; but subsequently he received instruction from Wouvermans, and took to painting horses and cattle pictures. He gained a great reputation for his works in this style, and so nearly approached the manner of the great masters then in vogue, that he was able to sell many of his pictures as their works, excusing himself on the ground that, if he put his own name to them, their merit would never be recognised. He had a curious neat way of finishing his figures, which he also employed in portrait-painting; according to Vertue he was induced to turn his hand to this by the advice of a lady friend. He came to England in 1685, and was fortunate in securing the patronage and friendship of Lord-chancellor Somers, who sat to him for his portrait and paid him liberally. James Elsum [q. v.] wrote an epigram on this

portrait of the lord chancellor. Du Bois lived in Covent Garden with his brother, and had plenty of practice, amassing considerable sums of money, which they hoarded together. Late in life, and after his brother's death, about 1707, he married Sarah, daughter of William Van de Velde the younger [q. v.], but only survived a year, dying in May 1708. In his will (P. C. C., Somerset House, 113, Barrett), among legacies to his wife and relations, he leaves to Lord Somers 'my father's and mother's pictures drawn by Van Dyke, and my case of books and the books therein;' and further to his wife 'the copper-plates of my father and mother, and the prints printed from the same.' These portraits by Vandyck (Smith, *Catalogue*, Nos. 821 and 723) were noted by Dr. Waagen (*Treasures of Art in Great Britain*, iv. 520) as being in the collection of the Earl of Hardwicke at Wimpole. They were finely engraved by Cornelis Visscher. Among the portraits painted by Du Bois in England were those of Archbishop Tenison, at Lambeth Palace; John Wilmot, earl of Rochester, at Knole Park; Lord Berkeley of Stratton; William Bentinck, earl of Portland (engraved in mezzotint by R. Williams, and in line by J. Houbraken); Adrian Beverland (engraved in mezzotint by I. Beckett); four portraits of Sir Richard Head, bart., his wife and family (unfortunately destroyed by the great fire at the Pantechnicon, Lowndes Square, London, in February 1874), and others. His widow remarried a Mr. Burgess. Vertue mentions various portraits of Du Bois himself. His elder brother, Edward Dubois (1622–1699?), was also a painter, though of inferior merit to his brother. He was a 'history and landskip painter,' according to Vertue, born at Antwerp, and 'disciple to one Groenwegen, a landskip painter likewise.' He travelled with his brother to Italy, and remained there eight years studying the antiques. He also worked some time in Paris, and on his way to Italy executed some works for Charles Emmanuel, duke of Savoy. He came to London and lived with his brother in Covent Garden, where he died at the age of 77. His name appears as publisher on Visscher's prints of the portraits of his parents mentioned above.

[Redgrave's Dict. of Artists; Vertue's MSS. (Brit. Mus. Add. MSS. 23068–75); Pilkington's Dict. of Painters; Obreen and Scheffer's Rotterdamsche Historienbladen; Guiffrey's Van Dyck; Chaloner Smith's Engraved British Mezzotint Portraits.] L. C.

DU BOSC, CLAUDE (1682–1745?), engraver, was born in France in 1682. In 1712 he came to England with Claude Dupuis to assist Nicholas Dorigny [q. v.] in engraving the cartoons of Raphael at Hampton Court, where he resided for some time, until the engravings were nearly completed. Dorigny having some disagreement with his assistants, they left him; Dupuis returned to Paris, and Du Bosc set up as an engraver on his own account. He prepared a set of engravings done by himself from the cartoons, but Dorigny's engravings, being superior, held the day. In February 1714 Du Bosc undertook with Louis Du Guernier [q. v.] to engrave a series of plates illustrative of the battles of the Duke of Marlborough and Prince Eugene. He sent to Paris for two more engravers, Bernard Baron [q. v.] and Beauvais, to help him to complete this work, which was accomplished in 1717. Vertue states that towards the end of 1729 Baron and Du Bosc went over to Paris, Du Bosc wishing to arrange matters relating to the trade of print-selling, as he had now set up a shop, and that Vanloo then painted both their portraits, which they brought to England. In 1733 he published an English edition of Bernard Picart's 'Religious Ceremonies of All Nations,' some of the plates being engraved by himself. Among other prints engraved by him were 'Apollo and Thetis' and 'The Vengeance of Latona,' after Jouvenet; some of the 'Labours of Hercules' and 'The Sacrifice of Iphigenia,' after Louis Cheron; 'The Head of Pompey brought to Cæsar,' after B. Picart; 'The Continence of Scipio,' after N. Poussin; 'The Temple of Solomon,' after Parmentière; a portrait of Bonaventura Giffard, and numerous book-illustrations for the publishers, including numerous plates for Rapin's 'History of England' (folio, 1743). His drawing was often faulty, and his style devoid of interest.

[Redgrave's Dict. of Artists; Dussieux's Les Artistes Français à l'Etranger; Vertue's MSS. (Brit. Mus. Add. MSS. 23068–76) Le Blanc's Manuel de l'Amateur d'Estampes.] L. C.

DUBOURDIEU, ISAAC (1597?-1692?), French protestant minister at Montpellier, was driven from that place in 1682, and took refuge in London, where he is said by a contemporary author to have 'held primary rank' among his fellow pastors, and to have been 'wise, laborious, and entirely devoted to the welfare of the refugee church.' In 1684 he published 'A Discourse of Obedience unto Kings and Magistrates, upon the Anniversary of his Majesties Birth and Restauration,' and continued to preach in the Savoy Chapel, of which he was one of the ministers, at least as late as 1692. The exact dates of both his birth and death are uncertain.

[Haag's La France Protestante; Agnew's Protestant Exiles from France in the Reign of Louis XIV.] F. T. M.

DUBOURDIEU, JEAN (1642?–1720), French protestant minister, son of Isaac Dubourdieu [q. v.], was born at Montpellier in 1642 according to Agnew, in 1648 according to Haag, in 1652 according to Didot, and became one of the pastors of that town. In 1682 he published a sermon entitled 'Avis de la Sainte Vierge sur ce que tous les siècles doivent dire d'elle,' which led to a short controversy with Bossuet. At the revocation of the edict of Nantes he came to England, followed by a large portion of his flock, and soon afterwards attached himself as chaplain to the house of Schomberg. He was by the side of the duke at the Boyne, and accompanied the duke's youngest son, Duke Charles, to Turin in 1691. Duke Charles was mortally wounded and taken prisoner by the French army under Catinat at the battle of Marsiglia in 1693, and Dubourdieu took the body to Lausanne for interment. In 1695 he published a sermon delivered on the eve of Queen Mary's funeral; and in the following year his most important work, 'An Historical Dissertation upon the Thebean Legion.' He had been moved to write on this subject by witnessing the worship given to these saints while at Turin (see chap. i. of the book).

Dubourdieu was one of the pastors of the French church in the Savoy, London; and there was a JEAN ARMAND DUBOURDIEU pastor of the same church at the same time, who took a very prominent part among the refugees, published several books, pamphlets, and sermons, was chaplain to the Duke of Devonshire, was appointed in 1701 to the rectory of Sawtrey-Moynes in Huntingdonshire, and cited in May 1713 before the Bishop of London, at the instance of the French ambassador, to answer for certain very virulent published attacks upon the French king, whom he had accused, among other things, of personal cowardice.

These two Dubourdieus, Jean and Jean Armand, have been assumed by most biographers to be the same person. Agnew, however, in his 'Protestant Exiles from France,' shows almost conclusively that they were distinct persons, Jean Armand being possibly the nephew, but more probably the son, of Jean. Indeed, if we accept 26 July 1720 as the date of Jean's death, he cannot have been the same man as Jean Armand, who preached one of his sermons in January 1723–4 (*Méphiboseth, ou le caractère d'un bon sujet*, London, 1724).

JEAN ARMAND DUBOURDIEU was a fierce controversialist, an ardent protestant, a staunch supporter of the Hanoverian successions, and a good hater of Louis XIV. He preached in both English and French. The date of his birth is uncertain. He died in the latter part of 1726.

A list of the books of Jean and Jean Armand Dubourdieu, but given as the works of one author, will be found in Haag's 'La France Protestante.'

[Moreri's Grand Dictionnaire Historique; Haag's La France Protestante; Agnew's French Protestant Exiles.] F. T. M.

DUBOURG, GEORGE (1799–1882), writer on the violin, grandson of Matthew Dubourg [q. v.], published in 1836 'The Violin, being an Account of that leading Instrument and its most eminent Professors,' &c., a work which has since been frequently reprinted. He was also the author of the words of many songs, the best known of which is John Parry's 'Wanted a Governess.' During the greater part of his long life Dubourg contributed to various newspapers, especially at Brighton, where he lived for several years. Latterly he settled at Maidenhead, where he died on 17 April 1882.

[Information from Mr. A. W. Dubourg, Mr. D. H. Hastings and local newspapers.] W. B. S.

DUBOURG, MATTHEW (1703–1767), violinist, born in 1703, was the son of a famous dancing-master named Isaac. He learnt the violin at an early age, and first appeared at Thomas Britton's [q. v.] concerts, where he played a solo by Corelli, standing on a joint-stool. Tradition says he was so frightened that he nearly fell to the ground. When Geminiani came to England in 1714, Dubourg was put under him. Even at this time he must have been a remarkable performer, for on 7 April 1715 he played a solo on the stage at the Lincoln's Inn Fields Theatre at a benefit performance, in the advertisement of which he is described as 'the famous Matthew Dubourg, a youth of 12 years of age,' and on the 28th of the same month he had a benefit concert of his own. In 1728 he succeeded Cousser as master of the viceroy of Ireland's band, the post having been previously refused by Geminiani. Dubourg went to Ireland, but his duties were not onerous, and he spent much of his time in England, where he taught both Frederick, prince of Wales, and the Duke of Cumberland. In his official position at Dublin he composed birthday odes and other ceremonial music, but none of his works have been printed. He led the orchestra for Handel on the latter's visit to Ireland in 1741, taking part in the first performance of the 'Messiah;' he also played at the Oratorio concerts at Covent Garden given by Handel in 1741 and 1742. It is said that on one occasion when Handel was conducting, Dubourg,

'having a close to make ad libitum, wandered about so long in a fit of abstract modulation that he seemed uncertain of the original key. At length, however, he accomplished a safe arrival at the shake which was to terminate this long close, when Handel, to the great delight of the audience, cried out, loud enough to be heard in the most remote parts of the theatre, "Welcome home, welcome home, Mr. Dubourg!"' On 3 March 1750–1 Dubourg was elected a member of the Royal Society of Musicians, and in 1752 he succeeded Festing as master of the king's band; but he still continued to retain his post at Dublin, where he was visited in 1761 by Geminiani, who died in his house. Dubourg died at London, 3 July 1767, and was buried in the churchyard of Paddington Church. The epitaph on his gravestone has been printed by Burney. As a violinist he was remarkable for his fire and energy, and it was noticed that his style differed materially from that of his master, Geminiani. Hawkins mentions a portrait of him when a boy, which hung in a Mrs. Martin's concert room, Sherborn Lane: this seems to have disappeared, though a miniature of him when a boy is now in the possession of his great-granddaughter. Burney says a portrait of him was in the possession of his daughter, Mrs. Redmond Simpson. A portrait of him by Van der Smissen is now in the possession of his great-grandson, Mr. A. W. Dubourg.

[Dubourg's Hist. of the Violin, ed. 1836, p. 184; Hawkins's Hist. of Music, v. 76, 362–3; Burney's Hist. of Music, iv. 645; Records of the Royal Society of Musicians; Egerton MS. 2159, 51; newspapers for 1715; Schœlcher's Life of Handel; information from Mr. A. W. Dubourg.]

W. B. S.

DUBRICIUS (in Welsh Dyfrig), SAINT (*d.* 612), was one of the most famous of the early Welsh saints, and the reputed founder of the bishopric of Llandaff. The date of his death is the most authentic information we have about him, as that is obtained from the tenth-century Latin annals of Wales (*Annales Cambriæ*, p. 6: 'Conthigirni obitus et Dibric episcopi'); but this meagre statement does not even mention the name of his see, if, indeed, fixed bishops' sees existed at that period in the British church. Later accounts of Dubricius are much more copious, but are in no sense of an historical character. The earliest of his lives is that contained in the twelfth-century 'Lectiones de vita Sancti Dubricii,' printed in the 'Liber Landavensis' (pp. 75–83). This was probably composed in 1120, on the occasion of the translation of the saint's bones from Bardsey to a shrine within Llandaff Cathedral by Urban, bishop of that see. It is, of course, a pious homily, intended primarily for edification, but it is important as having been written before Geoffrey of Monmouth's fictions were published, and as therefore containing whatever ancient tradition of the saint remained. According to this life, Dubricius was the son of Eurddil, daughter of a British king called Pebiau. He was miraculously conceived and more miraculously born. When he became a man 'his fame extended throughout all Britain, so that there came scholars from all parts to him, and not only raw students, but also learned men and doctors, particularly St. Teilo.' For seven years he maintained two thousand clerks at Henllan on the Wye, and again at his native district, called from his mother Ynys Eurddil, also apparently in the same neighbourhood. He afterwards became a bishop, visited St. Illtyd, performed many miracles, and at last, laying aside his bishop's rank, he left the world and lived till the end of his life as a solitary in the island of Bardsey, 'the Rome of Britain,' where he was buried among the twenty thousand other saints in the holy island. In this life there is nothing more incredible than in most lives of early Celtic saints; the title archbishop is only once given to him, and more stress is laid upon his sanctity than upon his episcopal rank. His chief abodes are on the banks of the Wye. But in the account of the early state of the church of Llandaff prefixed to this life, it is said that Dubricius was consecrated by Germanus, archbishop over all the bishops of southern Britain, and bishop of the see of Llandaff, founded by the liberality of King Meurig. But Germanus died in 448, and the date of Dubricius's death here given is 612, the same as that in the 'Annales Cambriæ.' This latter fact is in itself some evidence that old traditions at least had been embodied in this account, though the chronological error in the account of the foundation is so gross. But the author, in regretting his inability to describe at length Dubricius's miracles, tells us that 'the records were consumed by the fires of the enemy or carried off to a far distance in a fleet of citizens when banished.' A few years later, however, Geoffrey of Monmouth gave a much more elaborate account of Dubricius in his 'History of the Britons,' which is absolutely unhistorical. This describes Dubricius as the archbishop of the Roman see of Caerleon, who crowned Arthur king of Britain and harangued the British host before the battle of Mount Baden. Other accounts connect Dubricius with David and the synod of Llanddewi Brevi. When Dubricius laid down his episcopal office he consecrated David 'archbishop of Wales' in his stead. Thus was the

primacy of Britain transferred from Caerleon to Menevia. But this story is obviously the result of the desire to free the see of St. David's from the metropolitical authority of Canterbury, and is first found in its full form in the polemical writings of Giraldus Cambrensis. There is no occasion to do more than mention the amplified story of Geoffrey as it appears in the later lives of the saint.

According to the 'Lectiones' the day of Dubricius's death was 14 Nov., but he was usually commemorated on 4 Nov. His translation, which the same authority dates on 23 May, was generally celebrated on 29 May.

[The chief lives of Dubricius are 1, the above-mentioned Lectiones, printed in Liber Landavensis, edited by the Rev. W. J. Rees for the Welsh MSS. Society, with an English translation; 2, Geoffrey of Monmouth's Historia Britonum, bk. viii. c. 2, bk. ix. c. 1, 4, 12, 13, 15; 3, Vita S. Dubricii, by Benedict of Gloucester, in Wharton's Anglia Sacra, ii. 654–61; 4, the life in Capgrave's Nova Legenda Angliæ; 5, several manuscript lives enumerated in Hardy's Descriptive Cat. of Materials, i. 40–4. For modern authorities see especially Haddan and Stubbs's Councils and Ecclesiastical Documents, i. 146–8; and R. Rees's Welsh Saints, pp. 144, 170, 176, 191.] T. F. T.

DUBTHACH MACCU LUGIR (5th cent.), termed in later documents *mac hui Lugair*, was chief poet and brehon of Laogaire, king of Ireland, at the time of St. Patrick's mission. The king, jealous of the saint's power, had given orders that when he presented himself next at Tara no one should rise from his seat to do him honour. The next day was Easter day, and it was also a great feast with Laogaire and his court. In the midst of their festivity, 'the doors being shut as in our Lord's case,' St. Patrick with five of his companions appeared among them. None rose up at his approach but Dubthach, who had with him a youthful poet named Fiacc, afterwards a bishop. The saint upon this bestowed his blessing on Dubthach, who was the first to believe in God on that day. The Tripartite life of St. Patrick states that Dubthach was then baptised and confirmed, and Jocelyn adds that thenceforward he dedicated to God the poetic gifts he formerly employed in the praise of false gods.

When he had been some time engaged in preaching the gospel in Leinster, St. Patrick paid him a visit. Their meeting took place at Domnach-már-Criathar, now Donaghmore, near Gorey, co. Wexford, and St. Patrick inquired whether he had among his 'disciples' any one who was 'the material of a bishop,' whose qualifications are enumerated in the 'Book of Armagh.' Dubthach replied he knew not any of his people save Fiacc the Fair. At this moment Fiacc was seen approaching. Anticipating his unwillingness to accept the office, St. Patrick and Dubthach resorted to a stratagem. The saint affected to be about to tonsure Dubthach himself, but Fiacc coming forward begged that he might be accepted in his place, and he was accordingly tonsured and baptised, and 'the degree of a bishop conferred on him.' O'Reilly, in his 'Irish Writers,' erroneously ascribes to Dubthach 'an elegant hymn . . . preserved in the calendar of Oengus.' One of the manuscripts of that work is indeed in the handwriting of a scribe named Dubthach, but he was quite a different person from Maccu Lugir. Another poem beginning 'Tara the house in which resided the son of Conn,' found in the 'Book of Rights,' and also assigned to him by O'Reilly, is there said to be the composition of Benen or Benignus. But there is a poem in the 'Book of Rights' which is assigned to him by name. It relates to 'the qualifications of the truly learned poet,' and consists of thirty-two lines beginning 'No one is entitled to visitation or sale of his poems.' There are also three other poems of his preserved in the 'Book of Leinster.' These have been published with a translation by O'Curry in his 'Manuscript Materials of Irish History.' They relate to the wars and triumphs of Enna Cennselach and his son Crimthann, both kings of Leinster. That these poems were written after his conversion to christianity appears from the following: 'It was by me an oratory was first built and a stone cross.' The passage of greatest interest in these poems is that in which he says: 'It was I that gave judgment between Laogaire and Patrick.' The gloss on this explains: 'It was upon Nuadu Derg, the son of Niall [brother of Laogaire], who killed Odhran, Patrick's charioteer, this judgment was given.' The story is told in the introduction to the 'Senchus Mor.' By order of Laogaire, Odhran, one of St. Patrick's followers, was killed by Nuadu in order to try whether the saint would carry out his own teaching of forgiveness of injuries. St. Patrick appealing for redress was permitted to choose a judge, and selected Dubthach, who found himself in a difficult position as a christian administering a pagan law. 'Patrick then (quoting St. Matthew x. 20) blessed his mouth and the grace of the Holy Ghost alighted on his utterance,' and he pronounced, in a short poem which is preserved in the 'Senchus Mor,' the decision that 'Nuadu should be put to death for his crime, but his soul should be pardoned and sent to heaven.' This (it is stated) was 'a middle course between forgiveness and retaliation.' After this sentence 'Patrick

requested the men of Ireland' to come to one place to hold a conference with him. The result was the appointment of a committee of nine to revise the laws. It was composed of three kings, three bishops, and three professors of literature, poetry, and law. Chief among the latter was Dubthach. It became his duty to give an historical retrospect, and in doing so he exhibited 'all the judgments of true nature which the Holy Ghost had spoken from the first occupation of this island down to the reception of the faith. What did not clash with the word of God in the written law and in the New Testament and with the consciences of believers was confirmed in the laws of the brehons by Patrick and by the ecclesiastics and chieftains of Ireland. This is the "Senchus Mor."' It was completed A.D. 441, and is supposed to have been suggested by the revision of the Roman laws by Theodosius the younger. It was put into metrical form by Dubthach as an aid to memory, and accordingly the older parts appear to be in a rude metre. The work was known by various names, 'The Law of Patrick,' 'Noifis, or the Knowledge of Nine,' but more generally as the 'Senchus Mor.'

[Ussher's Works, vi. 400–1; O'Curry's Manuscript Materials, pp. 482–93; Lanigan's Eccl. Hist. i. 273–303; O'Reilly's Irish Writers, pp. xxvii–viii; Calendar of Oengus, pp. 3, xiii; Book of Rights, pp. xxxiv, 236–8; Hogan's Vita Patricii, pp. 104–6; Senchus Mor, Rolls ed. pp. 5–15.] T. O.

DUCAREL, ANDREW COLTEE, D.C.L. (1713–1785), civilian and antiquary, was born in 1713 in Normandy, whence his father, who was descended from an ancient family at Caen, came to England soon after the birth of his second son James, and resided at Greenwich. In 1729, being then an Eton scholar, he was for three months under the care of Sir Hans Sloane on account of an accident which deprived him of the use of one eye. On 2 July 1731 he matriculated at Oxford as gentleman commoner of St. John's College. He graduated B.C.L. in 1738, was incorporated in that degree at Cambridge the same year, was created D.C.L. at Oxford in 1742, and went out a grand compounder on 21 Oct. 1748 (Foster, *Alumni Oxon.* i. 390; *Addit. MS.* 5884, f. 81 *b*). He was admitted a member of the College of Advocates at Doctors' Commons 3 Nov. 1743 (Coote, *English Civilians*, p. 119). On recovering from a severe illness, in which he had been nursed by his maid Susannah, he married her out of gratitude in 1749, and she proved to be 'a sober, careful woman' (Grose, *Olio*, 2nd edit. p. 142). He was elected commissary or official of the peculiar and exempt jurisdiction of the collegiate church or free chapel of St. Katharine, near the Tower of London, in 1755. He was appointed commissary and official of the city and diocese of Canterbury by Archbishop Herring in December 1758; and of the subdeaneries of South Malling, Pagham, and Terring in Sussex, by Archbishop Secker, on the death of Dr. Dennis Clarke in 1776.

From his youth he was devoted to the study of antiquities. As early as 22 Sept. 1737 he was elected a fellow of the Society of Antiquaries of London, and he was one of the first fellows of that society nominated by the president and council on its incorporation in 1755. He was also elected 29 Aug. 1760 a member of the Society of Antiquaries at Cortona, was admitted a fellow of the Royal Society of London 18 Feb. 1762, became an honorary fellow of the Society of Antiquaries of Cassel in November 1778, and of the Society of Antiquaries of Edinburgh in 1781.

In 1755 he unsuccessfully endeavoured to obtain the post of sub-librarian at the British Museum; but he was appointed keeper of the library at Lambeth 3 May 1757, by Archbishop Hutton, and from that time he turned his attention to the ecclesiastical antiquities of the province of Canterbury. He greatly improved the catalogues both of the printed books and the manuscripts at Lambeth, and made a digest, with a general index, of all the registers and records of the southern province. In this laborious undertaking he was assisted by his friend, Edward Rowe Mores, the Rev. Henry Hall, his predecessor in the office of librarian, and Mr. Pouncey, the engraver, who was for many years his assistant as clerk and deputy librarian. Ducarel's share of the work was impeded by the complete blindness of one eye and the weakness of the other. Besides the digest preserved among the official archives at Lambeth, he formed for himself another manuscript collection in forty-eight volumes, which were purchased for the British Museum at the sale of Richard Gough's library in 1810. In 1763 Ducarel was appointed by the government to digest and methodise, in conjunction with Sir Joseph Ayloffe and Thomas Astle, the records of the state paper office at Whitehall, and afterwards those in the augmentation office. On the death of Secker he unsuccessfully applied for the post of secretary to the succeeding archbishop.

For many years he used to go in August on an antiquarian tour through different parts of the country, in company with his friend Samuel Gale, and attended by a coachman and footman. They travelled about fifteen miles a day, and put up at inns. After dinner, while Gale smoked his pipe, Ducarel tran-

scribed his topographical and archæological notes, which after his death were purchased by Richard Gough. In Vertue's plate of London Bridge Chapel the figure measuring is Ducarel, and that standing is Gale. With his antiquarian friends Ducarel associated on the most liberal terms, and 'his entertainments were in the true style of old English hospitality.' He was in the habit of declaring that, as an old Oxonian, he never knew a man till he had drunk a bottle of wine with him. During more than thirty years' connection with Lambeth Palace he was the valued friend or official of five primates—Herring, Hutton, Secker, Cornwallis, and Moore. He was a strong athletic man, and had a firm prepossession that he should live to a great age. The immediate cause of the disorder which carried him off was a sudden surprise on receiving at Canterbury a letter informing him that Mrs. Ducarel was at the point of death. He hastened to his house in South Lambeth, took to his bed, and three days afterwards died, on 29 May 1785. He was buried on the north side of the altar of St. Katharine's Church. His wife survived him more than six years, dying on 6 Oct. 1791 (*Gent. Mag.* lxi. 973).

His coins, pictures, and antiquities were sold by auction, 30 Nov. 1785, and his books, manuscripts, and prints in April 1786. The greater part of the manuscripts passed into the hands of Richard Gough and John Nichols.

His portrait, engraved by Francis Perry, from a painting by A. Soldi, executed in 1746, is prefixed to his 'Series of Anglo-Gallic Coins' (1757). This portrait has also been engraved by Rothwell and Prescott.

The following is a list of his works: 1. 'A Tour through Normandy, described in a letter to a friend' (anon.), London, 1754, 4to. This tour was undertaken, in company with Dr. Bever, in 1752, and his account of it, considerably enlarged, was republished, with his name, under the title of 'Anglo-Norman Antiquities considered, in a Tour through part of Normandy, illustrated with 27 copperplates,' London, 1767, fol.; inscribed to Bishop Lyttelton, president of the Society of Antiquaries. A French translation, by A. L. Léchaudé D'Anisy, appeared at Caen, 1823–5, 8vo, with thirty-six plates of the tapestry, 4to. 2. 'De Registris Lambethanis Dissertatiuncula,' London, 1756, 8vo. 3. 'A Series of above 200 Anglo-Gallic, or Norman and Aquitain Coins of the antient Kings of England,' London, 1757, 4to. 4. Letters showing that the chestnut-tree is indigenous to Great Britain. In 'Philosophical Transactions,' arts. 17–19. 5. 'Some Account of Browne Willis, Esq., LL.D.,' London, 1760, 4to. 6. Letter to Gerard Meerman, grand pensioner at the Hague, on the dispute about Corsellis being the first printer in England. This was read to the Society of Antiquaries in 1760. A Latin translation by Dr. Musgrave and Meerman's answer were published in vol. ii. of Meerman's 'Origines Typographicæ,' 1760. They were reprinted by Nichols, with a second letter from Meerman, in a supplement to Bowyer's 'Two Letters on the Origin of Printing,' 1776. 7. 'A Repertory of the Endowments of Vicarages in the Diocese of Canterbury,' London, 1763, 4to; 2nd edition, 1782, 8vo, to which were added the endowments of vicarages in the diocese of Rochester. 8. 'A Letter to William Watson, M.D., upon the early Cultivation of Botany in England; and some particulars about John Tradescant, gardener to Charles I,' London, 1773, 4to. This appeared originally in 'Philosophical Transactions,' lxiii. 79. 9. 'Notes taken during a Tour in Holland, 1775,' manuscript. 10. Account of Dr. Stukeley, prefixed to vol. ii. of his 'Itinerary,' 1776. 11. 'A List of various Editions of the Bible and parts thereof in English, from the year 1526 to 1776, from a MS. (No. 1140) in the Archiepiscopal Library at Lambeth, much enlarged and improved,' London, 1776, 8vo (see Nichols, *Lit. Anecd.* vi. 390; Lowndes, *Bibl. Man.*, ed. Bohn, p. 198). 12. 'Some Account of the Alien Priories, and of such lands as they are known to have possessed in England and Wales,' collected by John Warburton, Somerset herald, and Ducarel, 2 vols., London, 1779, 8vo; new edit. 1786. 13. 'History of the Royal Hospital and Collegiate Church of St. Katharine, near the Tower of London,' 1782, with seventeen plates. 14. 'Some Account of the Town, Church, and Archiepiscopal Palace of Croydon,' 1783. In Nichols's 'Bibl. Topographica Britannica,' vol. ii. 15. 'History and Antiquities of the Archiepiscopal Palace of Lambeth,' 1785. In 'Bibl. Topographica Britannica,' vol. ii. A valuable appendix to this work by the Rev. Samuel Denne [q. v.] was published in 1795. 16. 'Abstract of the Archiepiscopal Registers at Lambeth, compiled by Ducarel, with the assistance of E. R. Mores, Mr. Hall, and Mr. Pouncey,' Addit. MSS. 6062–6109. 17. Account of Doctors' Commons, manuscript prepared for the press. 18. 'Testamenta Lambethana; being a complete List of all the Wills and Testaments recorded in the Archiepiscopal Register at Lambeth, 1312–1636.' Another manuscript intended for Mr. Nichols's press. 19. Memoirs of Archbishop Hutton. Manuscript purchased at Ducarel's sale, for the Hutton family. 20. Correspondence; letters to him, Addit. MSS. 23990 and 15935; and correspondence

with William Cole in Addit. MSS. 5808 f. 185, 5830 f. 200 *b*, and 6401 f. 8.

[Memoir by John Nichols in Biog. Brit. (Kippis), reprinted with additions in the Literary Anecdotes, vi. 380; Addit. MSS. 5867 f. 149, 6109, 15935, 28167 f. 70; Index to Addit. MSS. (1783–1835), p. 148; Egerton MS. 834; Thomson's List of Fellows of the Royal Society, p. l; Lowndes's Bibl. Man. (Bohn), p. 680; Notes and Queries, 3rd ser. xi. 149, 4th ser. i. 49, xii. 307, 356, 7th ser. ii. 36; Walpoliana, i. 73; Evans's Cat. of Engraved Portraits, Nos. 3346, 3347; Cave-Browne's Lambeth Palace (1883), pref. pp. ix, xi, 66–8, 105, 106; Cat. of Printed Books in Brit. Mus.; Cat. of Oxford Graduates, p. 198.]

T. C.

DUCHAL, JAMES, D.D. (1697–1761), Irish presbyterian divine, is said to have been born in 1697 at Antrim. The year is probably correct, but the place mistaken; his baptism is not recorded in the presbyterian register of Antrim. In the Glasgow matriculation book he describes himself as 'Scoto-Hibernus.' His early education was directed by an uncle, and in his studies for the ministry he was assisted by John Abernethy, M.A. (1680–1740) [q. v.], the leader of the non-subscribing section of the presbyterians of Ulster. Duchal proceeded to Glasgow College, where he entered the moral philosophy class on 9 March 1710, and subsequently graduated M.A. Early in 1721 he became minister of a congregation (originally independent, but since 1696 presbyterian) in Green Street, Cambridge. The congregation, numbering three hundred people, was subsidised by a grant from the presbyterian board. Duchal had leisure for study, and lived much among books, with the habits of a valetudinarian. In after life he referred to his Cambridge period as the 'most delightful' part of his career. In 1728 he published a small volume of sermons, which show the influence of Francis Hutcheson. Two years later Abernethy was called from Antrim to Dublin, and Duchal became his successor. An entry in the Antrim records states that on 'agwst the 14 1730 Mr. James Dwchhill cam to Antrim and on the 16 of it which was owr commwnion sabath preached and served tw tabels which was his first work with ws.' He was installed on 6 Sept. On 7 Sept. William Holmes was ordained as the first minister of the subscribing section that had seceded from Abernethy's congregation in 1726. Duchal began (anonymously) a controversy with Holmes, and the pamphlets which ensued formed the closing passage in a discussion which had agitated Ulster presbyterianism from 1720. Abernethy's death on 1 Dec. 1740 was followed early in 1741 by the death of Richard Choppin, his senior colleague in the ministry at Wood Street, Dublin. The sole charge as their successor was offered to Thomas Drennan, father of William Drennan, M.D. [q. v.], who declined, and recommended Duchal. Duchal removed to Dublin in 1741. His delicate health and shy disposition kept him out of society; he approves the maxim that 'a man, if possible, should have no enemies, and very few friends' (*Sermons*, 1762, i. 469). His closest intimates were William Bruce (1702–1755) [q. v.] and Gabriel Cornwall (*d.* 1786), both his juniors. He was affable to young students, and unwearied in his errands of benevolence (including medical advice) among the poor.

Duchal's studies were classical and philosophical rather than biblical. Late in life he returned to the study of Hebrew, in order to test the positions of the Hutchinsonian system [see HUTCHINSON, JOHN, 1674–1737], in which he found nothing congenial to his ideas. Duchal was an indefatigable writer of sermons. Like most divines of his age, he was ready to lend his compositions, but never borrowed, and rarely repeated. His eulogist reckons it an extraordinary circumstance that he discarded his Antrim sermons on removing to Dublin; it may be added that he did not use his Cambridge sermons at Antrim. He wrote his discourses in sets, like courses of lectures. A very able series, devoted to 'presumptive arguments' for christianity, gained him when published (1753) the degree of D.D. from Glasgow. He composed aloud, while taking his daily walks, and committed the finished discourse to paper at great speed, in excruciatingly fine crow-quill penmanship, with more attention to weight of diction than to grace of style. He left seven hundred sermons as the fruit of his Dublin ministry; a few he had himself designed for the press, others were selected for publication by his friends, but many sets were broken through the unfaithfulness of borrowers.

Duchal's was the most considerable mind among the Irish non-subscribers. He had not the gifts which fitted Abernethy for a popular leader, but his intellect was more progressive, and his equanimity was never disturbed by the ambition of a public career. He never trimmed or turned back. From a robust Calvinistic orthodoxy he passed by degrees to an interpretation of christianity from which every distinctive trace of orthodoxy had vanished. Archdeacon Blackburne (according to Priestley) questioned 'his belief of the christian revelation,' but for this suspicion there is no ground. Kippis observes that Leechman has plagiarised (1768) the

substance and even the treatment of three remarkable sermons by Duchal on the spirit of christianity (1762).

Duchal is less known as a biographer, but his character portraits of Irish non-subscribing clergy are of great value. The original draft of seven sketches, without names, has been printed (*Christian Moderator*, April 1827, p. 431) from a copy by Thomas Drennan; the first three are Michael Bruce (1686–1735) [q. v.], Samuel Haliday [q. v.], and Abernethy. They were worked up, with some softening of the criticism, in the funeral sermon for Abernethy, with appended biographies (1741). Witherow quite erroneously assigns these biographies to James Kirkpatrick, D.D. [q. v.]

Duchal was assisted at Wood Street in 1745 by Archibald Maclaine, D.D., the translator of Mosheim, but he had no regular colleague till 1747, when Samuel Bruce (1722–1767), father of William Bruce, D.D. (1757–1841) [q. v.], was appointed. In the opinion of his friends, Duchal's laborious fulfilment of the demands of his calling shortened his days. He died unmarried on 4 May 1761, having completed his sixty-fourth year.

He published: 1. 'The Practice of Religion,' &c., 1728, 8vo (three sermons; one of these is reprinted in 'The Protestant System,' vol. i. 1758). 2. 'A Letter from a Gentleman,' &c., Dublin, 1731, 8vo (anon., answered by Holmes, 'Plain Reasons,' &c., Dublin, 1732, 8vo). 3. 'Remarks upon "Plain Reasons,"' &c., Belfast, 1732, 8vo (anon., answered by Holmes, 'Impartial Reflections,' &c., Belfast, 1732, 8vo). 4. 'A Sermon on occasion of the . . . death of . . . John Abernethy,' &c., Belfast, 1741, 8vo (preached at Antrim 7 Dec. 1740; appended are Duchal's Memoirs of the Revs. T. Shaw, W. Taylor, M. Bruce, and S. Haliday; the publication was edited by Kirkpatrick, who added a 'conclusion'). 5. 'Memoir' (anon.) of Abernethy, prefixed to his posthumous 'Sermons,' 1748, 8vo. 6. 'Second Thoughts concerning the Sufferings and Death of Christ,' &c., 1748, 8vo (anon.) 7. 'Presumptive Arguments for the . . . Christian Religion,' &c., 1753, 8vo (eleven sermons, with explanatory preface). Also funeral sermons for: 8. Mrs. Bristow, Belfast, 1736, 8vo; 9. Rev. Hugh Scot, Belfast, 1736, 8vo; 10. J. Arbuckle, M.D., Dublin, 1747, 8vo. 11. Prefatory 'Letter' to Cornwall's Essay on the Character of W. Bruce, 1755, 8vo (dated 25 Aug.) Posthumous were: 12. 'Sermons,' vol. i., Dublin, 1762, 8vo, vols. ii. iii., Dublin, 1764, 8vo. 13. 'On the Obligation of Truth, as concerned in Subscriptions to Articles,' &c. (published in 'Theological Repository,' 1770, ii. 191 sq.) 14. 'Letter to Dr. Taylor on the Doctrine of Atonement' ('Theol. Repos.' 1770, ii. 328 sq.; reprinted in William Graham's 'The Doctrine of Atonement,' 1772). Other essays from Duchal's manuscripts sent to Priestley for publication were lost in the passage to Liverpool. Six small volumes, containing forty-seven autograph sermons by Duchal, 1721–40, which on 18 Nov. 1783 were in the possession of William Crawford, D.D. [q. v.], were presented by James Gibson, Q.C., to the library of Magee College, Derry.

[Essay on the Character of the Author, in a Letter to a Friend (by Gabriel Cornwall), prefixed to Sermons, vol. ii., 1764, partly reprinted in Monthly Review, October 1764, p. 278 sq.; Biog. Brit. (Kippis), 1793, v. 410 sq.; Univ. Theol. Mag., January 1804, p. 9 sq.; Monthly Repository, 1810, p. 626; Christian Moderator, April 1827, p. 431; Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 72; Rutt's Memoirs of Priestley, 1831, i. 105, 120, 122, 135; Hincks's Notices of W. Bruce and Contemporaries, in Christian Teacher, January 1843, p. 77 sq.; Reid's Hist. Presb. Church in Ireland (Killen), 1867, iii. 220, 318; James's Hist. Litig. Presb. Chapels, 1867, p. 652; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser., 1880, p. 15 sq., 22 sq.; Killen's Hist. Cong. Presb. Church in Ireland, 1886, p. 17; Antrim Presbyterian register (manuscript); Glasgow matriculation book.] A. G.

DUCIE, Earl of (1802–1853). [See Moreton, Henry George Francis.]

DUCK, Sir ARTHUR (1580–1648), civilian, second son of Richard Duck by Joanna, his wife, was born at Heavitree, Devonshire, in 1580, entered Exeter College, Oxford, in 1595, and there graduated B.A. in June 1599. He afterwards migrated to Hart Hall, where he proceeded M.A. on 18 May 1602. In 1604 he was elected a fellow of All Souls (*Lansd. MS.* 985, f. 77). He took the degree of LL.B. on 16 Dec. 1607, and that of LL.D. on 9 July 1612, having spent some years in foreign travel. In 1614 he was admitted an advocate at Doctors' Commons. Between this date and 1617 he made a journey into Scotland in some official capacity, but in what does not appear (*Cal. State Papers*, Dom. 1611–18, p. 496). On 16 Jan. 1623–4 he was returned to parliament for Minehead, Somersetshire, having on 5 Jan. preceding been appointed king's advocate in the earl marshal's court (*ib.* 1623–1625, p. 145). He is said to have held the office of master of requests, but the date of his appointment is not clear. He certainly acted in a judicial capacity as early as May 1625 (*ib.* 1625–6, p. 33). An opinion of Duck's, advising that a statute drafted by Laud in 1626 for Wadham College, Oxford, by which

fines were to be imposed on absentee fellows, was not *ultra vires*, is mentioned in the 'Calendar of State Papers,' Dom. 1625–6, p. 525. On, or soon after, his translation from the see of Bath and Wells to that of London (1628), Laud appointed Duck chancellor of the diocese of London, to which the chancellorship of the diocese of Bath and Wells was added in 1635. Duck pleaded on behalf of Laud an ecclesiastical case tried before the king's council at Whitehall on appeal from the dean of arches in 1633. By Laud's directions the altar in St. Gregory's Church, London, had been placed in the chancel, whence it had been removed by order of Sir Henry Martin, dean of arches. Charles himself gave judgment, deciding that when not in use the altar should remain in the chancel, but that its position on occasion of the celebration of the eucharist should be left to the discretion of the minister and churchwardens. On 17 Dec. 1633 Duck was placed on the ecclesiastical commission, and in 1634 he was appointed visitor of the hospitals, poorhouses, and schools in the diocese of Canterbury (*ib.* 1631–3, pp. 108, 255; 1633–4, pp. 327, 530; 1635, p. 233; 1636–7, p. 429; 1641–3, p. 532). A multitude of minutes in the 'Calendar of State Papers' from this date until 1643 show the volume and variety of the business transacted by him in his character of ecclesiastical commissioner. In the first parliament of 1640 he again represented Minehead. In 1645 he was appointed master in chancery (Hardy, *Catalogue of Lord Chancellors, &c.*) In September 1648 Charles, then a prisoner in the Isle of Wight, requested that the parliament would permit Duck to attend him to assist him in the conduct of the negotiations then pending. It is not clear whether the request was granted or not. Duck died suddenly in Chelsea Church on 16 Dec. 1648, and was buried at Chiswick in May 1649. He held by sublease the prebendal manor of Chiswick, which narrowly escaped pillage by the parliamentary troops in 1642. His property was subsequently sequestrated (Whitelocke, *Mem.* 234, 235; *Cal. State Papers*, Dom. 1641–3, p. 372; Smyth, *Obituary*, Camden Soc., 27; Lysons, *Environs*, ii. 191, 218). Duck married Margaret, daughter of Henry Southworth, by whom he had nine children. Two daughters only survived him. His wife died on 15 Aug. 1646, and was buried in Chiswick Church. Duck is the author of two works of some merit: 1. 'Vita Henrici Chichele archiepiscopi Cantuariensis sub regibus Henrico V et VI,' Oxford, 1617, 4to, reprinted, ed. William Bates, in 'Vitæ Selectorum aliquot Virorum,' London, 1681, 4to, translated by an anonymous hand, London, 1699, 8vo. 2. 'De Usu et Authoritate Juris Civilis Romanorum,' London, 1653 (in which he was much assisted by Gerard Langbaine), translated by J. Beaver in 1724, and bound in the same volume with the translation of Ferrières's 'History of the Roman Law,' London, 8vo.

[Wood's Athenæ Oxon. iii. 257; Wood's Fasti Oxon. i. 296, 321, 348; Lists of Members of Parliament (Official Return of); Fuller's Worthies (Devon); Prince's Worthies of Devon.]

J. M. R.

DUCK, Sir JOHN (*d.* 1691), mayor of Durham, was apprenticed early in life to a butcher at Durham, though from an entry in the guild registers it appears that in 1657 some opposition was raised to his following the trade. The foundation of his subsequent fortunes is said to have been laid by the following incident. 'As he was straying in melancholy idleness by the water side, a raven appeared hovering in the air, and from chance or fright dropped from his bill a gold *Jacobus* at the foot of the happy butcher boy.' This adventure was depicted on a panel in the house which he afterwards built for himself in Durham, where he became exceedingly prosperous, and in 1680 served the office of mayor. Taking an active part in politics during the last years of the Stuarts, he attracted the attention of the government, and in 1686 his useful loyalty was rewarded by a patent of baronetcy. In this he is described as 'of Haswell on the Hill,' a manor which he had purchased with his accumulated wealth in the year of his mayoralty. He built and endowed a hospital at Lumley, but as he had no issue his title became extinct at his death, 26 Aug. 1691.

[Surtees' Hist. of Durham, i. 53, 54, &c.; Le Neve's Baronets; Burke's Extinct Baronetage.]

C. J. R.

DUCK, NICHOLAS (1570–1628), lawyer, eldest son of Richard Duck by Joanna, his wife, was born at Heavitree, Devonshire, in 1570, and entered Exeter College, Oxford, on 12 July 1584. He left the university without a degree, and entered Lincoln's Inn, where he was called to the bar, and of which he was one of the governors from 1615 until his death. He was also reader at Lincoln's Inn in Lent 1618, and the same year was elected recorder of Exeter. He is recorded to have given 5*l.* to the fund for building Lincoln's Inn Chapel in 1617 (Dugdale, *Orig.* 235, 255, 264–5). He died on 28 Aug. 1628, and was buried in Exeter Cathedral. He was brother of Sir Arthur Duck [q. v.]

[Prince's Worthies of Devon; Lansd. MS. 985, f. 77.]

J. M. R.

DUCK, STEPHEN (1705–1756), poet, was born in 1705 at Charlton in Wiltshire. His parents were poor, and after some slight education up to the age of fourteen, he was employed as an agricultural labourer at 4*s.* 6*d.* a week. He was married in 1724, and was the father of three children in 1730. He managed to save a little money and bought a few books. With a friend of similar tastes he tried to improve his mind by reading whatever literature they could procure. 'Paradise Lost,' which he puzzled out with a dictionary, the 'Spectator,' and L'Estrange's translation of 'Seneca's Morals' were his first favourites. He afterwards procured a translation of Télémaque, Whiston's 'Josephus,' an odd volume of Shakespeare, Dryden's 'Virgil,' Prior's poems, 'Hudibras,' and the 'London Spy.' He began to write verses at intervals of leisure, generally burning them. His fame spread, however, and in 1729 a 'young gentleman of Oxford' sent for him and made him write an epistle in verse, afterwards published in his poems. The neighbouring clergy encouraged him, especially a Mr. Stanley, who suggested the 'Thresher's Labour' as the subject of a new poem. At Mrs. Stanley's request he wrote the 'Shunammite.' A clergyman at Winchester spoke of him to Mrs. Clayton (afterwards Lady Sundon), who recommended him to Queen Caroline. Lord Macclesfield read Duck's verses to her on 11 Sept. 1750. The queen, according to Warburton, sent the manuscript of Duck's poems to Pope, concealing the author's name and position. Pope thought little of them, but, finding that Duck had a good character, did what he could to help him at court, and frequently called upon him at Richmond. Gay, who had heard of this 'phenomenon of Wiltshire' from Pope, writes to Swift (8 Nov. 1730) from Amesbury, saying that he envies neither Walpole nor 'Stephen Duck, who is the fortunate poet of the court.' The queen allowed him 30*l.* (or 50*l.*) a year, and in April 1733 made him yeoman of the guard. Duck's good fortune excited the spleen of Pope's friends who were not patronised. Swift tells Gay (19 Nov. 1730) that Duck is expected to succeed Eusden as poet laureate. A contemptuous epigram upon Duck is printed in Swift's works. Duck became a wonder; his 'Poems on several Subjects' were published with such success that a tenth edition is dated 1730. Duck's first wife had died in 1730. In 1733 he married Sarah Big, the queen's housekeeper at Kew, and in 1735 he was made keeper of the queen's library at Richmond, called Merlin's Cave (*Gent. Mag.* v. 331, 498). In 1736 his 'Poems on several Occasions' were published by subscription, with an account of his career by Joseph Spence [q. v.] In 1746 he was ordained priest; in August 1751 he became preacher at Kew Chapel; and in January 1752 was appointed to the rectory of Byfleet, Surrey, where Spence had settled in 1749. In 1755 he published 'Cæsar's Camp on St. George's Hill,' an imitation of Denham's 'Cooper's Hill.' His mind gave way about this time, and he drowned himself 21 March 1756, in a fit of dejection, in a trout stream 'behind the Black Lion Inn' at Reading. Kippis says in the 'Biographia' that his poems are nearly on a level with some of those in Johnson's collection, an estimate which may be safely accepted. He seems to have been modest and grateful to his benefactors; and it must be admitted that Queen Caroline was more successful than some later patrons in helping a poor man without ruining him. Besides the above volumes, the second of which includes the former, he published a few congratulatory pieces addressed to the royal family. Lord Palmerston gave a piece of land to provide an annual feast at Charlton in commemoration of the poet. The rent in 1869 was 2*l.* 9*s.* 9*d.*, and annual dinner was still given at the village inn to all adult males, from the proceeds and subscriptions. 'Arthur Duck' is the pseudonym adopted by the author of a gross parody upon Stephen Duck's poems called 'The Thresher's Miscellany' (1730), though in Davy's 'Suffolk Collections' (Add. MS. 19166, f. 71) this Duck is supposed to be a real person.

[Spence's Account of the Author prefixed to Duck's Poems on several Occasions; Life prefixed to Poems on several Subjects; Gent. Mag. iii. 216, xvi. 329, xxi. 381, xxvi. 206; New General Biog. Dict. 1761, iv. 533; Pope's Works (by Elwin), vii. 202, 208, 443; Notes and Queries, 4th series, iv. 423, 529.] L. S.

DUCKENFIELD, ROBERT (1619–1689), colonel in the army of the parliament, the eldest son of Robert Duckenfield of Dukinfield, Cheshire, and Frances, daughter of George Preston of Holker, Lancashire, was born in 1619, and baptised at Stockport on 28 Aug. of that year. He joined Sir William Brereton on the side of the parliament on the outbreak of the civil war. Along with other Cheshire gentlemen he lent his aid in defending Manchester at the siege in 1642, and was engaged at the siege of Wythenshawe Hall, near Stockport, the seat of the Tattons, which held out more than a year, and was not taken until 25 Feb. 1643–4. He was also at the storming of Beeston Castle and other royalist garrisons in Cheshire. On 25 May 1644 he was posted with his troops at Stockport bridge to bar the advance of Prince Rupert into Lancashire; but he suffered de-

feat at the hands of the prince. In the previous year he had been appointed one of the commissioners for Cheshire for sequestrating the estates of the delinquents, and for raising funds for the parliament. He wrote several letters at this time and later complaining of the arrears of his soldiers' pay, and of the difficulty he had in keeping his men together. But in spite of all discouragements he proved his zeal for the parliament. In May 1648 he had a meeting with the gentlemen of Cheshire, and promised to raise three regiments of foot and one of horse. He served as high sheriff of Cheshire in 1649, and was appointed governor of Chester in 1650, and soon afterwards took the command of the militia raised in the Broxton and Wirral hundreds. As governor of Chester he was charged with the duty of summoning and attending the court-martial to try the Earl of Derby, Captain John Benbow, and Sir T. Featherstonhaugh. Duckenfield seems to have tried, but in vain, to save Lord Derby, or at all events to delay the trial. The court-martial was held at Chester on 29 Sept. 1651, and the earl was executed at Bolton on 15 Oct. following. Before the sentence was carried out Duckenfield was ordered to proceed to the Isle of Man, of which he was designated governor, and through treachery he succeeded in reducing the island and taking the Countess of Derby and her children prisoners, for which he received the thanks of parliament. Lord Derby, while waiting in prison, wrote to his wife advising her that it would be best not to resist the forces sent against the isle, adding that 'Colonel Duckenfield, being so much a gentleman born, will doubtless for his own honour's sake deal fairly with you.'

He was returned in July 1653 as one of the members of parliament for Cheshire, and in the same month was placed on Cromwell's council. In a letter from Duckenfield, 23 March 1654–5, addressed to Cromwell in answer to an invitation to serve in a regiment of horse, he wrote: 'I am not afraid of my own life or estate, and to improve the talent I have I should be glad to serve your lordship in any foreign war within the continent of Europe rather than within this nation' (Noble, *Regicides*, ii. 196). In September 1655 he was nominated a commissioner for ejecting scandalous and insufficient ministers and schoolmasters in Cheshire (*Cal. State Papers*, 1655, p. 321). He was associated with General Lambert in 1659 in suppressing Sir George Booth's 'Cheshire Rising' in favour of the exiled king, and had 200*l.* voted to him for his services. Immediately after the Restoration he was tried as one of the officers who sat on the court-martial on the Earl of Derby, when he denied that he had in any way 'consented to the death or imprisonment of that honourable person' (*Hist. MSS. Comm.* 7th Rep. 116). He was released from custody, but in August 1665 was sent to the Tower, and afterwards to Chester Castle, on suspicion of being concerned in a plot to seize the king and restore the parliament. He seems to have been imprisoned more than a year (*Cal. State Papers*, 1664–5, 1665–6, 1666–7). After this date he lived quietly at Dukinfield Hall, taking part in public affairs only as a leader of the nonconformists of the district. He died on 18 Sept. 1689, aged 70, and was buried at Denton, Lancashire.

He married as a first wife Martha, daughter of Sir Miles Fleetwood of Hesketh, Lancashire, and by her he had eight children, of whom the eldest, Robert, was created a baronet on 16 June 1665, two months before his father's imprisonment. He took as a second wife, in 1678, Judith, daughter of Nathaniel Bottomley of Cawthorne, Yorkshire, by whom he had six children. One of them became a nonconformist minister, but subsequently conformed and died vicar of Felixkirk, Yorkshire, 1739. He published in 1707 a little book entitled 'The Great Work of the Gospel Ministry Explain'd, Conform'd, and Improv'd.'

A portrait of Colonel Duckenfield was published by Ford of Manchester in 1824.

[Earwaker's East Cheshire, ii. 13, 20; Ormerod's Cheshire, 1st edit. iii. 397; Calendar of State Papers, Dom. Series, 1649–67; House of Lords' Journals, xi. 87, 88, 91, 97, 119; Hist. MSS. Comm. 7th Rep. 95, 116; Rushworth's Hist. Col. vii. 946, 1127; Whitelocke's Memorials, 1732; Noble's Regicides, 1798, i. 192; Barlow's Cheshire, 1855, pp. 121, 159; Stanley Papers (Raines), Chetham Soc. vol. ii.; Fairfax Corresp. (Bell), iii. 79; Memorials of the Great Civil War (Cary), i. 281; Palatine Note-book, iii. 89, 194; Booker's Denton, Chetham Soc., xxxvi. 115; Cheshire Sheaf, 1883, ii. 281.] C. W. S.

DUCKET, ANDREW (*d.* 1484), president of Queens' College, Cambridge. [See Doket.]

DUCKETT, GEORGE (*d.* 1732), author, of Hartham, Wiltshire, and Dewlish, Dorsetshire, was the second son and heir of Lionel Duckett (1651–1693). He was elected member for the family borough of Calne, Wiltshire, on 11 May 1705, and was again returned in 1708 and 1722. He married in 1711 Grace, the only daughter and heiress of Thomas Skinner of Dewlish. Duckett was on friendly terms with Addison and Edmund Smith [q. v.], both of whom were frequent visitors to Hartham, where Smith died in July 1710.

About 1715, perhaps in conjunction with Sir Thomas Burnet (1694–1753) [q. v.], he published 'Homerides, or a Letter to Mr. Pope, occasioned by his intended translation of Homer; by Sir Iliad Doggerel,' and in 1716 the same authors produced 'Homerides, or Homer's First Book modernised' (1716). In 1715 also Curll published 'An Epilogue to a Puppet Show at Bath concerning the same Iliad,' by Duckett alone. According to Curll, several things published under Burnet's name were in reality by Duckett (*Key to the Dunciad*, p. 17). In 1717 appeared anonymously 'A Summary of all the Religious Houses in England and Wales' (pp. xxiv, 100), which contained titles and valuations at the time of their dissolution, and an approximate estimate of their value, if existing, in 1717. James West, in a letter dated 18 Jan. 1730, says: 'George Duckett, the author of the "Summary Account of the Religious Houses," is now a commissioner of excise' (*Rawl. MSS.* R.L. ii. 168, and Hearne, *MS. Diary*, vol. cxxvii. f. 163, quoted in 'Duchetiana,' p. 245). Burnet was at the time considered part author of this interesting tract. Burnet and Duckett promoted two weekly papers, the 'Grumbler' and 'Pasquin' respectively. The first number of the former was dated 14 Feb. 1714–15 (Nichols, *Lit. Anecd.* iv. 88, viii. 494). Nichols and Drake, through a careless reading of the notes to the 'Dunciad,' ascribe the 'Grumbler' to Duckett alone. Burnet is bracketed with him in the 'Dunciad' (iii. ll. 173–80). 'Pope Alexander's Supremacy and Infallibility examined,' in which Duckett co-operated with John Dennis, appeared in 1729. About twenty years after the death of Edmund Smith, Duckett informed Oldmixon that Clarendon's 'History' was before publication corrupted by Aldrich, Smalridge, and Atterbury, and that Smith before he died confessed to having helped them, and pointed out some spurious passages. A bitter controversy resulted; Duckett's charge entirely broke down, and it is now unknown who was primarily responsible. Duckett, who was one of the commissioners of excise from 1722 to 1732, and who is sometimes alluded to as Colonel (the title of his brother William), died 6 Oct. 1732 (*Gent. Mag.* ii. 1030), his wife surviving until 1755.

[Sir George F. Duckett's Duchetiana, pp. 46, 48, 55, 57, 59–62, 65, 66, 81, 106, 219, 245; Notes to Dunciad, bk. iii. ll. 173–80; Johnson's Lives of the Poets, 'Edmund Smith' and 'Pope;' The Curliad, p. 37; Remarks upon the Hist. of the Royal House of Stuart (1731), pp. 6, 7; Malone's Prose Works of Dryden, i. pt. i. p. 347. Some very interesting extracts from Duckett's note-books appear in Duchetiana, pp. 60–3.] W. R.

DUCKETT, JAMES (*d.* 1601), bookseller, was a younger son of Duckett of Gilthwaiterigg, in the parish of Skelsmergh in Westmoreland, and was brought up as a protestant. He had, however, for godfather James Leybourne of Skelsmergh, who was executed at Lancaster, 22 March 1583, for denial of the queen's supremacy. Duckett was apprenticed to a bookseller in London, became converted, and was imprisoned for not attending church. He bought out the remainder of his time, set up as a bookseller, was received into the Roman catholic church, and about 1589 married a widow. Nine out of the next twelve years of his life were passed in prison. His last apprehension was caused by Peter Bullock, a bookbinder, who gave information that Duckett had in stock a number of copies of Southwell's 'Supplication to Queen Elizabeth.' These were not found, but a quantity of other Roman catholic books were seized on the premises. Duckett was imprisoned in Newgate 4 March 1601, and brought to trial during the following sessions. Sentence of death was then pronounced against him and three priests, and he was hanged at Tyburn with Peter Bullock (the witness against him) 19 April 1601. Duckett's son was prior of the English Carthusians at Nieuport in Flanders.

[Challoner's Memoirs of Missionary Priests, 1741, i. 401–5; Gillow's Bibl. Dict. ii. 133–5.] H. R. T.

DUCKETT, JOHN (1613–1644), catholic priest, descended from an ancient family settled at Skelsmergh, Westmoreland, was born at Underwinder, in the parish of Sedbergh, Yorkshire, in 1613, being the third son of James Duckett, by his wife Frances (Girlington). He received his education in the English College, Douay, and was ordained priest in September 1639. Afterwards he resided for three years in the college of Arras at Paris, and was then sent to serve on the mission in the county of Durham. After labouring there for about a year he was captured by some soldiers of the parliamentary army on 2 July 1644, and sent to London in company with Father Ralph Corbie [q. v.], a jesuit, who was taken in his vestments as he was going to the altar to celebrate mass. They were examined by a committee of parliament, and confessed themselves to be priests. Being committed to Newgate, they were condemned to death on account of their sacerdotal character, and suffered at Tyburn on 7 Sept. 1644. It is a remarkable circumstance that they appeared in ecclesiastical attire on being brought out of prison, to be drawn on a hurdle to the place of execution.

Duckett had put on a long cassock, such as is usually worn by the secular clergy in catholic countries, while Corbie was in the usual religious habit of the Society of Jesus. Both the priests had their heads shaven in the form of a crown.

Duckett left in manuscript an account of his apprehension and imprisonment; and a 'Relation concerning Mr. Duckett,' by John Horsley, Father Corbie's cousin, and fellow-prisoner of the two priests in Newgate, is printed in Foley's 'Records,' iii. 87–90, from a manuscript preserved at Stonyhurst.

[Challoner's Missionary Priests (1742), ii. 271; Douay Diaries, pp. 38, 40, 287, 421; Foley's Records, iii. 73; Dodd's Church Hist. iii. 97; Gillow's Bibl. Dict.] T. C.

DUCKETT, WILLIAM (1768–1841), United Irishman, born at Killarney in 1768, was sent to the Irish College at Paris, and gained a scholarship at Sainte-Barbe, then conducted by the Abbé Badnel. Returning to Ireland, he contributed to the revolutionary 'Northern Star,' under the signature of 'Junius Redivivus.' These letters, according to his own account, made it prudent for him to quit Ireland, and in 1796 he was in Paris. Tone, who was also in Paris, regarded him as a spy, and complained that he forestalled him by submitting to the French government several memorandums on the state of Ireland, that he constantly crossed his path in the ministerial antechamber, tried to force his conversation on him, and by addressing him in English betrayed his incognito. When, moreover, Tone arrived with Hoche at Brest, Duckett was there, intending to accompany them, but was not allowed to embark. In 1798 he was reported to Castlereagh as having been sent to Hamburg with money destined for a mutiny in the British fleet and for burning the dockyards. This, coupled with his outlawry by the Irish parliament, ought to have vouched for his sincerity, but he was suspected of betraying Tandy and Blackwell at Hamburg. The existence of traitors in the camp was so notorious that suspicion often fell on the innocent. He married a Danish lady attached to the Augustenburg family, returned to Paris about 1803, and became a professor at the resuscitated college Sainte-Barbe. Durozoir, one of his pupils, and himself a literary man, speaks in high terms of his classical attainments, his wonderful memory, and the interest which he imparted to lessons on Shakespeare and Milton by felicitous comparisons with the ancients. Duckett seems to have shunned, or been shunned by, Irish exiles in Paris, yet Durozoir testifies to his anti-English feeling and to his admiration of the French revolution. In 1819, no longer apparently connected with Sainte-Barbe, he conducted English literature classes, as also girls' classes on the Lancastrian system. Between 1816 and 1821 he published odes on Princess Charlotte's death, Greek and South American independence, &c., productions evidently confined to a small circle in Paris. In 1828 he issued a 'Nouvelle Grammaire Anglaise.' He died in 1841 in Paris after a long illness, quoting his favourite Horace on his deathbed, and receiving extreme unction. He left two sons, Alexander, a physician, *accessit* at the Val-de-Grace examination, 1828, and William (1803–1873), a French journalist, translator of German works, and editor or compiler of the 'Dictionnaire de la Conversation,' 52 vols., completed in 1843, to a large extent a translation of Brockhaus. This William had a son, William Alexander (1831–1863), who contributed to the new edition of the 'Dictionnaire,' and published an illustrated work on French monuments, also a daughter, Mathilde (1842–1884?), who studied under Rosa Bonheur, exhibited at the Paris Salon, 1861–8, and taught drawing in Paris.

[Moniteur Universel, 10 April 1841; supplement to Dict. de la Conversation; Memoirs of Castlereagh; Madden's United Irishmen; Life of Tone.] J. G. A.

DUCKWORTH, Sir JOHN THOMAS (1748–1817), admiral, descended from a family long settled in Lancashire, son of the Rev. Henry Duckworth, afterwards vicar of Stoke Poges, and canon of Windsor, was born at Leatherhead in Surrey (of which place his father was curate) on 28 Feb. 1747–8. As a mere child he was sent to Eton, but left at the age of eleven, and entered the navy, under the care of Admiral Boscawen, on board the Namur, in which he had a young volunteer's share in the destruction of M. de la Clue's squadron in Lagos Bay. On Boscawen's leaving the Namur she joined the fleet under Sir Edward Hawke, and took part in the battle of Quiberon Bay. After being an acting-lieutenant for some months, Duckworth was confirmed in the rank on 14 Nov. 1771. He afterwards served for three years in the Kent, guardship at Plymouth, with Captain Feilding, whom he followed to the Diamond frigate early in 1776 as first lieutenant. The Diamond was sent to North America; and at Rhode Island, shortly after her arrival, on 18 Jan. 1777, in firing a salute, a shot which had been carelessly left in one of the guns struck a transport, on board which it killed five men. A court-martial was ordered and immediately held to try 'the first lieutenant, gunner, gunner's mates, and gunner's crew'

for neglect of duty. They were all acquitted, but on the minutes being submitted to Lord Howe, the commander-in-chief, he at once pointed out the gross irregularity of trying and acquitting a number of men who were not once named; and of omitting from the charge the very important clause 'for causing the death of five men.' He therefore ordered a new court to be assembled 'to try by name the several persons described for the capital offence, added to the charge of neglect of duty.' The captains summoned to sit on this second court-martial declined to do so, 'because the persons charged had been already tried and honourably acquitted,' on which Howe again wrote to the commodore at Rhode Island, repeating the order, and now naming the several persons; and with a further order that, in case the refusal to constitute a court-martial was persisted in, he should cause 'every captain refusing to perform his required duty in that respect to be forthwith suspended from his command' (Howe to Sir Peter Parker, 17 and 20 April 1777). To this order a nominal obedience was yielded; the court was constituted, but the proceedings were merely formal; the minutes of the former trial were read and 'maturely considered;' and the court pronounced that these men 'having been acquitted of neglect of duty, are in consequence thereof acquitted of murder or any other crime or crimes alleged against them' (*Minutes of the Court-martial*). The Diamond afterwards joined Admiral Byron's flag in the West Indies, and in March 1779 Duckworth was transferred to Byron's own ship, the Princess Royal, in which he was present in the action off Grenada on 6 July [see Byron, John, 1723–1786]. Ten days later he was promoted to be commander of the Rover, and on 16 June 1780 was posted into the Terrible, from which he was moved back to the Princess Royal as flag-captain to Rear-admiral Rowley, with whom he went to Jamaica. In February 1781 he was moved into the Bristol, and returned to England with the trade (Beatson, vi. 229, 268).

On the outbreak of the war with France in 1793, Duckworth was appointed to the Orion of 74 guns, which formed part of the Channel fleet under Lord Howe, and in the action off Ushant on 1 June 1794, when Duckworth was one of the comparatively few [see Caldwell, Sir Benjamin; Collingwood, Cuthbert, Lord] whose merits Howe felt called on to mention officially, and who, consequently, received the gold medal. Early in the following year he was transferred to the Leviathan of 74 guns, in which he joined the flag of Rear-admiral Parker in the West Indies, where, in August 1796, he was ordered to wear a broad pennant. He returned to England in 1797, and during that and in the early part of the following year, still in the Leviathan, commanded on the coast of Ireland. He was then sent out to join Lord St. Vincent in the Mediterranean, and was shortly afterwards detached in command of the squadron appointed to convoy the troops to Minorca, and to cover the operations in that island (7–15 Nov. 1798), which capitulated on the eighth day. The general in command of the land forces was made a K.B., and Duckworth conceived that he was entitled to a baronetcy, a pretension on which Lord St. Vincent, in representing the matter to Lord Spencer, threw a sufficiency of cold water (Brenton, *Nav. Hist.* ii. 348; James, *Nav. Hist.* (edit. 1860), ii. 222).

On 14 Feb. 1799 Duckworth was promoted to be rear-admiral of the white; and after remaining some months as senior officer at Port Mahon, he joined Lord St. Vincent (22 May) in his unsuccessful pursuit of the French fleet under Admiral Bruix. In June he was again detached to reinforce Lord Nelson at Naples, and in August was back at Minorca. He was next ordered to take command of the blockading squadron off Cadiz; and there, on 5 April 1800, he fell in with a large and rich Spanish convoy, nearly the whole of which was captured. Duckworth's share of the prize-money is said, though possibly with some exaggeration, to have amounted to 75,000*l.* In the June following he went out to the West Indies as commander-in-chief on the Leeward Islands station; and in March and April 1801, during the short period of hostilities against the northern powers, he took possession of St. Bartholomew, St. Thomas, and the other islands belonging to Sweden or Denmark. They were all restored on the dissolution of 'the armed neutrality;' but Duckworth, in recognition of his prompt service, was made a K.B. 6 June 1801. In the end of the year he returned to England; but, on the renewal of the war in 1803, was sent out as commander-in-chief at Jamaica, in which capacity he directed the operations which led to the surrender of General Rochambeau and the French army in San Domingo. He was promoted to be a vice-admiral on 23 April 1804; and in April 1805 he returned to England in the Acasta frigate. Immediately after his arrival, on 25 April, he was tried by court-martial on charges preferred by Captain Wood, who had been superseded from the command of the Acasta, in what he alleged to be an oppressive manner, in order that, under a captain of Duckworth's own choosing, the frigate

might be turned into a merchant ship. It was charged and proved and admitted that an immense quantity of merchandise was brought home in the ship; and that this was in direct contravention of one of the articles of war, was established by the opinion of several of the leading counsellors of the day; but the court-martial, accepting Duckworth's declaration that the articles brought home were for presents, not for sale, pronounced the charges 'gross, scandalous, malicious, shameful, and highly subversive of the discipline and good government of his majesty's service,' and 'fully and honourably acquitted' him of all and every part. This sentence, so contrary to the letter and strict meaning of the law, was brought before parliament by Captain Wood's brother on 7 June; but his motion, 'that there be laid upon the table of this house the proceedings of a late naval court-martial . . . also a return from the customs and excise of all articles loaded on board the Acasta that had been entered and paid duty,' was negatived without a division; the house apparently considering that Duckworth's character and the custom of the service might be held as excusing, if they did not sanction, the irregularities which he had certainly committed (*Parl. Debates*, 7 June 1805, vol. v. col. 193; Ralfe, *Naval Chronology*, i. 107).

In the September following Duckworth, with his flag in the Superb, was ordered to join the fleet before Cadiz, which he did on 15 Nov. He was then left in charge of the blockade; but on 30 Nov., having received intelligence that the French squadron, which had escaped from Rochefort, was cruising in the neighbourhood of Madeira, he hastily sent off a despatch to Collingwood, and sailed in hopes to intercept it. The enemy had, however, quitted that station before his arrival, and after looking for it as far south as the Cape Verd Islands, he was returning to Cadiz, when, on the morning of Christmas day, he sighted another French squadron of six sail of the line and a frigate, a force nominally equal to that under his command. He chased this for thirty hours; when, finding three of his ships quite out of sight, one hull down, and the other about five miles astern, the Superb being herself still seven miles from the enemy, he gave over the chase. For so doing he has been much blamed (James, iv. 92), on the ground, apparently, that the Superb might and could have held the whole French squadron at bay till her consorts came up. But as after thirty hours' chase the Superb was still seven miles astern, it must have been many hours more before she could have overtaken the enemy; nor is there any precedent to warrant the supposition that one English 74-gun ship could have contended on equal terms with six French.

Being in want of water, Duckworth now determined to run for the Leeward Islands, despatching the Powerful to the East Indies to reinforce the squadron there, in case the ships which had escaped him should be bound thither. At St. Christophers, on 21 Jan. 1806, he was joined by Rear-admiral Cochrane [see Cochrane, Sir Alexander Forrester Inglis] in the Northumberland, with the Atlas, both of 74 guns, and on 1 Feb. had intelligence of a French squadron on the coast of San Domingo. He naturally supposed this to be the squadron which he had chased on Christmas day, and immediately put to sea, with a force of seven sail of the line, two frigates, and two sloops. On 6 Feb. he sighted the French squadron abreast of the city of San Domingo. It was that which he had vainly looked for at Madeira, and consisted of five sail of the line—one of 120 guns—and three frigates, under the command of Vice-admiral Leissègues. On seeing the English squadron the French slipped their cables and made sail to the westward, forming line of battle, with the frigates in shore. In the engagement that ensued Duckworth won a complete victory, three of the enemy's ships being captured, the other two driven ashore and burnt; the frigates only made good their escape, the English frigates being occupied in taking possession of the prizes. Some English writers have blamed Duckworth for not having also secured the frigates (James, iv. 103). But in fact, the average force of the French ships was much greater than that of the English; and the best French writers, attributing their defeat principally to the wretched state of their gunnery practice, lay no stress on the alleged inferiority of force (Chevalier, *Histoire de la Marine Française sous le Consulat et l'Empire*, p. 255). Duckworth's force was no doubt superior both in the number of guns and in the skill with which they were worked, and he cleverly enough utilised it to achieve one of the completest victories on record. This the admiralty acknowledged by the distribution of gold medals to the flag-officers and captains, by conferring a baronetcy on Louis, the second in command, and by making Cochrane, the third in command, a K.B. A pension of 1,000*l.* was settled on Duckworth; the corporation of London gave him the freedom of the city and a sword of honour; and from other bodies he received valuable presents; but notwithstanding these tangible rewards, Duckworth felt that the conferring honours on his subordinates, but not on him, was a slur on his reputation, and he almost openly expressed his discontent.

Duckworth had meantime rejoined Collingwood in the Mediterranean, and on the misunderstanding with the Ottoman Porte in 1807 was sent with a squadron of seven ships of the line and smaller vessels to dictate conditions under the walls of Constantinople. His orders, written at a distance, and in ignorance of the real state of things, proved perplexing. He was instructed to provide for the ambassador's safety, but the ambassador was already at Tenedos when he arrived there. He was instructed to anchor under the walls of Constantinople; but it was found that the Turks, with the assistance of French engineers, had so strengthened and added to the fortifications of the Dardanelles as to make the passage one of very great difficulty. His orders, however, seemed imperative, and he determined to proceed as soon as a leading wind rendered it possible. On 19 Feb. 1807, with a fine southerly breeze he ran through the strait, sustaining the fire of the batteries, silencing the castles of Sestos and Abydos, and destroying a squadron of Turkish frigates at anchor inside of them. On the evening of the 20th the ships anchored about eight miles from Constantinople, a head wind and lee current not permitting them to approach nearer. The Turks, advised by the French, quite understood that the squadron was, for the time, powerless. The negotiation which Duckworth opened proved inoperative; the Turks would concede nothing, and devoted themselves to still further strengthening the batteries in the Dardanelles. After a few days, understanding the peril of his situation, Duckworth decided that a timely retreat could alone save him; and accordingly, on 3 March, he again ran through the strait, receiving as he passed a heavy fire from the forts and castles, some of which mounted guns of an extreme size, throwing stone shot of twenty-six inches in diameter [see Capel, Sir Thomas Bladen]. Duckworth had many enemies, and they did not lose the opportunity of criticising his conduct in a very hostile spirit. He had not obtained a treaty, and he had not approached within eight miles of Constantinople. James, who throughout writes of Duckworth in a spirit of bitter antagonism, pronounces him to have been wanting in 'ability and firmness' (iv. 230), though he admits also that he was much hampered by his instructions, and by 'a tissue of contingencies and nicely drawn distinctions ... by a string of *ifs* and *buts*, puzzling to the understanding and misleading to the judgment.' This perhaps errs on the other side; for, though the instructions were no doubt puzzling and contradictory, the chief difficulty arose out of their ordering a line of action which local circumstances rendered impossible. Had Duckworth been able to anchor his ships abreast of Constantinople, within two hundred yards of the city walls, his demands would have carried the expected weight; at the distance of eight miles they were simply laughed at. It has been said commonly enough that Duckworth ought to have demanded a court-martial on his conduct; it would almost seem that he did meditate doing so, and took Collingwood's opinion on the matter. At any rate, Collingwood, writing to the Duke of Northumberland a few months later, said: 'I have much uneasiness on Sir John Duckworth's account, who is an able and zealous officer: that all was not performed that was expected is only to be attributed to difficulties which could not be surmounted; and if they baffled his skill, I do not know where to look for the officer to whom they would have yielded' (Ralfe, ii. 299).

During 1808–9 Duckworth continued actively employed in the Channel and on the coast of France; on one occasion, in 1808, chasing an imaginary French squadron round the North Atlantic, to Lisbon, Madeira, the West Indies, and the Chesapeake. From 1810 to 1813 he was governor and commander-in-chief at Newfoundland, where he is said to have earned the good opinion of the inhabitants both in his naval and his civil capacity. On his return to England he was created a baronet, 2 Nov. 1813; he had previously attained the rank of admiral on 31 July 1810. In January 1817 he was appointed commander-in-chief at Plymouth, but died within a few months, on 31 Aug. He was twice married: first, to Anne, daughter of Mr. John Wallis of Trenton in Cornwall, by whom he had one son, slain at Albuera, and a daughter, who married Rear-admiral Sir Richard King; and secondly, to Susannah Catherine, daughter of Dr. William Buller, bishop of Exeter, by whom he had two sons.

Of all the men who have attained distinction in the English navy, there is none whose character has been more discussed and more confusedly described. We are told that he was brave among the brave, but shy if not timid in action; daring and skilful in his conceptions, but wanting in that spirit and vigour which should actuate an English naval officer; frank and liberal in his disposition, but mean, selfish, and sensual; one of the most distinguished and worthy characters in the profession, but incapable of giving vent to one generous sentiment. The contradictions are excessive; and though, at this

distance of time, it is impossible to decide with any certainty, we may believe that he was a good, energetic, and skilful officer, and that, as a man, his character would have stood higher had he been much better or much worse; had he had the sweetness of temper which everybody loves, or the crabbedness of will which everybody fears.

[Naval Chronicle, xviii. 1, with a portrait; Ralfe's Naval Biography, ii. 283; Gent. Mag. (1817), vol. lxxxvii. pt. ii. pp. 275, 372; Foster's Baronetage.] J. K. L.

DUCKWORTH, RICHARD (*fl.* 1695), campanologist, a native of Leicestershire, is probably identical with the Richard Duckworth mentioned, under date 4 May 1648, in the 'Register of Visitors of Oxford University appointed by the Long parliament in 1647' as one of the 'submitting' undergraduates of New Inn Hall (p. 38), and with the Richard Ducker who, according to the same authority, was a member and perhaps scholar of Brasenose College about the same time (*ib.* p. 483). He matriculated at New Inn Hall in 1649, graduated B.A. in 1651, and proceeded M.A. in 1653. He is said to have been 'afterwards of University College' (*ib.* p. 569). Wood tells us that he was 'put in fellow of Brazen-nose college from New Inn Hall by the visitors, took the degrees in arts and holy orders, and preached for some time near Oxon.,' and that afterwards 'he was created B.D., and on the death of Dan. Greenwood became rector of Steeple Aston in Oxfordshire in 1679.' He adds that, 'the parishioners and he disagreeing, he left that place, and in 1692 or thereabouts became principal of St. Alban's Hall,' and that he published the following works: 1. 'Tintinnalogie, or the Art of Ringing,' &c., London, 1671, 8vo. 2. 'Instructions for Hanging of Bells, with all things belonging thereunto.'

[Wood's Athenæ Oxon. ed. Bliss, iv. 794.] J. M. R.

DUCROW, ANDREW (1793–1842), equestrian performer, was born at the Nag's Head, 102 High Street, Southwark, Surrey, on 10 Oct. 1793. His father, Peter Ducrow, was born at Bruges in Belgium, and was by profession a 'strong man;' he could lift from the ground and hold between his teeth a table with four or five of his children on it. Lying upon his back he could with his hands and feet support a platform upon which stood eighteen grenadiers. He came to England in 1793, and gave performances in the ring at Astley's Amphitheatre, where he was known as the 'Flemish Hercules.' The son at three years of age was set to learn his father's business, and then proceeded to vaulting, tumbling, dancing on the slack and tight rope, balancing, riding, fencing, and boxing. His master in tight-rope dancing was the well-known harlequin and dancer, Richer. At the age of seven he was sufficiently accomplished to take part in a fête given at Frogmore in the presence of George III. From the strictness of his early training, under his father, he acquired the courage which so distinguished his after career. In 1808 he was chief equestrian and rope-dancer at Astley's, enjoying a salary of 10*l.* a week. Five years later his father took the Royal Circus in St. George's Fields (the site of the present Surrey Theatre), Blackfriars Road, and here he first won applause as a pantomimist as Florio, the dumb boy, in the 'Forest of Bondy, or the Dog of Montargis.' On the close of the Royal Circus and the bankruptcy of Peter Ducrow, Andrew returned to Astley's and took to acting upon horseback. His bold riding, personal graces, and masterly gesticulation attracted great attention. On the death of the father in 1814 the charge of the widow and family fell to the son. Accompanied by his brothers and sisters, and taking with him his famous trick horse, Jack, he joined Blondell's Cirque Olympique and made his appearance at Ghent. Subsequently he visited the chief towns of France. His success was almost unprecedented, and soon brought him to Franconi's Circus at Paris, where he secured unbounded popularity. He left Paris, accompanied by his brother, John Ducrow, who was clown to the ring, and his family, including his sister, who was afterwards known to fame as Mrs. W. D. Broadfoot, and travelled through France, meeting everywhere with extraordinary favour. At his benefit at Lyons he was presented with a gold medal by the Duchesse d'Angoulême. On 5 Nov. 1823, accompanied by his horses, he took part in Planché's drama 'Cortez, or the Conquest of Mexico,' at Covent Garden Theatre, but the piece was not a great success (Genest, *English Stage*, ix. 248–50). In the following season he was engaged for a part in the 'Enchanted Courser, or the Sultan of Kurdistan,' produced at Drury Lane on 28 Oct. 1824 (Genest, ix. 282). He next reappeared at Astley's, and soon becoming proprietor of the theatre in conjunction with Mr. William West, commenced a long career of prosperity. He was patronised by William IV, who fitted up an arena in the pavilion at Brighton in 1832 that Ducrow might there perform his feats of horsemanship and give his impersonations of antique statues which he was accustomed to introduce in his scene of Raphael's dream, to the accompaniment of William Callcott's music. In 1833, under Alfred Bunn's management, he pro-

duced at Drury Lane the spectacle of 'St. George and the Dragon.' This was followed by 'King Arthur and the Knights of the Round Table,' the success of which was mainly due to the efforts of Ducrow, who received 100*l.* from Queen Adelaide. He was known as the 'king of mimics' and as the 'colossus of equestrians.' The majority of the attractive acts of horsemanship still witnessed in the ring are from examples set by him. He was five feet eight inches in height, of fair complexion, and handsome features, and as a contortionist could twist his shapely limbs in the strangest forms. The number of persons employed at Astley's exceeded a hundred and fifty, and the weekly expenses were seldom less than 500*l.* On 8 June 1841 Astley's Amphitheatre was totally destroyed by fire (*Times*, 9 June 1841, p. 5). Ducrow's mind gave way under his misfortunes, and he died at 19 York Road, Lambeth, on 27 Jan. 1842. His funeral, attended by vast crowds of people, took place on 5 Feb. in Kensal Green cemetery, where an Egyptian monument was erected to his memory. Notwithstanding his losses he left property valued at upwards of 60,000*l.* He married, first, in 1818, Miss Griffith of Liverpool, a lady rider, who died in 1836; secondly, in June 1838, Miss Woolford, a well-known equestrienne. His brother, John Ducrow, the clown, died on 23 May 1834, and was buried at Lambeth.

[Gent. Mag. July 1834, p. 108, April 1842, pp. 444–5; All the Year Round, 3 Feb. 1872, pp. 223–9; Observer, 30 Jan. 1842, p. 1, 6 Feb. p. 3; Alfred Bunn's The Stage (1840), i. 143–7; Frost's Circus Life (1876), pp. 43, 322.]

G. C. B.

DUDGEON, WILLIAM (*fl.* 1765), philosophical writer, resided in Berwickshire. He published: 1. 'The State of the Moral World considered; or a Vindication of Providence in the Government of the Moral World,' 1732, 8vo (an attempt to solve the problem of the existence of evil). 2. 'Philosophical Letters concerning the Being and Attributes of God,' 1737, 8vo (addressed to the Rev. Mr. Jackson, a follower of Clarke. Dudgeon argues that Clarke's principles involve the conclusion that God is the only substance). 3. 'A Catechism founded upon Experience and Reason. Collected by a Father for the use of his Children,' with an 'Introductory Letter to a Friend concerning Natural Religion,' 1744, 8vo (here natural religion is treated as the common element in all religious systems which alone is true). A collective edition of the foregoing appeared, under the title of 'The Philosophical Works of Mr. William Dudgeon,' in 1765, 8vo.

[Brit. Mus. Cat.] J. M. R.

DUDGEON, WILLIAM (1753?–1813), poet, son of John Dudgeon, farmer, was born about 1753 at Tyninghame, East Lothian. His mother was an aunt of Robert Ainslie [q. v.], writer to the signet, a friend of Burns. Dudgeon was educated with Rennie the engineer at Dunbar. His father procured for him a thirty years' lease of an extensive tract of land near Dunse in Berwickshire. This farm, much of which was in the condition of a wilderness, he cultivated for many years with much success. He gave it the name of Primrose Hill, and there he wrote several songs, one of which, 'The Maid that tends the Goats,' was printed and became very popular. It may be read in Allan Cunningham's edition of Burns's 'Works,' p. 533. His other pieces remain in manuscript. He also occupied his leisure with painting and music. In May 1787 he was introduced to Burns, then on a visit to Mr. Ainslie of Berrywell, near Dunse, father of Robert Ainslie. Burns made the following entry in his journal: 'Mr. Dudgeon, a poet at times, a worthy remarkable character, natural penetration, a great deal of information, some genius, and extraordinary modesty' (Burns, *Works*, ed. Cunningham, p. 53). Dudgeon died on 28 Oct. 1813, and was buried in the churchyard of Prestonkirk.

[Anderson's Scottish Nation; Irving's Book of Scotsmen.] J. M. R.

DUDLEY, Earl of (1781–1833). [See Ward, John William.]

DUDLEY, ALICE, Duchess Dudley. [See under Dudley, Sir Robert, 1573–1639.]

DUDLEY, AMBROSE, Earl of Warwick (1528?–1590), born about 1528, was fourth son of John Dudley [q. v.], created Earl of Warwick early in 1514, and Duke of Northumberland in 1551. Like all his brothers, he was carefully educated, and Roger Ascham speaks of him as manifesting high intellectual attainments. He served with his father in repressing the Norfolk rebellion of 1549, and was knighted 17 Nov. During the reign of Edward VI he was prominent in court festivities and tournaments, and was intimate with the king and Princess Elizabeth (cf. 'Edward VI's Journal,' in Nicolas, *Literary Remains*, pp. 384, 388, 389). He joined his father and brothers in the attempt to place his sister-in-law, Lady Jane Grey (wife of his brother Guildford), on the throne in 1553; was committed to the Tower (25 July); was convicted of treason, with Lady Jane, and his brothers, Henry and Guildford, on 13 Nov., but was released and

pardoned 18 Oct. 1554. In 1555 his mother's death made him lord of Hale-Owen. Two years later he and his brothers, Henry and Robert, joined the English troops sent to support the Spaniards at the siege of St. Quentin. All fought with conspicuous bravery at the great battle there, and Henry was killed. In consideration of this service Queen Mary (7 March 1557–8) excepted the two survivors, Ambrose and Robert, and their three sisters from the act of attainder which had involved all the family in 1553 (cf. 4 and 5 Phil. & Mary, cap. 15). The accession of Elizabeth, who had been friendly with Ambrose in earlier years, secured his political advancement. He was granted (12 March 1558–9) the manor of Kibworth Beauchamp, Leicestershire, together with the office of chief pantler at coronations—an office which had been hereditary in his father's family. He became master of the ordnance 12 April 1560, Baron de L'Isle 25 Dec. 1561, and Earl of Warwick on the day following.

In September 1562 the French protestants occupied Havre and offered to surrender the town to Elizabeth if an English force were sent to their aid in their struggle with the Guises. The offer was accepted, and on 1 Oct. 1562 Warwick was appointed captain-general of the expedition. He issued strict orders to his soldiers to treat the inhabitants with courtesy, and rendered effective assistance outside the town to Prince Condé, the protestant leader (Forbes, *State Papers*, ii. 181, 332, 368). In April 1563 Condé came to terms with the catholics, and Warwick was directed to evacuate Havre. Elizabeth, dissatisfied with her allies, ordered Warwick to hold it against all comers. On 22 April he was installed K.G. in his absence, and Sir Henry Sidney acted as his deputy (Machyn, p. 308). A plot on the part of the inhabitants of Havre to murder Warwick led him to expel all the French. Thereupon protestants and catholics combined to besiege the city. The English suffered terrible privations; sickness was terribly fatal, and after three months' endurance Warwick capitulated with Elizabeth's consent (29 July 1563). While negotiating the terms from the ramparts Warwick was struck by a poisoned bullet, which permanently injured his health. He was ultimately allowed to leave with the remnants of his army, who spread through London the plague that had devastated Havre. On his return there was some talk of a marriage between Warwick and Mary Queen of Scots. On 10 Aug. 1564 he was created M.A. at Cambridge, and in 1566 D.C.L. at Oxford. He was a commissioner for the trial of Mary Queen of Scots in 1568.

In 1569 Warwick and Clinton were nominated the queen's lieutenants in the north for the purpose of crushing the rebellion of the Earls of Northumberland and Westmorland. On 4 May 1571 he was made chief butler of England; was a commissioner for the trial of Thomas, duke of Norfolk; was admitted to the privy council 5 Sept. 1573, and became lieutenant of the order of the Garter in 1575. In October 1586 he took part in the trial of Queen Mary of Scotland, and the prisoner specially appealed to his sense of justice before the proceedings terminated. His old wound grew troublesome in the following years: his leg was amputated, and he died from the effects of the operation at Bedford House, Bloomsbury, 20 Feb. 1589–90. Sir William Dethick conducted the elaborate funeral, which took place in the chapel of the Blessed Virgin at Warwick on 9 April 1590. An altar-tomb with a long inscription was erected by his widow. Lord Burghley, the Earl of Cumberland, and the Earl of Huntingdon, his brother-in-law, were overseers of his will. Much of his property reverted to the crown, and the park of Wedgenock, Warwickshire, was granted in 1601 to Sir Fulke Greville. Small bequests were made to the Countess of Pembroke, his niece, to Sir Francis Walsingham, and to Lords Cobham and Grey de Wilton. Warwick married: first, Anne, daughter of William Whorwood, by Cassandra, daughter of Sir Edward Grey; secondly, before 13 Sept. 1553, Elizabeth, daughter of Sir Gilbert Talboys, and heiress of George, lord Talboys; and thirdly, on 11 Nov. 1565, Lady Anne, daughter of Francis Russell, earl of Bedford. By his first wife, who died 26 May 1552 at Otford, Kent, Warwick had an only son, John, but he died before his mother. Warwick had no other issue. His third wife died 9 Feb. 1603–4. He was popularly known as the 'Good Lord Warwick,' and was attached to the puritans. He was governor of the possessions and revenues of the preachers of the gospel for Warwickshire. He also encouraged maritime enterprise, and was the chief promoter of Martin Frobisher's first voyage in 1576. Portraits are at Hatfield, Woburn Abbey, and Lumley Castle. An engraving appears in Holland's 'Herωologia.'

[Cooper's Athenæ Cantab. ii. 66, 594; Biog. Brit. (Kippis); Doyle's Baronage; Burke's Extinct Peerage; Froude's History; Wriothesley's Chronicle (Camd. Soc.), ii. 91, 104; Machyn's Chronicle (Camd. Soc.); Sydney Papers, ed. Collins, where will is printed, p. 40.] S. L. L.

DUDLEY, Lady AMYE, *née* Robsart (1532?–1560). [See under Dudley, Robert, Earl of Leicester.]

DUDLEY, Sir ANDREW (*d.* 1559). [See Dudley, Edmund, *ad fin.*]

DUDLEY, DUD (1599–1684), ironmaster, born in 1599, was the fourth natural son of Edward Sutton, fifth baron Dudley, by Elizabeth, daughter of William Tomlinson of Dudley. He was summoned from Balliol College, Oxford, to superintend his father's ironworks at Pensnet in Worcestershire in 1619. These ironworks consisted of one furnace only and two forges, all of them being worked with charcoal. In his 'Metallum Martis' Dudley informs us that 'wood and charcole growing then scant and pit-coles in great quantities abounding near the furnace, did induce me to alter my furnace, and to attempt, by my new invention, the making of iron with pit-cole.' Dudley found the quality of his iron 'to be good and profitable, but the quantity did not exceed three tuns per week.' In 1607 there were a hundred and forty hammers and furnaces for making iron in this country, which, Norden tells us, 'spent each of them, in every twenty-four hours, two, three, or four lodes of charcoal, which in a year amounteth to an infinite quantity.' In the reign of Elizabeth an act was passed for the preservation of timber in Sussex, Surrey, and Kent. The destruction of timber went on, and between 1720 and 1730 the above furnaces, and those of the Forest of Dean (without the Tintern Abbey works), consumed annually 17,350 tons, or a little more than five tons a week for each furnace.

The rapid destruction of our forests led to experiments on the smelting of iron with pit coal. Coal, however, was dug and used for fuel as early as 853. In 1239 a charter was granted to the townsmen of Newcastle-on-Tyne to dig for coal. Simon Sturtevant in 1611 first obtained a patent for the term of thirty-one years for the use of 'sea-coale or pit-coale' for various metallurgical operations. John Rovenson in 1613 was said to have satisfactorily effected what Sturtevant failed to perform, and on 15 May he obtained a patent which secured to him the 'sole priviledge to make iron and all other metals with sea-cole, pit-cole, earth-cole, &c.' Simon Sturtevant failed entirely, and John Rovenson having succeeded only in inventing 'reverberatory furnaces with a milne [windmill] to make them blow,' the matter was taken up by Mr. Gombleton of Lambeth and Dr. Jordan of Bath, who were not more favoured by success than the others.

Dudley, stimulated by these results, commenced his experiments with coal, and they appear to have been at once fairly successful. He found at Pensnet in Worcestershire one blast furnace and two forges all working with charcoal. He altered this furnace, and his 'first experiment was so successful that he made iron to profit.' In 1665 Dudley published his 'Metallum Martis, or Iron made with Pit-Coale, Sea-Coale, &c., and with the same fuell to melt and fine imperfect Metals, and refine perfect Metals.' In this work he carefully refrained from disclosing his method. 'The quality of the metal,' he says, 'was found to be good and profitable, but the quantity did not exceed above three tuns per week.' In 1619 Dudley's father obtained for him a patent from the king for thirty-one years. In the following year a disastrous flood (known as the 'May-day flood') not only 'ruinated the author's ironworks but also many other ironworks.' This destruction of Dudley's furnaces was received with joy by his rival ironmasters, who also complained to the king that Dudley's iron was not merchantable. The king then ordered Dudley to send samples of his bar-iron to the Tower of London to be duly tested by competent persons. The result was favourable to Dudley, and he with his father, Lord Dudley, obtained an extension of the patent for fourteen years. This enabled him to continue to produce annually a large quantity of good merchantable iron, which he sold at 12*l.* per ton. Dudley's opponents succeeded in wrongfully depriving him of his works and inventions. He afterwards erected a furnace at Himley in Staffordshire, but not having a forge he was obliged to sell his iron to charcoal ironmasters, who did him considerable mischief by disparaging the metal. Eventually he was compelled to rent the Himley furnace to a charcoal ironmaster. He now constructed a larger furnace at Askew Bridge (or Hasco Bridge), in the parish of Sedgley, Staffordshire, in which, by using larger bellows than ordinary, he produced seven tons of pig-iron weekly, the greatest quantity ever made up to that time with pit coal in Great Britain. Dudley was again molested, a riot occurred, and his bellows were cut to pieces. Not only was he prevented from making iron, but he was harassed by lawsuits and imprisoned in the Compter in London for a debt of several thousand pounds, until the expiration of the term of his first patent. In 1639 Dudley, in the face of much opposition, obtained the grant of a new patent 'not only for the making of iron into cast-works and bars, but also for the melting, extracting, refining, and reducing of all mines, minerals, and mettals with pit-coal and peat.' On the strength of his new patent he entered into partnership with two persons at Bristol, and began to erect a new furnace near that city in 1651. But

this involved him in litigation. Of this affair Dudley writes: 'They did unjustly enter *Staple Actions* in Bristow because I was of the king's party; unto the great prejudice of my inventions and proceedings, my patent being then almost extinct, for which and my stock am I forced to sue them in chancery.'

He relates that Cromwell granted several patents and an act for making iron with pit coal in the Forest of Dean, where furnaces were erected at great cost. Dudley was invited to visit Dean Forest, and to inspect the proposed methods, which he condemned. These works failed, as did also attempts made to conduct operations at Bristol. Dudley petitioned Charles II, on the day of his landing, for a renewal of his patent, but meeting with a refusal, he ceased from further prosecuting his inventions.

He does not in 'Metallum Martis' (1665) give any hint of his process, but the probability is that he used coke instead of raw coal. He was clearly the first person who ceased to use charcoal for smelting iron ore, and who employed with any degree of success pit coal for this purpose. It was not, however, until about 1738 that the process of smelting iron ore in the blast-furnace with coal was perfected by Abraham Darby [q. v.] at the Coalbrookdale Ironworks.

Dudley was colonel in the army of Charles I and general of the ordnance to Prince Maurice. It is recorded that he was captured in 1648, condemned, but not beheaded. He married (12 Oct. 1626) Elinor, daughter of Francis Heaton of Groveley Hall, but he left no issue. He died and was buried in St. Helen's Church, Worcester, 25 Oct. 1684.

[Dudley's Metallum Martis, or Iron made with Pit-Coale, Sea-Coale, &c., 1665; Rovenson's Treatise of Metallica, 1613; Sturtevant's Metallica, or the Treatise of Metallica, 1612; Percy's Metallurgy, Iron and Steel, 1864; Herald's Visitation of the County of Stafford, made in the year 1608; Nash's Worcestershire, vol. ii. app. 149; Norden's Surveyors' Dialogue (1607), p. 212; Mushet's Papers on Iron and Steel, 1840; Holinshed's Chronicle, 1577; Plot's History of Staffordshire (1686), p. 128; William Salt, Archæolog. Soc. Coll. ii. pt. ii. 36–8, v. pt. ii. 114–17.]

R. H–T.

DUDLEY, EDMUND (1462?–1510), statesman and lawyer, born about 1462, was the son of John Dudley, esq., of Atherington, Sussex, by Elizabeth, daughter and coheiress of Thomas or John Bramshot of Sussex. John Dudley was sheriff of Sussex in 1485. By his will, dated 1 Oct. 1500, he directs that he should be buried at Arundel in his 'marbill tombe,' and desires prayers for the souls of many relatives, among them 'William, late bishop of Dunelme,' i.e. Durham, and 'my brother Oliver Dudley.' Sir Reginald Bray is also mentioned as an intimate friend. Both William and Oliver Dudley were sons of John Sutton, baron Dudley [q. v.], while Sir Reginald Bray was one of the baron's executors. Hence there can be little doubt that John Dudley was another of the baron's sons. Edmund's descendants claimed direct descent from the baronial family, but the claim has been much disputed. His numerous enemies asserted that Edmund Dudley's father was a carpenter of Dudley, Worcestershire, who migrated to Lewes. Sampson Erdeswicke, the sixteenth-century historian of Staffordshire, accepted this story, and William Wyrley, another Elizabethan genealogist, suggested that Edmund's grandfather was a carpenter. But the discovery of his father's will disproves these stories, and practically establishes his pretensions to descent from the great baronial family of Sutton, *alias* Dudley.

Dudley was sent in 1478 to Oxford and afterwards studied law at Gray's Inn, where the arms of the barons of Dudley were emblazoned on one of the windows of the hall. According to Polydore Vergil, his legal knowledge attracted the attention of Henry VII on his accession (1485), and he was made a privy councillor at the early age of three-and-twenty. This promotion seems barely credible, but it cannot have been long delayed. Seven years later Dudley helped to negotiate the peace of Boulogne (signed 6 Nov. 1492 and renewed in 1499). His first wife, Anne, sister of Andrews, lord Windsor, and widow of Roger Corbet of Morton, Shropshire, died before 1494, when he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount Lisle, and sister and coheiress of her brother John.

Stow asserts that Dudley became undersheriff of London in 1497. It has been doubted whether a distinguished barrister and a privy councillor would be likely to accept so small an office. But it seems clear that at this period Dudley was fully in the king's confidence and had formulated a financial policy to check the lawlessness of the barons, whom the protracted wars of the Roses had thoroughly demoralised. In carrying out the policy Dudley associated Sir Richard Empson [q. v.] with himself. The great landowners were to enter into recognisances to keep the peace, and all taxes and feudal dues were to be collected with the utmost rigour. Although, like astute lawyers, Dudley and Empson had recourse to much petty chicanery in giving effect to their scheme, their policy was adapted to the times and was dictated by something more than the king's love of money. The

small post of under-sheriff would prove useful in this connection, and the fact that both Dudley and Empson resided in St. Swithin's Lane confirms Dudley's alleged association with the city.

The official position of Dudley and Empson is difficult to define: they probably acted as a sub-committee of the privy council. Polydore Vergil calls them 'fiscales judices,' but they certainly were not judges of the exchequer nor of any other recognised court. Bacon asserts that they habitually indicted guiltless persons of crimes, and, when true bills were found, extorted great fines and ransoms as a condition of staying further proceedings. They are said to have occasionally summoned persons to their private houses and exacted fines without any pretence of legal procedure. Pardons for outlawry were invariably purchased from them, and juries were terrorised into paying fines when giving verdicts for defendants in crown prosecutions. These are the chief charges brought against them by contemporary historians. Bacon credits Dudley with much plausible eloquence.

In 1504 Dudley was chosen speaker in the House of Commons, and in the same year was released by a royal writ from the necessity of becoming a serjeant-at-law. In the parliament over which Dudley presided many small but useful reforms were made in legal procedure. In 1506 Dudley became steward of the rape of Hastings, Sussex. Grafton states that in the last year of Henry VII's reign Dudley and Empson were nominated, under some new patent, special commissioners for enforcing the penal laws. Whether this be so or no, their unpopularity greatly increased towards the end of the reign. On 21 April 1509 their master, Henry VII, died. Sir Robert Cotton (*Discourse of Foreign War*) quotes a book of receipts and payments kept between Henry VII and Dudley, whence it appears that the king amassed about four and a half million pounds in coin and bullion while Dudley directed his finances. The revenue Dudley secured by the sale of offices and extra-legal compositions was estimated at 120,000*l.* a year.

Henry VIII had no sooner ascended the throne than he yielded to the outcry against Dudley and Empson and committed both to the Tower. The recognisances which had been entered into with them were cancelled on the ground that they had been 'made without any cause reasonable or lawful' by 'certain of the learned council of our late father, contrary to law, reason, and good conscience.' On 16 July 1509 Dudley was arraigned before a special commission on a charge of constructive treason. The indictment made no mention of his financial exactions, but stated that while in the preceding March Henry VII lay sick Dudley summoned his friends to attend him under arms in London in the event of the king's death. This very natural precaution, taken by a man who was loathed by the baronial leaders and their numerous retainers, and was in danger of losing his powerful protector, was construed into a plan for attempting the new king's life. Conviction followed. Empson was sent to Northampton to be tried separately on a like charge in October. In the parliament which met 21 Jan. 1509–10 both were attainted. Henry VIII deferred giving orders for their execution, but popular feeling was not satisfied. Dudley made an abortive attempt to escape from the Tower with the aid of his brother Peter, his kinsman, James Beaumont, and others. On 18 Aug. 1510 both he and Empson were beheaded on Tower Hill. Dudley was buried in the church of Blackfriars the same night. With a view to obtaining the king's pardon Dudley employed himself while in the Tower in writing a long political treatise entitled 'The Tree of Commonwealth,' an argument in favour of absolute monarchy. This work never reached the hands of Henry VIII. Stow gave a copy to Dudley's grandson, Ambrose Dudley [q. v.], earl of Warwick, after whose death it came into the possession of Sir Simonds D'Ewes. Several copies are now known; one is in the Chetham Library, Manchester, another in the British Museum (*Harleian MS.* 2204), and a third belongs to Lord Calthorpe (*Hist. MSS. Comm.* 2nd Rep. 40). It was privately printed at Manchester for the first time in 1859 by the brotherhood of the Rosy Cross. A copy of Dudley's will, dated on the day of his death, is extant in the Record Office. He left his great landed estates in Sussex, Dorsetshire, and Lincolnshire to his wife with remainder to his children. His brother Peter is mentioned, and the son Jerome was placed under four guardians, Bishop Fitz-James, Dean Colet, Sir Andrews Windsor, and Dr. Yonge, till he reached the age of twenty-two. Certain lands were to be applied to the maintenance of poor scholars at Oxford. Dudley also expresses a wish to be buried in Westminster Abbey.

By his first wife Dudley had a daughter Elizabeth, married to William, sixth lord Stourton. By his second wife he had three sons: John [q. v.], afterwards duke of Northumberland, Andrew, and Jerome. Sir Andrew Dudley was appointed admiral of the northern seas 27 Feb. 1546–7. He was knighted by Somerset 18 Sept. 1547, when ordered to occupy Broughty Craig at the mouth of the river Tay together with Lord

Ulmam. This creation was accomplished 21 Sept. In 1549 Sir Andrew became one of the four knights in attendance on the young king, and keeper of his wardrobe. A year later he was appointed keeper of the palace of Westminster, and soon afterwards captain of Guisnes. A small pension was granted him 17 May 1551. Early in 1552 he quarrelled with Lord Willoughby, deputy of Calais, as to his jurisdiction at Guisnes. On 6 Oct. 1552 the dispute led to the recall of both officers. On 20 May 1552 Sir Andrew was directed to survey Portsmouth, and on 17 March 1552-3 was created K.G. A marriage between him and Margaret Clifford, daughter of the Earl of Cumberland, was arranged to take place soon afterwards, but the death of Edward VI led to his ruin (Nichols, *Lit. Remains of Edward VI*, in Roxburghe Club; *Calendar of Hatfield MSS.* i. 127–132). Sir Andrew was implicated with his brother John in the attempt to place Lady Jane Grey on the throne, but after imprisonment, trial, and conviction was set at liberty on 18 Jan. 1554–5. His will, dated 1556, is printed in the 'Sydney Papers' (p. 30). He died without issue in 1559. Dudley's widow married, about 1515, Sir Arthur Plantagenet [q. v.], Edward IV's natural son, by Lady Elizabeth Lucy. Sir Arthur was created Viscount Lisle, in right of his wife, in 1523, and was for many years governor of Calais. By him Dudley's widow had three daughters, Bridget, Frances, and Elizabeth.

[Wood's Athenæ, ed. Bliss, i. 12–14; Sydney Papers, ed. Collins, i. 16–18; Holinshed's Chronicle; Bacon's Henry VII; State Trials, i. 28–38; Herbert's Henry VIII; Brewer's Henry VIII, i. 69–70; Henry VIII State Papers, i. 179; Dugdale's Baronage, ii. 214; Biog. Brit. (Kippis); Polydore Vergil's Henry VIII. For the genealogy see the authorities under Dudley, John Sutton de. For the indictment see Second Report of Deputy-Keeper of Records, app. 3.]

S. L. L.

DUDLEY, Lord GUILDFORD (*d.* 1554), husband of Lady Jane Grey, was the fourth son of the powerful John Dudley [q. v.], duke of Northumberland. When the duke was at the height of his power, in Edward VI's reign, Lord Guildford was his only unmarried son. In July 1552 the duke determined on a match between him and Margaret Clifford, grandniece of Henry VIII and daughter of Henry, first earl of Cumberland [q. v.] Edward VI interested himself in the scheme, and wrote on the subject to both the Duke of Northumberland and the Earl of Cumberland. But the duke's views changed. Margaret Clifford early in 1553 was offered by the duke to his younger brother, Sir Andrew Dudley [see under Dudley, Edmund], and on 21 May (Whitsunday) Lord Guildford was married by his father's direction to Lady Jane Grey, daughter of the Duke of Suffolk [see Dudley, Lady Jane]. This marriage was part of the desperate project of Northumberland for transferring the succession of the crown from the Tudor family to his own. By the instrument which he prevailed on the dying young king to sign (21 June) the crown was to go from both the king's sisters, Mary and Elizabeth, to the heirs male of Frances, duchess of Suffolk, provided that any should be born before the king's death; failing which it was to pass to the Lady Jane Grey, the duchess's daughter, and her heirs male. The Lady Jane, during the brief royalty to which this plot gave rise, though attached to her youthful husband, refused to grant him the title of king, affirming that it lay out of her power (Froude, vi. 16). But in a despatch dated 15 July 1553 Sir Philip Hoby and Sir Richard Moryson, the English envoys at Brussels, gave him the title of king. After the defeat of the enterprise Guildford was committed to the Tower, with his wife; and on 13 Nov. 1553 was led, along with her, his brothers Ambrose and Henry, and Archbishop Cranmer, to the Guildhall, where he was arraigned of treason, and pleaded guilty. The sentence was not carried out until the commotion of Wyatt, in the following spring, had caused fresh alarm. He was then beheaded on Tower Hill 12 Feb., immediately before the execution of the Lady Jane. A portrait, exhibited at the National Portrait Exhibition of 1866, is in the possession of Baron North.

[Nichols's Queen Jane and Queen Mary (Camd. Soc.), pp. 32, 34, 55; Nichols's Literary Remains of Edward VI (Roxburghe Club), clxv, clxviii, cxc; authorities under Dudley, Lady Jane, and notes supplied by the Rev. Canon R. W. Dixon.]

DUDLEY, Sir HENRY BATE (1745–1824), journalist, born at Fenny Compton, Warwickshire, on 25 Aug. 1745, was the second son of the Rev. Henry Bate, who for many years held the living of St. Nicholas, Worcester, and afterwards became rector of North Fambridge in Essex. He is said to have been educated at Queen's College, Oxford, but though the letters M.A. and LL.D. are sometimes given after his name, it does not appear that he ever received a degree at either university. Having taken orders Bate succeeded to the rectory of North Fambridge upon his father's death, but most of his time was spent in London, where he became well known as a man of pleasure. In 1773 an affray at Vauxhall Gardens brought him into consider-

able notoriety, and about this time he became curate to James Townley, the vicar of Hendon, and author of the celebrated farce, 'High Life below Stairs.' Bate was one of the earliest editors of the 'Morning Post,' which was established in 1772. The smartness of his articles and the excitability of his temperament frequently involved him in personal quarrels, which sometimes ended in a fight or a duel, and he thus earned the nickname of the 'Fighting Parson.' Bate never lost an opportunity of keeping himself well before the public, and Horace Walpole, in a letter to Lady Ossory, 13 Nov. 1776, records one of Bate's advertisements: 'Yesterday, just after I arrived, I heard drums and trumpets in Piccadilly; I looked out of the window, and saw a procession with streamers flying. At first I thought it a press-gang, but seeing the corps so well drest, like Hessians in yellow, with blue waistcoats and breeches, and high caps, I concluded it was some new body of our allies, or a regiment newly raised, and with new regimentals for distinction. I was not totally mistaken, for the colonel is a new ally. In short, this was a procession set forth by Mr. Bate, Lord Lyttelton's chaplain, and author of the old "Morning Post," and meant as an appeal to the town against his antagonist, the new one' (*Letters*, Cunningham's edit. vi. 391–2). Bate continued to be editor of the 'Morning Post' until 1780, when he quarrelled with some of his coadjutors, and on 1 Nov. started the 'Morning Herald' upon liberal principles, and in opposition to his old paper. About the same time he also founded two other newspapers, the 'Courrier de l'Europe,' a journal printed in French, and the 'English Chronicle.' On 25 June 1781 he was committed to the king's bench prison for the term of twelve months for a libel on the Duke of Richmond which had appeared in the 'Morning Post' during his editorship on 25 Feb. 1780. The judgment had been delayed until the prison had been 'sufficiently repaired to admit of prisoners after the devastation committed by the rioters in June 1780' (Douglas, *Reports*, 1783, pp. 372–6). In 1781 Bate bought the advowson of Bradwell-juxta-Mare in Essex for 1,500*l.* and in 1784 assumed the additional name of Dudley, in compliance with the will of a relation of that name. Upon the death of the incumbent of Bradwell in 1797, Dudley presented himself to the living. It appears that immediately after the purchase Dudley had become the curate of Bradwell, and had obtained from the absentee rector a lease of the glebe and tithes. The bishop therefore refused to institute him on the ground of simony, and legal proceedings were commenced by Dudley. When a compromise was at length agreed to, it was discovered that the right of presentation had lapsed to the crown, and in the exercise of its right the chaplain-general of the army had been appointed. The case attracted considerable attention at the time, and it was thought an exceedingly hard one, Dudley having spent during the life of the previous incumbent more than 28,000*l.* in rebuilding the church, reclaiming and embanking the land, and otherwise improving the benefice. An address from the magistrates of the county in Dudley's favour was presented to Addington in June 1801. Towards the close of 1804 Dudley was presented to the living of Kilscoran in the barony of Forth, co. Wexford, and in the following year was appointed chancellor of the diocese of Ferns. In 1807 he also became rector of Kilglass in the county of Longford. Resigning his Irish benefices in 1812 he was in that year presented to the rectory of Willingham, Cambridgeshire, and on 17 April 1813 was created a baronet. In 1816 he was presented by the inhabitants of Cambridgeshire with a piece of plate for 'his very spirited and firm conduct during the riots' which had occurred in the earlier part of that year. In 1817 he was appointed to a prebendal stall in Ely Cathedral. Dudley died at Cheltenham on 1 Feb. 1824 in his seventy-ninth year. He was an intimate friend of Garrick and the associate of all the wits of the day. He introduced William Shield to the public as an operatic composer, and was one of the earliest admirers of the talents of Mrs. Siddons. He was a magistrate for seven English and four Irish counties, but his career was not altogether a creditable one. Johnson in discussing his merits with Boswell said, 'Sir, I will not allow this man to have merit. No, sir; what he has is rather the contrary: I will indeed allow him courage, and on this account we so far give him credit' (Boswell, *Life of Johnson*, 1831, v. 196). In 1780 he married Mary, daughter of James White of Berrow, Somersetshire, and sister of the celebrated actress, Mrs. Hartley, but had no issue, and the baronetcy consequently became extinct upon his death. Portraits of Dudley and his wife by Gainsborough were exhibited at the Grosvenor Gallery in 1885 (Catalogue of the Gainsborough Exhibition, Nos. 75 and 171), both of which have been engraved by James Scott. Dudley was one of the minor contributors to the 'Rolliad,' which originally appeared in his newspaper, the 'Morning Herald.'

He wrote the following works: 1. 'Henry and Emma, a new poetical interlude, altered from Prior's "Nut-Brown Maid," with addi-

tions and a new air and chorus (the music by Dr. Arne),' &c., anon., London, 1774, 8vo. 2. 'The Rival Candidates, a comic opera in two acts,' &c., London, 1775, 8vo. 3. 'The Blackamoor washed White, a comic opera,' London, 1776, 8vo. The songs only of this opera were printed. It was acted for four nights in February 1776, at Drury Lane, but led to such disturbances that it was obliged to be withdrawn. 4. 'The Flitch of Bacon, a comic opera in two acts; as it is performed at the Theatre Royal in the Haymarket,' London, 1779, 8vo. It was set to music by William Shield, and was the first of his compositions which appeared on the stage. 5. 'The Dramatic Puffers, a prelude, as performed at the Theatre Royal in Covent Garden,' anon., London, 1782, 8vo. 6. 'The Magic Picture, a play' (altered from Massinger), London, 1783, 8vo. 7. 'Remarks on Gilbert's Last Bill for the Relief of the Poor,' London, 1788, 8vo. 8. 'The Woodman, a comic opera, in three acts; as performed at the Theatre Royal, Covent Garden, with universal applause,' London, 1791, 8vo. The music was composed by Shield. 9. 'The Travellers in Switzerland, a comic opera, in three acts, as performed at the Theatre Royal, Covent Garden,' London, 1794, 8vo. The music was composed by Shield. 10. 'Passages selected by Distinguished Personages, on the great Literary Trial of Vortigern and Rowena; a comi-tragedy, "whether it be or be not from the immortal pen of Shakespeare?"' 5th ed. London, 1795?–1807, 4 vols. 8vo. This is a satire on the leading public characters of the day in a series of passages professing to be quotations from Ireland's play. It originally appeared from time to time in the 'Morning Herald,' and was written by Dudley and his wife. 11. 'Letters, &c., which have lately passed between the Bishop of London and the Rev. H. B. Dudley respecting the Advowson of the vacant rectory of Bradwell near the Sea, Essex,' London, 1798, 8vo. 12. 'A Few Observations respecting the present state of the Poor; and the Defects of the Poor Laws: with some remarks upon Parochial Assessments and Expenditures,' 3rd edit. London, 1802, 8vo. 13. 'A Short Address to the . . . Lord Primate of all Ireland, recommendatory of some Commutation or Modification of the Tythes of that Country; with a few Remarks upon the present state of the Irish Church,' 3rd edit. London, 1808, 8vo. This tract was republished in 'The Pamphleteer,' vi. 239–56. 14. 'Letter to the Rev. R. Hodgson on his "Life of Bishop Porteous,"' 1811, 8vo. 15. 'A Sermon delivered at the Cathedral of Ely on Monday, 17 June 1816, before Mr. Justice Abbott, Mr. Justice Burrough, and Chief-justice Christian, on the opening of their special commission for the trial of the rioters. Printed at the request of the grand jury,' Cambridge, 1816, 4to.

[Burke's Extinct Baronetage, 1844, p. 175; Gent. Mag. 1810, vol. lxxx. pt. i. p. 183, 1824, vol. xciv. pt. i. pp. 273–6, 638–40, 1828, vol. xcviii. pt. i. p. 496; Annual Register, 1824, Chron. pp. 296–7; Baker's Biog. Dram. (1812), vol. i. pt. i. p. 210; Reminiscences of Henry Angelo (1828), i. 153–69; Public Characters (1823), i. 538–9; Rose's Biog. Dict. 1848, vii. 162–3; The Vauxhall Affray, or the Macaronies Defeated (1773); London Mag. 1773, xlii. 461–2; Andrews's Hist. of British Journalism (1859), i. 211–13, 222–3; Watt's Bibl. Brit. (1824); Allibone's Dict. of English Literature (1859), i. 526; Dict. of Living Authors (1816), pp. 100–1; Notes and Queries, 1st ser. ii. 114, iii. 130, xii. 471; Brit. Mus. Cat.] G. F. R. B.

DUDLEY, HOWARD (1820–1864), wood engraver, was the only son of George Dudley of Tipperary, and Sarah, daughter of Nathaniel Cove, coal merchant, of Salisbury Square, Fleet Street, London. He lost his father at an early age, and removed with his mother to Easebourne, near Midhurst, Sussex. Here he devoted his holiday time to the history and antiquities of the neighbourhood, and when only fourteen years of age determined to illustrate these in print. Setting up a small printing-press of his own he produced in 1835 a small volume entitled 'Juvenile Researches, or a Description of some of the Principal Towns in the Western Part of Sussex and the Borders of Hants, interspersed with various pieces of Poetry by a Sister, and illustrated by numerous wood-engravings executed by the Author.' Dudley set the types himself, and without any teaching engraved the numerous illustrations. These, though very rough, show great taste, and are very remarkable for an artist of so tender an age. He printed it one page at a time, and his sister, Miss M. A. Dudley, supplied the poetry. This little volume met with so much success that Dudley was encouraged to reprint it in a slightly enlarged form, and in 1836 to publish another similar volume, entitled 'The History and Antiquities of Horsham,' containing thirty woodcuts and four lithographic views, all executed by himself. He made collections for a quarto volume entitled 'The History and Antiquities of Midhurst,' to be illustrated with 150 woodcuts and lithographic drawings; but having now adopted the profession of a wood engraver, and obtained sufficient employment, he was unable to carry it out. From 1845 to 1852 he resided and exercised his art in Edinburgh, but eventually

returned to London, where he died in Holford Square, Pentonville, 4 July 1864, aged 44. He married, in Edinburgh, Jane Ellen, second daughter of Alexander Young, but left no family.

[Gent. Mag. 3rd ser. xviii. (1865) 101; Lower's Worthies of Sussex (ed. 1865); Brit. Mus. Cat.] L. C.

DUDLEY, Lady JANE (1537–1554), commonly called Lady Jane Grey, was eldest surviving daughter of Henry Grey, marquis of Dorset, afterwards duke of Suffolk, by Frances, daughter of Charles Brandon, duke of Suffolk, and of Mary, younger sister of Henry VIII. She was thus the cousin of Edward VI, and about the same age, being born at Bradgate, Leicestershire, in October 1537. She had two younger sisters, Catherine and Mary. The beauty of her person was equalled by that of her mind and character; and her learning and acquirements were remarkable. Fuller states that her parents treated her with great severity, 'more than needed to so sweet a temper.' John Aylmer [q. v.], afterwards bishop of London, was employed by her father as his children's domestic tutor, and Lady Jane proved an exceptionally apt pupil. When barely nine she entered the household of Queen Catherine Parr, and until Queen Catherine's death, in September 1548, was much in her society. The child was chief mourner at her mistress's funeral. Queen Catherine's second husband, Lord Thomas Seymour of Sudeley, purchased Lady Jane's wardship of her parents soon after he became a widower, and she stayed with him at Hanworth or Seymour Place till his fall in January 1548–9. He had promised Lady Jane's father that he would assist him in marrying the girl to her cousin, the young king. But Seymour's brother, the protector Somerset, was planning a union between Edward VI and his own daughter Jane, while he destined Lady Jane for the hand of his son, the Earl of Hertford. The complications which followed these opposing schemes partly account for Seymour's tragic fate, for while Lady Jane remained in Seymour's custody Somerset was powerless to pursue his own plans. After her guardian's execution Lady Jane returned to Bradgate to continue her studies under Aylmer. In the summer of 1550 she was visited there by Roger Ascham [q. v.], who relates how he found her reading Plato's 'Phædo' while the rest of the family were hunting in the park (*Schoolmaster*, ed. Mayor, pp. 33, 213). To him she rehearsed the severity of her parents, who requited 'with pinches, nips, and bobs' the defects of her deportment or of her embroidery needle; and the relief which she felt, in the gentleness of her tutor Aylmer, who opened to her the treasures of the ancient world. On 14 Dec. 1550 Ascham wrote to his friend Sturm of her almost incredible skill in writing and speaking Greek. She promised to send Ascham a Greek letter, and he wrote to her from Germany (18 Jan. 1550–1) expressing anxiety to receive it. At fifteen she was adding Hebrew to Greek, Latin, Italian, and French, and corresponding with Bullinger, the learned pastor of Zurich. Her three letters to Bullinger are now preserved in Zurich Library. With them was originally sent a piece of embroidery worked by herself, but this is now lost. Her feminine accomplishments were no less celebrated than her graver studies. John Ulmer, or ab Ulmis, a Swiss pupil of Bullinger whom Lady Jane's father protected in England, wrote admiringly to his friends abroad of her learning and amiability, and confidently predicted in 1551 her marriage with Edward VI. In the autumn of 1551 Lady Jane's father became Duke of Suffolk. Thenceforth she was constantly at court and in the society of the Princess Mary as well as of the king. She was in attendance (in October 1551) on Mary of Guise, queen-dowager of Scotland, on her visit to London.

After the fall of Somerset, the Duke of Suffolk allied himself with John Dudley [q. v.], duke of Northumberland. In 1553 he brought his family to his house at Sheen, in close proximity to Sion House, the residence of the Dudleys. A marriage between Lady Jane and Guildford Dudley [q. v.], fourth son of Northumberland, was proposed as part of the well-known plot for altering the succession from the Tudors to the Dudleys upon the decease of Edward VI. The young king was the readier to accede to this project, which set aside his sisters, because of his attachment to Jane. The marriage took place on 21 May 1553 (Whitsunday) at Durham House, the Dudleys' London house. At the same time and place Lady Jane's sister Catherine married Lord Herbert, the Earl of Pembroke's son, and Lord Guildford's sister Catherine married Lord Hastings, the Earl of Huntingdon's son. According to a Venetian visitor to England, Lady Jane had vehemently resisted the match, and only yielded to the personal violence of her father. It has been urged that Lady Jane's intercourse with her husband before marriage produced something like affection, but no evidence on the point is accessible. It had been suggested that after the marriage Lady Jane should continue to reside with her mother, but her husband's family insisted on her residing

with them, and she soon came to regard her husband's father and mother with deep detestation. The mental distress which she suffered in the month after her union led to a serious illness which nearly proved fatal.

On 6 July Edward VI died. No public announcement was made till 8 July. On the evening of the 9th Northumberland carried Lady Jane before the council, and Ridley preached in favour of her succession at St. Paul's Cross. Lady Jane swooned when informed by the council that she was Edward's successor. On 10 July she was brought in a barge from Sion House to the Tower of London, pausing on her way at Westminster and Durham House. After taking part in an elaborate procession which passed through the great hall of the Tower, Lady Jane retired with her husband to apartments which had been prepared for her. Later in the day she signed a proclamation (printed by Richard Grafton) announcing her accession, in accordance with the statute 35 Henry VIII and the will of the late king, dated 21 June. Orders were also issued to the lords-lieutenant making a similar announcement, and despatches were sent to foreign courts. These were signed 'Jane the Quene. Public proclamation of her accession was, however, only made at King's Lynn and Berwick. On 9 July the Princess Mary wrote to the council declaring herself Edward VI's lawful successor. On the 11th twenty-one councillors, headed by Northumberland, replied that Lady Jane was queen of England. On 12 July Lord-treasurer Winchester surrendered the crown jewels to the new queen Jane (see inventory in *Harl. MS.* 611), and on the same day she signed a paper accrediting Sir Philip Hoby as her ambassador at the court of Brussels. Lord Guildford Dudley, Lady Jane's husband, claimed the title of king; but Lady Jane declined to admit the claim, and insisted on referring the matter to parliament.

Meanwhile Mary's supporters were in arms in the eastern counties. On 12 July it was proposed that Lady Jane's father should lead the force which was to be despatched against them; but by Lady Jane's express desire the Duke of Northumberland took Suffolk's place. On 16 July Ridley preached again in Lady Jane's favour, but the end was at hand. Three days later Mary had been proclaimed queen throughout the country. Northumberland's failure was complete. Suffolk, perceiving that resistance was useless, himself proclaimed Mary at the gates of the Tower (19 July). He told his daughter, whose health had suffered greatly from the excitement of the earlier part of the week, that she was a prisoner, and that her reign was over. She expressed herself resigned to her fate, and desirous of retiring into private life. Mary was doubtful how to treat Lady Jane. She pardoned her father and mother, and when the imperial ambassador pressed on her the necessity of summarily executing Lady Jane she denied the necessity. Lady Jane appears to have been confined in the house of the lieutenant of the Tower, Sir John Brydges [q. v.], and on 27 July an anonymous visitor dined with her there, and recorded her conversation. She spoke with respect of Mary, but with great bitterness of her father-in-law. In the following autumn she had liberty to walk in the queen's gardens and on the hill within the Tower precincts. She was arraigned at the Guildhall for high treason 14 Nov. in company with her husband, his brothers Ambrose [q. v.] and Henry, and Archbishop Cranmer. She walked to the hall wearing 'a black gown of cloth, a French hood, all black, a black velvet book hanging before her, and another book in her hand, open' (*Chron. of Q. Jane*, p. 32). To the charge of treason she pleaded guilty, and was sentenced to death. Execution, however, was suspended, and, like most of the Dudleian party, she might have received mercy but for the dangerous outbreak of Wyatt in the following winter, in which her father, Suffolk, was weak enough to participate. Friday, 9 Feb. 1553–4, was the date first fixed for her own and her husband's execution, but a respite till Monday the 12th was finally ordered. On the Friday Lady Jane was visited by John Feckenham, dean of St. Paul's, and discussed religion with him, strongly enforcing her protestant views. She refused to see her husband on the day of her execution, lest the interview should disturb 'the holy tranquillity with which they had prepared themselves for death' (Heylyn). Her last acts were to write pathetic letters to her father and sister Catherine, and to present to the lieutenant of the Tower an English prayer-book (now in the British Museum, Harl. MS. 2342) in which she had written an affecting farewell. Husband and wife were both beheaded on Tower Hill on 12 Feb. 1554, the young bride beholding the bleeding body of her husband as she herself went to the scaffold (see the pathetic account of her execution in *Chron. of Q. Jane*, p. 55). This ill-advised severity first stained the fame of Queen Mary. From the scaffold Lady Jane made a speech asserting that she had never desired the crown and that she died 'a true christian woman.' With her husband she was buried in the church of St. Peter ad Vincula within the Tower.

The Lady Jane, like her father, was a strong adherent of the reformed opinions, probably a Calvinist, and pertinaciously defended her views against the Roman Anglican divines who visited her in prison.

The works attributed to Lady Jane are as follows: 1. Her proclamation referred to above, first printed by Richard Grafton, 1553, reprinted in 'Harleian Miscellany' and Somers Tracts. 2. 'A Conference, Dialogue-wise, held between the Lady Jane Dudley and Mr. Jo. Feckenham four days before her death,' London, 1554, 1569 (?), and 1625, reprinted in Foxe's 'Acts and Monuments' and Heylyn's 'Church History;' translated in Florio's 'Historia.' 3. 'An Epistle of the Ladye Jane, a righte vertuous woman, to a learned Man of late falne from the Truth of God's most holy Word for fear of the Worlde,' 1554, together with Feckenham's dialogue, Lady Jane's letter to her sister Catherine, and her speech on the scaffold. This book is stated by Strype to have been printed at Strasburg. The 'Epistle,' according to Strype, was addressed to Harding; but this is an error, since Harding's apostasy did not take place in Lady Jane's lifetime. 4. Three letters to Bullinger, published at Zurich in 1840, with a facsimile of the second letter; also in 'Zurich Letters' of the Parker Society. These pieces, together with a letter to her father in Harl. MS. 2194, f. 23, were collected by Sir H. N. Nicolas in 1825, and issued with a memoir. Those numbered 1, 2, and 3 also appear in Foxe's 'Acts and Monuments.' A Latin elegy by Sir Thomas Chaloner the elder [q. v.] was published in his 'De Rep. Anglorum instauranda,' 1579.

Portraits described as those of Lady Jane Grey are fairly numerous. One, doubtfully attributed to Holbein, and formerly in the collection of Colonel Elliott of Nottingham, is engraved in Holland's 'Herωologia,' in Fuller's 'Holy and Profane State,' in Howard's 'Life,' and Sir H. N. Nicolas's 'Remains.' Another, attributed to Lucas de Heere [q. v.], now at Althorpe, was engraved in Dibdin's 'Ædes Spencerianæ.' Attempts have been made to show that this is merely a religious picture, representing St. Mary Magdalene; but there seems no valid reason to doubt its genuineness. Colonel Tempest owned a third portrait, attributed to Mark Garrard. A fourth is in the Bodleian Library, and a fifth belongs to Lord Houghton. Lodge engraved a portrait formerly in the possession of the Earl of Stamford (cf. *Notes and Queries*, 1st ser. vi. 341, 3rd ser. x. 132, xii. 470, and Catalogue of National Portrait Exhibition of 1866).

[The Chronicle of Queen Jane and of Two Years of Queen Mary, 'written by a resident in the Tower of London,' who has not been identified, was edited, with valuable notes and documents, for the Camden Society by Mr. J. G. Nichols in 1850. It is the leading authority for the events of Lady Jane's nine-days' reign. The original is in Harl. MS. 194. In an appendix is a list of the State Papers of the reign, a few of which are printed at length in Ellis's Original Letters. The Greyfriars' Chronicle (Camd. Soc.) covers similar ground. Another valuable authority is the Italian 'Historia delle cose occorse nel regno d'Inghilterra in materia del Duca di Nortomberlan dopo la morte di Odoardo VI,' first issued 'Nell' Academia Venetiana, MDLVIII.' This was a surreptitious compilation by a Ferrarese named Giulio Raviglio Rosso from the despatches of Giovanni Michele, Venetian ambassador in England 1554–7, and Federigo Badoaro, Venetian ambassador to Charles V. It is dedicated to Margaret of Austria by Luca Contile, Academico Venetiano. Equally important is the rare Italian 'Historia de la Vita e de la morte de l' Illustriss. Signora Giovanna Graia,' by 'Michelangelo Florio, Fiorentino gia Predicatore famoso del Sant' Euangelo in piu cita d'Italia et in Londra.' The title-page concludes with 'Stampato appresso Richardo Pittore nel'anno di Christo 1607.' Most of the letters and works attributed to Lady Jane are translated into Italian at the close of Florio's biography. Girolamo Pollini, in his 'L'Historia Ecclesiastica della Rivoluzion d'Inghilterra, Roma,' 1594, prints some documents. Miss Strickland has made some use of these authorities in her notice of Lady Jane in Tudor Princesses (London, 1868). Lady Jane Grey and her Times, by George Howard, 1822, and Sir H. N. Nicolas's memoir prefixed to his collection of Lady Jane's writings, are both useful. See also Foxe's Acts and Monuments; Holinshed's Chronicle; Grafton's Chronicle; Stow's Chronicle; Fuller's Holy and Profane State (1652), 294–8; Heylyn's Reformation; Strype's Annals and Life of Aylmer; Nichols's Leicestershire, iii. 667; J. G. Nichols's Literary Remains of Edward VI (Roxburghe Club); Ascham's Letters, ed. Giles. Two tragedies—The Innocent Usurper (1683), by John Banks, and Lady Jane Grey, by Nicholas Rowe (1715)—deal with Lady Jane's history. The Rev. Canon Dixon has supplied notes for this article.] S. L. L.

DUDLEY, JOHN (SUTTON) DE, BARON DUDLEY (1401?–1487), statesman, was son of John de Sutton V (*d.* 1406), grandson of John de Sutton IV (*d.* 1396), and great-grandson of John de Sutton III, who was dead in 1370. The great-grandfather was the son of John de Sutton II (*d.* 1359), who was son and heir of another John de Sutton I, by Margaret, sister and coheiress of John de Somery, baron of Dudley (*d.* December 1321). This John de Somery was owner of the castle and lordship of Dudley, Staffordshire, which had been in his family since an ancestor married in Henry II's time Hawyse, sister and heiress of Gervase

Paganell (cf. WILLIAM SALT, *Archæolog. Soc. Coll.* ix. pt. ii. 9–11). He became Baron Dudley in right of a writ of summons which was issued on the meeting of each parliament summoned between 1308 and 1322. John de Somery's brother-in-law, John de Sutton I, came, on his marriage, into possession of the Dudley estates, and his son, John de Sutton II, received a summons to sit as a baron in parliament 25 Feb. 1341-2. He was there described as 'Johannes de Sutton de Duddeley.' The same honour was not extended to the third, fourth, or fifth John de Suttons. The sixth John de Sutton, the subject of this memoir, was five years old on his father's death in 1406. His mother was Constance Blount. He was regularly summoned to parliament from 15 Feb. 1439–40 till his death in 1487. The writ entitles him 'Johannes Sutton de Dudley,' and although the surname Sutton was never definitely abandoned, he and his descendants usually called themselves Dudley or Sutton, *alias* Dudley. Dugdale and the best authorities treat this John Sutton de Dudley as the first baron Dudley of the Sutton family. It is true that a predecessor had been summoned to parliament as feudal baron of Dudley in virtue of his tenure of Dudley Castle, but the peerage practically originated in the writ issued to the sixth John de Sutton, 15 Feb. 1439–40. Its subsequent issue was not interrupted till the line failed.

Dudley served in France under Henry V and bore the royal standard at the king's funeral in 1422. In 1428 he succeeded Sir John de Grey as viceroy of Ireland. He made a savage attack on the O'Byrnes, who threatened the borders of the Irish Pale; presided over a parliament at Dublin in 1429, and resigned office in the next year. In 1444 he was granted 100*l.* by Henry VI in consideration of his services in this and the preceding reign, and was ambassador to the Duke of Brittany in 1447 and to the Duke of Burgundy in 1449. For a time he was treasurer to the king, and in 1451 was created K.G. He took up arms for the Lancastrians in the wars of the Roses, was taken prisoner at the battle of St. Albans (21 May 1455), and was sent to the Tower (*Paston Letters*, ed. Gairdner, i. 327, 336). He apparently was at liberty in 1459, when he was wounded at the battle of Bloreheath. On Edward IV's accession he made his peace with the Yorkists, and was in as high favour with Edward as with his predecessor. He was granted a hundred marks from the revenues of the duchy of Cornwall and 100*l.* from the customs of the port of Southampton. In 1477–8 he was in France with the Earl of Arundel as ambassador to negotiate a continuance of the peace treaty. On 24 May 1483 he held the feast of St. George at Windsor. He died 30 Sept. 1487, and was buried in the priory of St. James, Dudley. His will, dated 17 Aug. 1487, appointed Sir William Hussey and Sir Reginald Bray [q. v.] executors.

Dudley married Elizabeth, daughter of Sir John Berkeley, and widow of Edward Charlton, last lord Charlton of Powys [q. v.], who died in 1422; she was dead in 1479. His eldest son, Edmund, died in his father's lifetime; another son, John, was probably father of Edmund Dudley [q. v.] William [q. v.], the third son, became bishop of Durham. Oliver, the fourth son, was slain at the battle of Edgecote, near Banbury, 25 July 1469: his will, made three days before the battle, is extant; his brother William is named as one of his executors. The heir, Edmund, married (1) Joice, daughter of John, lord Tiptoft, and sister of the well-known Earl of Worcester; and (2) Matilda or Maud, daughter of Thomas, baron Clifford. By his first wife he had two sons, Edward and John, and a daughter, Joice, and by his second wife seven sons and four daughters. The eldest son, Edward (*b.* 1457), succeeded his grandfather as second Baron Dudley in 1487, and married Cecilie, daughter of Sir William Willoughby. He died in 1531. He was succeeded as third Baron Dudley by his half-witted son John (*b.* 1496), who was nicknamed 'Lord Quondam;' was with Henry VIII in France in 1513, when he is doubtfully said to have been knighted; sold his estates of Dudley to John Dudley, duke of Northumberland [q. v.]; became a destitute pauper; was never summoned to parliament; married Cecily, daughter of Thomas Grey, marquis of Dorset, and was buried with elaborate Roman catholic ceremonies in St. Margaret's, Westminster, 17 Sept. 1553 (MACHYN, p. 44; WOOD, *Letters*, iii. 78, 80). The third baron's eldest son, EDWARD, was fourth BARON DUDLEY; saw service in Ireland in 1536 under his uncle, Lord Leonard Grey, and in Scotland in 1546; was knighted 2 Oct. 1553; was restored to Dudley Castle in 1554; was lieutenant of Hampnes, Picardy, 1556–8; and entertained Queen Elizabeth at Dudley Castle in 1575. After an unsuccessful suit to a widow Anne, lady Berkeley, he married (1) Catherine, daughter of Sir John Brydges [q. v.], first lord Chandos; (2) Jane, daughter of Edward Stanley, lord Derby; and (3) Mary, daughter of William, lord Howard of Effingham. He was buried at St. Margaret's, Westminster, 12 Aug. 1586. Edward, the fourth baron's heir, was fifth baron Dudley. He married Theodosia, daughter of Sir James Harrington, and had a son Ferdinando, created

K.B. in 1610, who married Honora, daughter of Edward Seymour, lord Beauchamp, and was buried at St. Margaret's 23 Nov. 1621. The fifth baron survived his heir till 23 June 1643. He had a large illegitimate family by a mistress, Elizabeth Tomlinson of Dudley, among them Dud Dudley [q. v.] His only legitimate representative, his son's daughter Frances (*d.* 1697), married Humble (*d.* 1670), son of William Ward, the ancestor of the later Lords Dudley and Ward (cf. WILLIAM SALT, *Archæolog. Soc. Coll.* v. pt. 2, pp. 114–17).

[The difficulties connected with the Dudley pedigree are fully discussed in Adlard's The Sutton Dudleys of England and the Dudleys of Massachusetts in New England (1862); in the Herald and Genealogist, ii. 414–26, 494–9, v. 98–127 (chiefly by H. Sydney Grazebrook); in Notes and Queries, 2nd ser. xi. 152, 198, 239, 272, 398, 434; and in Charles Twamley's History of Dudley Castle (1867). But the best authority is a paper by Mr. H. Sydney Grazebrook in Staffordshire Hist. Coll. of the William Salt Society, vol. ix. pt. 2 (1888). See also Dugdale's Baronage, ii. 214 et seq. (where many errors have been detected); Biog. Brit. (Kippis) (where the Dudley genealogy is treated in a separate article); Baker's Northamptonshire; Shaw's Staffordshire; Ormerod's Cheshire; Gilbert's Viceroys of Ireland, pp. 323–7; Walcott's St. Margaret's, Westminster; Wood's Letters of Illustrious Ladies.]

S. L. L.

DUDLEY, JOHN, DUKE OF NORTHUMBERLAND (1502?–1553), was the son of Edmund Dudley [q. v.], privy councillor to Henry VII, and of Elizabeth Grey, daughter and coheiress of Edward Grey, viscount Lisle. His father was beheaded in the first of Henry VIII. In 1512–13 the son, being of the age of eleven, was restored in blood by act of parliament, and his father's attainder was repealed. He became known at court for his daring and address in martial exercises. In 1523 he attended the Duke of Suffolk, who landed at Calais with an army, and the same year he was knighted by his general in France. In 1524 Dudley performed, with other knights, at tilt, tourney, barriers, and the assault of a castle erected in the tilt-yard at Greenwich, where the king kept his Christmas (HALL). In 1533 he was made master of the Tower armoury; in 1536 he served as sheriff of Staffordshire; and the year after he was in Spain. In 1537 he became chief of the king's henchmen, and 29 Sept. 1538 was deputy-governor of Calais. In 1540 he was appointed master of the horse to Anne of Cleves, and at the meeting of that princess with the king on Blackheath he led her spare horse, trapped to the ground in rich tissue (*Antiq. Repertory*, vol. iii.) In 1542 he was made warden of the Scottish marches, raised to the peerage as Viscount Lisle, and appointed great admiral for life. He now sailed to Newcastle, where he took on board his fleet the Earl of Hertford, afterwards Duke of Somerset, who was commander-in-chief in the horrible expedition of fire and sword of that year, in which many of the southern Scottish monasteries were destroyed and Edinburgh was burned to the ground. After scouring the seas on his return the admiral passed to France, where he led the assault on Boulogne, which was taken, and entered in triumph by Henry VIII in 1544. On 23 April 1543 he was made a privy councillor and K.G. Being appointed governor of Boulogne (30 Sept. 1544), he remained there to the end of the war in 1546, performing several notable exploits by land and sea. On 18 July 1546 he was sent ambassador to Paris. In 1547 he was left by Henry VIII one of the executors of his will, as a sort of joint regent with fifteen others, but he seems to have acquiesced in the designs of Somerset, the uncle of the young King Edward VI, who turned the joint regency into his own sole protectorate. In the same year (18 Feb. 1546–7) he was created Earl of Warwick and high chamberlain of England. There was some talk of his choosing the title of Earl of Coventry. On 4 Feb. he resigned his office of great admiral to Somerset's brother, Lord Thomas Seymour of Sudeley. He was appointed lord-lieutenant, under Somerset, of the army going into Scotland (August 1547). The great victory of Pinkie (10 Sept. 1547) was chiefly ascribed to his conduct. In 1549 he was again appointed to serve against the Scots, but the agrarian rising of Ket the tanner in Norfolk diverted his attention to a more pressing danger. He threw himself into Norwich, and in the bloody battle of Dussindale entirely defeated the host of the rebellious peasantry.

On Warwick's return home, a meeting of his friends was held at his house (Ely Place) on 6 Oct. 1549, and it was asserted that Somerset was in open insurrection against the king and his council. Daily meetings of Warwick's supporters took place till 13 Oct., when Somerset was sent to the Tower, and all power passed into the hands of his rival. On 28 Oct. Warwick became one of the six lords attendant on the king, and for a second time great admiral. On 2 Feb. following he was appointed lord great master of the household and president of the council. On 8 April he became lord warden-general of the north, but deemed it wiser to stay at home for the present than take up an office which demanded his presence away from the court. On 20 Dec. he was allowed a train of a

hundred horsemen. Next year he became earl marshal (20 April 1551), warden of the marches towards Scotland (27 Sept.), and on 11 Oct. duke of Northumberland. The contest was being renewed in vain by Somerset, the fallen lord protector, who was now charged with plotting against Northumberland's life. Northumberland attended his rival's trial (1 Dec. 1551), and, baffled by superior ability, Somerset was brought to the scaffold (22 Jan. 1551–2). The ascendency of Northumberland was thus complete. All who were suspected of hostility were roughly dealt with. On 22 Dec. the duke took the great seal from Lord-chancellor Rich, and on 22 April caused the degradation of William, lord Paget, from the chapter of the Garter. In June he went to take up his office in the north, and to repress disturbances. He was royally entertained on the journey, stopping with the Cecils at Burghley, near Stamford. He was in London again in July, having appointed Thomas, first lord Wharton, his deputy in the north. In order to increase his reputation he had a genealogical tree compiled, proving his descent from the baronial house of Sutton, *alias* Dudley, and purchased the family's ancestral home, Dudley Castle, Staffordshire, of John, sixth baron Dudley (Twamley, *Dudley Castle*, 1867). The illness of Edward VI early in 1553 prompted to Northumberland's aspiring mind the design of altering the succession in favour of his own family. He procured from Edward letters patent 'for the limitation of the crown' (Nichols, *Queen Jane*, App. i.), by which the king's sisters, Mary and Elizabeth, were set aside in favour of any heir male that might be born, during the king's lifetime, of the Lady Frances, duchess of Suffolk, and aunt of the king; failing whom the crown was to go to the Lady Jane Grey, daughter of the said Frances, to whom Northumberland married (21 May 1553) one of his own sons, Guildford Dudley [q. v.] In furtherance of this scheme Northumberland showed the most furious violence, declaring himself ready to fight for it in his shirt, browbeating the judges, and compelling them and most of the council, including Cranmer, to sign the instrument (21 June). On the death of the king, 6 July 1553, he caused the Lady Jane to be proclaimed queen, and himself took the field (12 July) on her behalf against Princess Mary, whose supporters quickly gathered together in the eastern counties. The total failure of his attempt through the desertion of his forces was followed by his arrest at Cambridge, where, abandoning hope, he made proclamation for Queen Mary with the tears running down his face. On 23 July he was brought to the Tower; on 18 Aug. he was arraigned for high treason and condemned; and on the 22nd of the same month he was executed on Tower Hill, most of his confederates being pardoned or dismissed with fines. On the scaffold he blamed others for his own acts, avowed himself a catholic, and attributed all the recent troubles in England to the breach with the papacy. Extraordinary importance was attached at the time to this declaration, of which many manuscript versions are extant. It was printed officially in London by 'John Cawood, printer to the Quenes highnes,' soon after his death, under the title of 'The Saying of John, Duke of Northumberlande, vppon the scaffolde.' Latin and Dutch translations were issued at Louvain in the same year. In 1554 there was published, without name of place of publication, a French 'Response a la Confession du feu Duc Iean de Northumbelãde,' from a reformed point of view.

Dudley was the ablest man of the time after the death of Henry VIII. He was a consummate soldier, a keen politician, and a skilful administrator. His nature was bold, sensitive, and magnanimous. His conduct at Norwich and Dussindale, where, before the action, he bound his hesitating officers to conquer or die by the knightly ceremony of kissing one another's swords, and where, after the fate of the day was determined, he stopped further resistance and slaughter by riding alone into the ranks of the enemy and pledging his word for their lives, is to be admired. He was as lenient after as on the day of the victory; and the severities exercised on Ket's followers were against his advice or in his absence. In the same way he spared the life of his rival, Somerset, as long as he could. On the other hand, when his own life lay under forfeit, this brave soldier manifested painful despair. He was a great man, but his character was spoiled by avarice, dissimulation, and personal ambition. He pillaged the religious houses, the chantries, and the church as unscrupulously as any, heaping on himself a vast accumulation of their spoils. He went with the Reformation merely for his own advantage. Bishop Hooper and John Knox were for a time his protégés. The latter was often in his society, and in October 1552 he endeavoured to obtain for him the bishopric of Rochester. But on 7 Dec. 1552 Northumberland wrote that he found Knox 'neither gratefull nor pleaseable.' Bale dedicated to him, 6 Jan. 1552–3, his 'Expostulation . . . agaynste the blasphemyes . . . of a papyst of Hamshyre.' Northumberland sought to foist Robert Horne into the bishopric of Durham after the deprivation of Cuthbert Tunstall.

His recantation on the scaffold destroyed

Northumberland's popularity with the puritans. John Knox, in his 'Faythfull Admonition made . . . to the professors of God's Truth in England' (1554), turned upon him all his artillery of invective, likening him to Achitophel, while Ponet compared him to Alcibiades (*Treatise of Politic Power*), though Bale had previously discerned in him a more flattering resemblance to Moses (*Expostulation*), and to Sandys (*Sermon at Cambr.*, ap. Fox) he had appeared to be a second Joshua. The indignation of writers of the other side has been excited by his rapacity, especially by his dissolving the great see of Durham, which he had formally effected when his end came. Northumberland became chancellor of the university of Cambridge in January 1551–2. According to a letter sent him by Roger Ascham at the time, he had literary interests, and was careful to give all his children a good education. His personal unpopularity, which, according to Noailles, the French ambassador, fully accounted for the ruin of Lady Jane Grey's cause, is best illustrated by the long list of charges preferred against him by one Elizabeth Huggons in August 1552 (see Nichols, *Edward VI*, clxvi), and by the 'Epistle of Poor Pratte,' printed in 1554, and reprinted in Nichols's 'Chronicle of Queen Jane and Queen Mary.' Several interesting letters to and from the duke appear in the 'Calendar of the Hatfield MSS.,' vol. i.

He married Jane, daughter and heiress of Sir Edward Guildford, by whom he had five sons and two daughters. The eldest son, John, called in his father's lifetime Lord Lisle and Earl of Warwick, married, 3 June 1550, Anne Seymour, daughter of the Duke of Somerset. What was Northumberland's object in making this alliance is not known. Edward VI attended the wedding. On 18 Jan. 1551–2 young Warwick was allowed to maintain a train of fifty horsemen, and on 28 April 1552 became master of the horse. He was remarkably well educated, and in 1552 Sir Thomas Wilson dedicated to him his 'Arte of Rhetorique.' Like all his brothers, he was implicated in his father's plot in favour of Lady Jane Grey; was condemned to death in 1553; was pardoned, but died without issue in 1554, ten days after his release from the Tower. His widow married, 29 April 1555, Sir Edward Unton, K.B., by whom she had seven children. From 1566 she was insane. Three other of Northumberland's sons, Ambrose, Robert, and Guildford, are separately noticed. Henry, the fifth son, was slain at the battle of St. Quentin in 1555. Of the two daughters, Mary married Sir Henry Sidney and was mother of Sir Philip Sidney; Catherine became the wife of Henry Hastings, earl of Huntingdon.

[Cooper's Athenæ Cantabr. 112, 543, and authorities cited there. There is also a life of Dudley in the Antiq. Repert., vol. iii. Many particulars are given in Blomefield's Norfolk, vol. ii., and in Tytler's Edward VI and Mary. Among general historians see Fox, Heylyn, Strype, Collier, Fuller (bk. viii.), Burnet, Lingard, Hume; of foreign historians, Thuanus, lib. xiii.; and Sepulveda's De Reb. Gest. Car. V, lib. xxix. (Op. ii. 486). Of modern works, Froude's History, vols. v. vi., and Dixon's History of the Church, vol. iii., should be consulted. See also Historia delle cose occorse nel regno d'Inghilterra in materia del Duca di Nortomberlan dopo la morte di Odoardo VI, Venice, 1558, described in authorities under Dudley, Lady Jane; Chronicle of Queen Jane and Queen Mary (Camd. Soc.), 1850; Nichols's Literary Remains of Edward VI (Roxburghe Club), 1857; Doyle's Baronage; notes supplied by Mr. S. L. Lee.] R. W. D.

DUDLEY, JOHN (1762–1856), miscellaneous writer, eldest son of the Rev. John Dudley, vicar of Humberstone, Leicestershire, was born in 1762. He was first educated at Uppingham school, whence he went to Clare Hall, Cambridge. He proceeded B.A. 1785 (when he was second wrangler and mathematical prizeman), and M.A. 1788. In 1787 he was elected fellow, and in 1788 tutor. In 1794 he succeeded his father in the living of Humberstone. His grandfather had previously held the benefice, which continued in the family for three generations during 142 years. In 1795 he was also presented to the vicarage of Sileby, Leicestershire. According to his own account (advertisement to *Naology*), Dudley spent 'a long and happy life' as 'a retired student,' occupying himself chiefly with mythological and philosophical studies. He died at Sileby, 7 Jan. 1856.

Dudley wrote: 1. 'Sermon preached before the University of Cambridge on the Translation of the Scriptures into the Languages of Indian Asia,' Cambridge, 1807. 2. 'The Metamorphosis of Sona, a Hindú Tale,' in verse, 1810. 3. 'A Dissertation showing the Identity of the Rivers Niger and Nile,' 1821. 4. 'Naology, or a Treatise on the Origin, Progress, and Symbolical Import of the Sacred Structures of the most Eminent Nations and Ages of the World,' 1846. 5. 'The Anti-Materialist, denying the Reality of Matter and vindicating the Universality of Spirit,' 1849. This is a treatise written under the influence of the philosophy of Berkeley, to whose memory it is dedicated.

[Gent. Mag. February 1856, pp. 197–8; Romilly's Cantab. Grad. p. 116; British Museum Catalogue.] F. W–T.

DUDLEY, LETTICE, Countess of Leicester (*d.* 1634). [See under Dudley, Robert, Earl of Leicester.]

DUDLEY, ROBERT, Earl of Leicester (1532?–1588), Queen Elizabeth's favourite, was fifth son of John Dudley, duke of Northumberland [q. v.], by Jane, sister of Sir Henry Guildford, K.G. Edmund Dudley [q. v.] was his grandfather. He was born 24 June 1532 or 1533 (Adlard, *Amye Robsart*, p. 16), was carefully educated, and acquired a good knowledge of Latin and Italian in youth (Wilson, *Discourse of Usury*, 1572). Roger Ascham at a later date expressed regret that he had preferred mathematics to classics, and praised 'the ability of inditing that is in you naturally' (Ascham, *Works*, ed. Giles, ii. 104). When about sixteen Dudley was brought by his father into the society of the young king, Edward VI, and of his sister, Princess (afterwards Queen) Elizabeth. The latter was of his own age, and was attracted from their first acquaintance by his 'very goodly person.' Dudley was soon knighted. On 4 June 1550 he was married at the royal palace of Sheen, Surrey, to Amy, daughter of Sir John Robsart. The king attended the wedding and made a note of it in his diary.

Amy Robsart was the only legitimate child of Sir John Robsart, lord of the manor of Siderstern, Norfolk, by Elizabeth, daughter of John Scott of Camberwell, Surrey, and widow of Roger Appleyard (*d.* 1530), lord of the manor of Stanfield, Norfolk. By her first husband Lady Robsart had four children, John, Philip, Anne, and Frances, and to her the manor of Stanfield was bequeathed, with remainder to her son John. She died in 1549. Amy was, like her husband, about eighteen at the date of the marriage. Her father settled some property on her just before (May 1550), and at the same time a second deed of settlement was signed by both Sir John Robsart and Dudley's father making provision for Dudley. On 4 Feb. 1552–3 Dudley's father granted Hemsby Manor, near Yarmouth, to 'Robert Dudley, lord Dudley, my son, and the Ladie Amie, his wife.' The early days of their married life were apparently spent in Norfolk, where Dudley was prominent in local affairs. He became joint-steward of the manor of Rising and constable of the castle (7 Dec. 1551); joint-commissioner of lieutenancy for Norfolk (16 May 1552), and M.P. for the county in 1553. But Dudley's father often took him to court, whither Lady Amy did not accompany him. In April 1551 he seems to have visited the court of Henry II of France at Amboise in company with his adventurous friend, Thomas Stukeley. He was appointed a gentleman of the king's privy chamber on 15 Aug. 1551; attended Mary of Guise, the queen-dowager of Scotland, on her visit to London in October 1551; became master of the buckhounds (29 Sept. 1552); and during the king's last illness (27 June 1553) received gifts of lands at Rockingham, Northamptonshire, and Eston, Leicestershire (*Cal. State Papers*, 1547–80, p. 52). In January 1551–2 he took part in two royal tournaments.

On Edward VI's death (6 July 1553) Dudley aided his father and brothers in their attempt to place his sister-in-law, Lady Jane Grey, on the throne. Early in July he proclaimed Lady Jane Grey queen of England at King's Lynn, Norfolk (*Chronicle of Queen Jane*, Camd. Soc. 111). He was committed to the Tower (26 July), and was arraigned, attainted, and sentenced to death 22 Jan. 1553–4. During his confinement in the Tower Lady Amy was allowed to visit him—a proof that they were on good terms. He was released and pardoned 18 Oct. 1554. In 1557 he accompanied his brothers, Ambrose and Henry, to Picardy [see Dudley, Ambrose], and acted as master of ordnance to the English army engaged in the battle of St. Quentin, where his brother Henry was killed. For his military services he and his only surviving brother, Ambrose, together with their sisters, Lady Mary Sidney and Lady Catherine Hastings, were restored in blood by act of parliament 7 March 1557–8 (4 and 5 Phil. & Mary, c. 12). King Philip is said to have shown him some favour and to have employed him in carrying messages between himself and Queen Mary.

Elizabeth's accession gave Dudley his opportunity. He was named master of the horse on 11 Jan. 1558–9, K.G. on 23 April, and was sworn of the privy council. On 3 Nov. he and Lord Hunsdon held the lists against all comers in a tournament at Greenwich, which the queen attended. Immediately afterwards Dudley was granted a messuage at Kew, the sites of the monasteries of Watton and Meux, both in Yorkshire, together with a profitable license to export woollen cloths free of duty and the lieutenancy of the forest and castle of Windsor. The royal liberality was plainly due to the queen's affection for Dudley. There can be no doubt at all that on her accession she contemplated marrying him. She made no secret of her infatuation. As early as April 1559 De Feria, the Spanish ambassador, declared that it was useless to discuss (as Philip II wished) the queen's union with the Archduke Charles, seeing that Elizabeth and Dudley were acknowledged lovers. Dudley at first seemed willing to

entertain the match with the archduke, but in the following November he told Norfolk, its chief champion, that no good Englishman would allow the queen to marry a foreigner. De Quadra, De Feria's successor, reported that the queen's encouragement of Dudley's 'over-preposterous pretensions' so irritated Norfolk and other great noblemen that the murder of both sovereign and favourite had been resolved upon. In January 1559–60 De Quadra designates Dudley 'the king that is to be,' and describes his growing presumption and the general indignation excited by 'the queen's ruin.' On 13 Aug. 1560 Anne Dowe of Brentford was the first of a long line of offenders to be sent to prison for asserting that Elizabeth was with child by Dudley.

Meanwhile Lady Amy, Dudley's wife, lived for the most part in the country. Extant accounts kept by her husband's stewards show that at the beginning of Elizabeth's reign she was travelling about in Suffolk and Lincolnshire, and paid occasional visits to Christchurch, Camberwell, and London. Her most permanent home seems to have been the house of a Mr. Hyde at Denchworth, near Abingdon. Hyde had a brother William who was M.P. for Abingdon; he had bought land of Dudley's father, and was friendly with Dudley himself. Dudley's account-books show that he frequently visited Lady Amy at Mr. Hyde's in 1558 and 1559. She spent large sums on dress, for which her husband's stewards paid. A letter addressed by her to a woman tailor, William Edney of Tower Royal, respecting an elaborate costume is still preserved at Longleat. Another of her letters (*Harl. MS.* 4712), dated 7 Aug. (1558 or 1559), and addressed to John Flowerdew, steward of Siderstern, gives, in her husband's name, several detailed directions about the sale of some wool on the Siderstern estate, which had become the joint property of her husband and herself on her father's death in 1557. The language suggests a perfect understanding between husband and wife. Early in 1560 Lady Amy removed to Cumnor Place, which was not far from Mr. Hyde's. Anthony Forster or Forrester, the chief controller of Dudley's private expenses and a personal friend, rented Cumnor of its owner, William Owen, son of George Owen, Henry VIII's physician, to whom the house had been granted by the crown in 1546. Forster was M.P. for Abingdon in 1572, purchased Cumnor in the same year, and nothing is historically known to his discredit. Besides Forster and his wife, Lady Amy found living at Cumnor Mrs. Odingsells, a widow and a sister of Mr. Hyde of Denchworth, and Mrs. Owen, William Owen's wife. On Sunday, 8 Sept. 1560, Lady Amy is said to have directed the whole household to visit Abingdon fair. The three ladies declined to go, but only Mrs. Owen dined with Lady Amy. Late in the day the servants returned from Abingdon and found Dudley's wife lying dead at the foot of the staircase in the hall. She had been playing at tables with the other ladies, it was stated, had suddenly left the room, had fallen downstairs and broken her neck.

Dudley heard the news while with the queen at Windsor, and directed a distant relative, Sir Thomas Blount, to visit Cumnor. Blount was instructed to encourage the most stringent public inquiry, and to communicate with John Appleyard, Lady Amy's half-brother. All manner of rumours were soon abroad. Mrs. Pinto, Lady Amy's maid, said that she had heard her mistress 'pray to God to deliver her from desperation,' and although she tried to remove the impression of suicide which her words excited, Dudley's reported relations with Elizabeth go far to account for Lady Amy's alleged 'desperation.' Thomas Lever, a clergyman of Sherburn, wrote to the privy council (17 Sept.) of 'the grievous and dangerous suspicion and muttering' about Lady Amy's death, and it was plainly hinted that Dudley had ordered Anthony Forster to throw Lady Amy downstairs. On 13 Sept. Dudley repeated to Blount his anxiety for a thorough and impartial investigation, and (according to his own account) corresponded with one Smith, foreman of the jury. He added that all the jurymen were strangers to him. A verdict of mischance or accidental death was returned. Dudley seems to have suggested that a second jury should continue the inquiry, but nothing followed. On a Friday, probably 20 Sept., his wife's body was removed secretly to Gloucester Hall, now Worcester College, Oxford, and on Sunday, 22 Sept., was buried with the most elaborate heraldic ceremony in St. Mary's Church. The corporation and university attended officially. Dudley was absent, and 'Mrs. Norrys, daughter and heire of the Lord Wylliams of Thame,' acted as chief mourner. John Appleyard was also present. Dr. Francis Babington [q. v.], one of Dudley's chaplains, preached the sermon, and is said to have tripped once and described the lady as 'pitifully slain' (*Leicester's Commonwealth*, pp. 22, 36).

That Dudley was, as Cecil wrote a few years later, 'infamed by his wife's death' is obvious. If the court gossip reported by the Spanish ambassador is to be credited, Dudley, in his desire to marry the queen, had talked of divorcing or of poisoning his wife many months before she died. De Quadra, indeed, wrote home at the time that the news of her

death reached London (11 Sept.): 'They [i.e. the queen and Dudley] were thinking of destroying Lord Robert's wife. . . . They had given out that she was ill, but she was not ill at all; she was very well and taking care not to be poisoned. . . . The queen, on her return from hunting [on 4 Sept.], told me that Lord Robert's wife was 'dead or nearly so, and begged me to say nothing about it.' According to this statement Dudley and the queen conspired to murder Lady Amy, but this terrible charge is wholly uncorroborated. Lady Amy's death undoubtedly removed the chief obstacle to the marriage of the queen with Dudley, and the influential persons at court, who were determined that Elizabeth should not take this disastrous step, naturally exaggerated the rumours of Dudley's guilt in order to disqualify him for becoming the royal consort. Throgmorton, the English ambassador at Paris, frequently reported to Cecil that Dudley was universally credited on the continent with the murder of his wife, but this was Throgmorton's invariable preface to an impassioned protest against the proposed marriage of the queen with her favourite. On 30 Nov. the queen told one of her secretaries that the verdict of the jury left no doubt that Lady Amy had died accidentally, and Sir Henry Sidney, Dudley's brother-in-law, in the following January assured the Spanish ambassador that the malicious rumours were totally unfounded. Cecil, although no friend to Dudley, comes to the conclusion that they could not be supported. In 1567 the charge of murder was revived by John Appleyard, who declared that the jury was suborned, but on being examined by the privy council he made an abject apology and confessed that he had wilfully slandered Dudley because he had been disappointed in not receiving greater gifts from his brother-in-law. In 1584 the story adopted by Sir Walter Scott in 'Kenilworth' was first published in a libel on Dudley usually known as 'Leicester's Commonwealth' (see *infra*). There Anthony Forster and Sir Richard Verney, apparently of Compton Verney, Warwickshire, one of Dudley's private friends, were said to have flung Lady Amy downstairs. But none of the statements in this libel deserves credit. There is no ground for connecting Verney in any way with the tragedy. The author of the 'Yorkshire Tragedy' (1608) obviously wrote in reference to the scandalous charge:

> The surest way to chain a woman's tongue
> Is break her neck—a politician did it.

In spite of the suspicious circumstances of the death, nothing can be historically proved against Dudley. His absence from the inquest and funeral is a point against him. The anxiety expressed in his letters to Blount that the jury should pursue their investigation to the furthermost, at the same time that he was himself writing privately to the jury, is consistent with his guilt. But all the unpleasant rumours prove on examination to be singularly vague, and are just such as Leicester's unpopularity, caused by his relations with the queen, would have led his numberless enemies to concoct. It is difficult to believe that the alleged murder would have been hushed up when so many persons regarded it to the interest of themselves and the nation to bring it home to Dudley. The theory of suicide has most in its favour.

Whatever were the queen's relations with Dudley before his wife's death, they became closer after it. It was reported that she was formally betrothed to him, that she had secretly married him in Lord Pembroke's house, and that she was 'a mother already' (January 1560–1). But Elizabeth was never so completely a victim to her passion as to allow her lover to control her political action, and his presumption often led to brief though bitter quarrels. On 30 Nov. 1560 the queen promised to raise him to the peerage, but suddenly tore up the patent. Dudley tried in vain to supplant Cecil. Although Cecil was for a time out of favour with Elizabeth owing to Dudley's machinations, his position was never seriously jeopardised. The puritan preachers were hottest in their denunciation of Elizabeth's behaviour with Dudley, and this was one of the causes which led Elizabeth to yield to Dudley's unprincipled and impolitic suggestion to seek Spanish and catholic aid in bringing about their union. Sir Henry Sidney in January 1560–1 first asked De Quadra whether he would help on the marriage if Dudley undertook to restore the Roman catholic religion in England. In February Dudley and the queen both talked with the Spaniard openly on the subject; in April Dudley accepted the terms offered by De Quadra. He promised that England should send representatives to the council of Trent, and talked of going himself. On 24 June De Quadra accompanied Elizabeth and her lover on a water-party down the Thames, when they behaved with discreditable freedom. In a long conversation De Quadra undertook to press on their union on condition that they should acknowledge the papal supremacy. The negotiation was kept secret from the responsible ministers, but Cecil suspected the grounds of De Quadra's intimacy with Dudley and Elizabeth, and powerful opposition soon declared itself. Dudley's personal

enemies and the catholic nobles agreed that Dudley should only marry the queen at the cost of a revolution, and De Quadra wrote home that if the marriage took place Philip II would find England an easy conquest. With curious duplicity Dudley also corresponded with the French Huguenots to induce them to support his ambitious marriage scheme. But his over-confidence did not please the queen. In July 1561 the king of Sweden offered Elizabeth his hand. Dudley ridiculed the offer, and the queen, irritated by his manner, said in the presence chamber that 'she would never marry him nor none so mean as he,' and that his friends 'went about to dishonour her' (*State Papers*, Foreign, 22 July). Dudley straightway asked permission to go to sea and obtained it, but he remained at home and was soon reconciled to his mistress. When the succession question was debated in 1562, Dudley supported the pretensions of Lord Huntingdon, the husband of his sister Catherine. In the autumn of the same year the queen, on what she judged to be her death-bed, nominated her favourite protector of the realm. Next year the reports that Elizabeth had children by Dudley revived. One Robert Brooke of Devizes was sent to prison for publishing the slander, and seven years later a man named Marsham of Norwich was punished for the same offence. An English spy in Spain in 1588 reported that a youth aged twenty-six, calling himself Arthur Dudley, and claiming to be Elizabeth's son by Dudley, had lately arrived in Madrid. He was born, he said, in 1562 at Hampton Court. Philip II received him hospitably, and granted him a pension of six crowns a day, but he was clearly a pretender (Ellis, *Orig. Letters*, 2nd ser. iii. 135–136; Lingard, *Hist.* 1874 edit. vi. 367–8).

Although Dudley did not abandon hope of the marriage, it is plain that during 1563 Elizabeth realised its impracticability. Cecil, Sussex, Hunsdon, and Dorset did all they could to discredit Dudley, and his presumptuous behaviour led to more frequent explosions of wrath on the queen's part. On one occasion Dudley threatened to dismiss one Bowyer, a gentleman of the black rod. The matter was brought to the queen's knowledge. She sent for Dudley and publicly addressed him: 'I have wished you well, but my favour is not so locked up for you that others shall not partake thereof. . . . I will have here but one mistress and no master' (Naunton, *Fragmenta*, ed. Arber, p. 17). About 1563 the question of Queen Mary Stuart's marriage was before the English council, and Elizabeth, with every appearance of generous self-denial, suggested that Dudley should become the Scottish queen's husband. She would have preferred, she said, a union between Queen Mary and Dudley's brother Ambrose, but was willing on grounds of policy to surrender her favourite. In June 1564 Dudley made friends with De Silva, the new Spanish ambassador, and once more declared himself to be devoted to Spain. De Silva wrote home that if Cecil could only be dismissed and replaced by Dudley, Spain and England would be permanent allies. On 28 Sept. 1564 Dudley was created Baron Denbigh, and on 29 Sept. Earl of Leicester. In October (according to Melville, the Scottish ambassador) Elizabeth declared herself resolved to press on the match between Dudley and Queen Mary, and it was stated that she had bestowed an earldom on him to fit him for his promotion. The union of Mary with Darnley in 1565 brought the scheme to nothing.

The old nobility at Elizabeth's court acquiesced with a very bad grace in Leicester's predominance. In March 1565 Norfolk, who had persistently opposed himself to Dudley's pretensions, quarrelled openly with him in the queen's presence. They were playing tennis together before Elizabeth. During a pause Leicester snatched the queen's handkerchief from her hand and wiped his face with it. Norfolk denounced this action as 'saucy,' and blows followed. In August 1565 the queen paid her first visit to Kenilworth, which she had granted Leicester (6 Sept. 1563). While the court was at Greenwich in June 1566 Sussex and Leicester had a fierce altercation in Elizabeth's presence, and the queen herself brought about a temporary reconciliation. Early in 1566 the Archduke Charles renewed his offer of marriage with Elizabeth, and the queen discussed it so seriously that Leicester acknowledged in a letter to Cecil that his fate was sealed. Cecil drew up more than one paper in which he contrasted Leicester and the archduke as the queen's suitors, much to the latter's advantage. He declared Leicester to be insolvent, to be 'infamed by his wife's death,' and anxious to advance his personal friends. Little change in Leicester's personal relations with the queen was apparent while the negotiations with the archduke were pending, and he did what he could to ruin the scheme. In December 1567 he strongly opposed in the council Sussex's and Cecil's proposal to bring the archduke to England. In order to obstruct his rivals' policy he boldly turned his back on his old relations with the catholics and raised a cry of 'popery.' As early as 1564 Leicester had been making advances to the puritans, and Archbishop Parker and he had had some differences as to the toleration to be extended to their practices (Strype, *Parker*, i. 311). Subsequently he

figured as their chief patron at court, and ostentatiously took Thomas Cartwright under his protection. Jewel was now directed by him to stir up the puritans in London against the marriage. Sussex vainly remonstrated and threatened to denounce him publicly as the betrayer of the queen and country. Early in 1568 Leicester's victory was assured and the archduke's offer rejected.

Outside the court Leicester's position was reckoned all-powerful. Elizabeth had made him rich in spite of his extravagant habits. Four licenses to export woollen cloth 'unwoved' were issued in 1561 and 1562. In 1563 he received from the crown the manor and lordship and castle of Kenilworth, the lordship and castle of Denbigh, and lands in Lancashire, Surrey, Rutland, Denbigh, Carmarthen, York, Cardigan, and Brecknock (*Pat.* 5 Eliz. 4th part; *Orig.* 5 Eliz. 3rd part, rot. 132). The manors of Caldecote and Pelynge, Bedfordshire, with many other parcels of land, followed in the next year, and in 1566 sixteen other estates in different parts of England and Wales were assigned him (*Orig.* 8 Eliz. 1st part, rot. 56; *Pat.* 8 Eliz. 7th part). In 1565 he was granted a license to 'retain' one hundred persons, and became chancellor of the county palatine of Chester. In 1562 he was appointed high steward of Cambridge University, and stayed with the queen at Trinity College in August 1564, when she paid her well-known official visit. Soon afterwards (31 Dec. 1564) he became chancellor of Oxford University, and directed the elaborate reception of Elizabeth there in August 1566. A public dialogue, in Latin elegiacs, between Elizabeth and her favourite was printed (*Elizabethan Oxford* (Oxf. Hist. Soc.), pp. 157–68). In January 1565–6 Leicester and Norfolk were created by the French king, Charles IX, knights of St. Michael (Ashmole, *Garter*, p. 369), and in 1571 Leicester kept with great state at Warwick the feast of St. Michael, when his gorgeous attire excited general admiration (cf. *Topogr. Bibl. Brit.* vol. iv. pt. ii.)

In 1568 Mary Queen of Scots fled to England for protection; the catholic lords of the north of England were meditating open rebellion, and attempts were being made at court under the guidance of Norfolk to get rid of Cecil. Leicester fostered the agitation against Cecil, and told the queen that she would never be safe while Cecil had a head on his shoulders. He also sought to make the presence of Queen Mary serve his own ends. He received with enthusiasm her envoy, the Bishop of Ross; deprecated the bishop's suggestion that he should himself marry the Scottish queen; sent her presents, and finally agreed to forward the catholic plot for marrying her to the Duke of Norfolk. Elizabeth was bitterly opposed to this dangerous scheme, but Leicester freely argued with her on the point. Meanwhile Leicester, with characteristic baseness, allowed it to be assumed by the conspirators that he was looking with a favourable eye on the treasonable conspiracy hatching in the north. He obviously believed Elizabeth's fall to be at hand and was arranging for the worst. But Cecil was more powerful than Leicester calculated. Elizabeth's government weathered the storm with comparative ease. Norfolk was sent to the Tower in October 1569, and the rebellion of the northern earls was crushed in November. Leicester recognised that his influence with the queen in matters of politics would not compare with Cecil's. 'Burghley,' he wrote 4 Nov. 1572, 'could do more with her in an hour than others in seven years.' But, so far as his personal relations with the queen were concerned, his position was unchanged, although his hopes of marriage were nearly ended.

In 1570 and 1571, with much show of disinterestedness, Leicester strongly supported the proposal that Elizabeth should marry the Duke of Anjou. Private affairs doubtless encouraged this policy. In 1571 he contracted himself to Douglas Sheffield, widow of John, second baron Sheffield, and daughter of William, first lord Howard of Effingham. In May 1573 he secretly married the lady at Esher. Two days later a son, Robert [see Dudley, Sir Robert, 1573–1649], was born, of whose legitimacy there can be little doubt. Apparently fearing the queen's wrath, Leicester never acknowledged this marriage. His infatuation for Lady Douglas was falsely said by his enemies to have led him to poison her former husband. But his sentiments soon changed, and he offered Lady Sheffield 700*l.* a year to ignore their relationship. The offer was indignantly rejected. Leicester was afterwards reported to have attempted to poison her, and to have so far succeeded as to deprive her of her hair and nails. Gilbert Talbot wrote to his father, 11 May 1573, that two ladies had long been in love with Leicester, Lady Sheffield and Lady Frances Howard, that the queen suspected their passion, and spies were watching Leicester (Lodge, *Illustrations*, ii. 100). But his influence at court was not seriously imperilled. Evidence of the power which he was credited in the country with exerting indirectly on ministers of state is given by the records of the town of Tewkesbury for 1573. The citizens had petitioned for a charter of incorporation, and when the proceedings dragged, they 'levied

and gathered' among themselves money to purchase for Leicester 'a cup of silver and gilt,' and subsequently 'an ox of unusual size.'

In July 1575 Leicester entertained the queen at Kenilworth. The royal party arrived at the castle on Saturday, 9 July, and remained there till Wednesday, 27 July. As early as 1570 Leicester had begun to strengthen the fortifications of his palace, and to celebrate the queen's visit he is said to have added largely to the munition and artillery there. Elaborate pageants were arranged, and all the festivities were on an exceptionally gorgeous scale. Shakespeare is believed to have witnessed some part of the fantastic entertainments. Oberon's vision in 'Midsummer Night's Dream' (ii. 148–68) has been explained as a description of what the poet actually saw in Kenilworth Park. In the lines on Cupid's shaft aimed 'at a fair vestal throned by the west' and falling on 'a little western flower,' a covert hint has been detected of Leicester's relations both with the queen and Lady Sheffield (cf. HALPIN, *Oberon's Vision Illustrated*, Shakspere Soc., 1843). Two full reports of the reception accorded to Elizabeth at Kenilworth were issued in 1576—one by Robert Laneham, clerk of the council, and the other (entitled 'Princely Pleasures at the Courte at Kenelwoorth') by George Gascoigne. In July 1576 Leicester was in ill-health, and his doctors insisted on his drinking Buxton waters.

Leicester's ambition was still unsatisfied. In September 1577 Elizabeth was contemplating the despatch of an army to fight against Spain in the Low Countries, and Leicester resolved to obtain the post of commander-in-chief. He had wholly abandoned his flirtations with Spain, and took shares in Drake's expedition, which sailed in November. Elizabeth raised no objection to Leicester's application for the generalship, but, after giving a definite promise to help the Low Countries, she suddenly, in March 1578, declined to send an army abroad. Leicester was deeply disappointed, but private affairs were again occupying him. Although unable to rid himself of Lady Sheffield, he was making love to Lettice, the widowed countess of Essex, with whose late husband, Walter Devereux, first earl of Essex [q. v.], he had been on very bad terms. When Essex died at Dublin in 1576, it was openly suggested that Leicester had poisoned him, but the report proved baseless. Lady Essex, who was well known to the queen, and interchanged gifts with her on New Year's day 1578, had long been on intimate terms with Leicester, and had stayed at Kenilworth during the festivities of 1575, while her husband was in Ireland. Early in 1578 the Duke of Anjou, now Duke d'Alençon, renewed his offer of marriage to Elizabeth, and it was seriously entertained for a second time. Astley, a gentleman of the bedchamber, reminded the queen that Leicester was still free to marry her. She grew angry and declared it would be 'unlike herself and unmindful of her royal majesty to prefer her servant whom she herself had raised before the greatest princes of Christendom' (CAMDEN). In 1578 Leicester, having finally abandoned all hopes of the queen's hand, married Lettice Knollys, countess of Essex. The ceremony was first performed at Kenilworth, and afterwards (21 Sept. 1578) at Wanstead, in the presence of Leicester's brother, Warwick, Lord North, Sir Francis Knollys, the lady's father, and others. Wanstead, which was henceforth a favourite home of Leicester, had been purchased a few months before, and the queen visited him there in the course of the year (NICHOLS, *Progresses*, ii. 222). The fact of the marriage was kept carefully from Elizabeth's knowledge, although very many courtiers were in the secret. In August 1579 M. de Simier, the French ambassador, who was negotiating Alençon's marriage, suddenly broke the news to the queen. Elizabeth behaved as if she were heartbroken, and three days later promised to accept Alençon on his own terms. She ordered Leicester to confine himself to the castle of Greenwich, and talked of sending him to the Tower, but Sussex advised her to be merciful. Leicester's friends declared that he voluntarily became a prisoner in his own chamber on the pretence of taking physic (GREVILLE, *Life of Sir P. Sidney*).

The queen rapidly recovered from her anger, and Leicester returned to court, resolved to avenge himself on De Simier, and to put an end to the French marriage scheme. He was credited with endeavouring to poison the ambassador, and when a gun was accidentally discharged at the queen's barge on the Thames, while Elizabeth, De Simier, and Leicester were upon it, it was absurdly suggested that De Simier had been shot at by one of Leicester's agents. Alençon arrived in 1580. Leicester attended him and the queen, and in February 1580–1 accompanied the duke on his way to the Low Countries as far as Antwerp by Elizabeth's order. On Leicester's return Elizabeth had an interview with him and reproached him with staying too long abroad. Rumours were spread that Leicester aimed at becoming prince of the protestant provinces of Holland, and the queen openly charged him with conspiring with the Prince of Orange against her. Leicester did not deny that his ambition lay in the direction indi-

cated, but warned the queen that if she, as in her irritation she hinted, intended to ally herself with Spain against the Low Countries, she would have to prepare for war with France as well as with the Netherlands.

Leicester's presumption was now at its zenith. With an eye on the Low Countries as an appanage for himself, he in December 1582 proposed that Arabella Stuart should marry Robert, his infant son by his wife Lettice, and thus the crown might possibly enter his own family. He also suggested that one of his stepdaughters would make a good wife for James of Scotland. The latter proposal led to a passionate protest from Elizabeth, who loathed Leicester's wife, and denounced her with terrible vehemence (June 1583). In 1584 Leicester suggested the formation of the well-known association for the protection of the queen's person, chiefly with the object of circumventing the catholic nobility, whom the queen's treatment of Queen Mary was drawing into treasonable devices. In the same year Leicester was held up to the nation's detestation in an anonymous pamphlet, first issued at Antwerp as 'The copye of a letter wryten by a Master of Arte at Cambridge,' but better known as 'Leicester's Commonwealth.' The author, who is assumed on highly doubtful grounds to be the jesuit Parsons, tried to prove that the ancient constitution of the realm was practically subverted, and that the government of the country had been craftily absorbed by Leicester, whose character was that of an inhuman monster. All offices of trust were, it was alleged, in his hands or those of his relations. The corporation of Leicester replied to these charges by entertaining the earl at an elaborate banquet on Thursday 18 June, while he was staying with his sister, the Countess of Huntingdon. Sir Philip Sidney, Leicester's nephew, circulated a vindication of his uncle and his family (printed by Collins in the 'Sydney Papers'). On 26 June 1585 Elizabeth issued an order in council forbidding the book's circulation, and asserting on her own knowledge that its charges were false. As an historical authority it certainly has no weight, but as an indication of the hatred that Leicester had succeeded in exciting, it is of importance to his biographer. In August 1585 Burghley wrote to Leicester to complain of certain contemptuous speeches which the earl was reported to have made concerning him. Leicester replied at great length, denying the imputation. He lamented the envy which his position at court excited, but deprecated the notion that he wished for Burghley's place, and asserted that he had always been Burghley's friend (Strype, *Annals*, III. i. 503–6).

In the autumn of 1585 Elizabeth at length resolved to intervene in the Low Countries. A great English army was to be sent to the aid of the States-General in their war with Spain, and the command of the expedition was bestowed on Leicester (September 1585). His intimacy with the queen made the appointment satisfactory to England's allies, but his incapacity soon showed its imprudence. In December he reviewed his troop of six hundred horse in London, and marched to Harwich. He disembarked at Flushing 10 Dec. The Dutch received him triumphantly. Gorgeous pageants and processions were arranged in his honour. At Utrecht Jacobus Chrysopolitanus and Arnold Eyck issued extravagant panegyrics; the former added a brief history of the earl's reception, and on 23 April 1586 Leicester celebrated with abundant pomp the feast of St. George in the city. At Leyden the memory of similar festivities lasted so long that the students on 7 June 1870 gave an imitation of them to celebrate the 295th anniversary of the Leyden High School. At the Hague was published in 1586 an elaborate series of twelve engravings representing the triumphal procession which welcomed Leicester to the town. Leicester had good grounds for writing home to the queen that the Netherlanders were devoted to her, but he was in no hurry to take the field. On 14 Jan. 1585–6 a deputation from the States-General offered him the absolute government of the United Provinces. Leicester declared that he was taken by surprise, and pointed out that his instructions only permitted him to *serve* the States-General and not to *rule* them. Further entreaties followed, and Leicester yielded. On 25 Jan. he was solemnly installed as absolute governor, and took an oath to preserve the religion and liberty of his subjects. On 6 Feb. a proclamation was issued announcing his new dignity (translation printed in *Somers Tracts*, 1810, i. 420–1). Davison, the English envoy at the Hague, with whom Leicester had long been on intimate terms, was sent home to communicate the news to Elizabeth.

All was known before Davison arrived. The queen was indignant, and threatened to recall the earl. It was reported that Leicester's wife was about to join her husband with a great train of ladies, and the queen's wrath increased. Burghley, Walsingham, and Hatton urged that Leicester's conduct had been politic. Leicester, who soon learned of the disturbance created by his action, argued in a despatch that he had been modest in accepting the mere title of governor, and blamed Davison for not defending him

fairly. Sir Thomas Heneage reached Flushing (3 March), and brought letters announcing Elizabeth's displeasure. Leicester replied by sending Sir Thomas Sherley, but the queen did not relent. The quarrel was distracting attention from the objects of the expedition, and Burghley threatened to resign unless Elizabeth gave a temporary ratification of the earl's appointment. At last she yielded so far as to allow him to continue in his office until the council of state could devise such a qualification of his title and authority as might remove her objection without peril to the public welfare. After more negotiations and renewed outbursts of the queen's wrath, the matter ended by the Dutch council of state petitioning Elizabeth to maintain the existing arrangement until they could without peril to themselves effect some change (June 1586). The queen had published her displeasure and had relieved herself of all suspicions of collusion with Leicester. She therefore raised no further difficulties.

Leicester's arrogance soon proved to the States-General that they had made an error. He called his Dutch colleagues 'churls and tinkers,' and was always wrangling with them over money matters. 'Would God I were rid of this place,' he wrote (8 Aug.), and bitterly remarked that the queen had succeeded in 'cracking his credit.' In military matters Leicester was no match for the Spaniards under the Duke of Parma. He succeeded in relieving Grave, and vainly imagined that the enemy were completely ruined by the victory. On 23 April Leicester was reviewing his troops at Utrecht when news was brought him that the Spaniards were marching to recapture Grave. He marched leisurely to Arnheim and Nimeguen with the avowed intention of intercepting the enemy, but as he had no news of their route Leicester never met the attacking force, and Grave was recaptured with ease. To allay the panic which this ludicrous failure produced in Holland, Leicester tried the governor of Grave, Baron Henart, by court-martial, and sent him to the scaffold. Prince Maurice and Sir Philip Sidney seized Axel, and partly retrieved the failing reputation of the English army. Leicester in his despatches blamed everybody for his own neglect of duty, and let Nuys fall to the enemy without raising a finger to protect it. The equipment and temper of part of his army were certainly unsatisfactory, and he had repeatedly to make an example of deserters, but his petty wrangling with Norris and other able colleagues explains much of his failure. In August a gentle letter of reprimand from the queen, the receipt of fresh supplies of money, and the advice of Sir William Pelham, enabled Leicester to improve his position. On 2 Sept. he relieved Berck; the enemy soon retired into winter quarters; the forts about Zutphen and Deventer were captured by the gallantry of Sir Edward Stanley and Sir William Pelham; and the indecisive campaign was at an end. Leicester came home, making no provision for the command of the army. He had laboured hard for the execution of Mary Queen of Scots, had written letters pressing it on the queen while in Holland, and had hinted when Elizabeth seemed to hesitate that Mary might be privately strangled. He now renewed his importunities, and on 8 Feb. 1586–7 the execution took place.

In January 1586–7 Deventer was betrayed to the Spaniards, and the States-General begged for Leicester's return. The queen refused the demand, but, after directing him to avoid hostilities, sent him over in June to inform the Dutch that they must come to terms with Spain. Parma was besieging Sluys, and declined to entertain negotiations for peace. The English were forced to renew the war, but it was too late to save Sluys, which fell in August. The wretched plight of the English soldiers rendered them nearly useless. Leicester did little or nothing, and he was finally recalled on 10 Nov. 1587. With characteristic love of display he had a medal struck with the motto 'Invitus desero non Gregem sed ingratos.' A party still supported him in Holland, and resisted his successor. On 12 April 1588 a proclamation was issued by the States, announcing his final resignation of his high office (translation in *Somers Tracts*, 1810, i. 421–4).

On Leicester's return home he was welcomed as of old by the queen. She seemed to place increased confidence in him. In May and June 1588, while the country was preparing to resist the Spanish Armada, he was constantly in her company, and received the appointment of 'lieutenant and captain-general of the queen's armies and companies' (24 July). He joined the camp at Tilbury on 26 July, and when the danger was over the queen visited the camp, and rode with him down the lines (9 Aug.) One of Leicester's latest letters described to Lord Shrewsbury (15 Aug.) Elizabeth's glorious reception by the troops. At the same time she had a patent drawn up constituting him lieutenant-general of England and Ireland, but, yielding to the protests of Burghley, Hatton, and Walsingham, she delayed signing it. Leicester withdrew fromLondon at the end of August. While on the way to Kenilworth he stopped at his house at Cornbury, Oxfordshire, and there

he died of 'a continual fever, as 'twas said,' on 4 Sept. 1588, aged about fifty-six. Ben Jonson tells the story that he had given his wife 'a bottle of liquor which he willed her to use in any faintness, which she, not knowing it was poison, gave him, and so he died' (*Conversations with Drummond*, p. 24). Bliss in his notes to the 'Athenæ Oxon.,' ii. 74–5, first printed a contemporary narrative to the effect that the countess had fallen in love with Christopher Blount [q. v.], gentleman of the horse to Leicester; that Leicester had taken Blount to Holland with the intention of killing him, in which he failed; that the countess, suspecting her husband's plot, gave him a poisonous cordial after a heavy meal while she was alone with him at Cornbury. Blount married the countess after Leicester's death, and the narrator of the story gives as his authority William Haynes, Leicester's page and gentleman of the bedchamber, who saw the fatal cup handed to his master. But the story seems improbable in face of the post-mortem examination, which was stated to show no trace of poison. Leicester was buried in the lady chapel of the collegiate tomb at Warwick. The gorgeous funeral cost 4,000*l.* An elaborate altar-tomb with a long Latin inscription was erected there to his memory by his wife, Lettice. By her he had a son, Robert, who died at Wanstead 19 July 1584, and was buried in the Beauchamp Chapel, Warwick. Leicester's will, dated at Middleburg, 1 Aug. 1587, was proved by the countess, the sole executrix, two days after his death. He left to the queen, with strong expressions of fidelity, a magnificent jewel set with emeralds and diamonds, together with a rope of six hundred 'fair white pearls.' Wanstead was appointed for the countess's dowager-house. Sir Christopher Hatton, the Earl of Warwick, and Lord Howard of Effingham were overseers of the will. His personalty was valued at 29,820*l.* (cf. *Harl. Rolls*, D. 35). Inventories of his pictures at Kenilworth, Leicester House, and Wanstead have been printed (*Notes and Queries*, 3rd ser. ii. 201–2, 224–5). There are 183 entries, among them portraits of himself, his relatives, the queen, and the chief foreign generals and statesmen of the time. Leicester's widow, after marrying Sir Christopher Blount, sought in vain a reconciliation with Elizabeth in 1597; remained on friendly terms with Robert, earl of Essex, her son by her first husband, till his execution in 1601; took some part in the education of Robert, third earl of Essex, her grandson; resisted the efforts of Leicester's son, Sir Robert Dudley [q. v.], to prove his legitimacy; and died, vigorous to the last, on 25 Dec. 1634, aged 94. She was buried by Leicester in Beauchamp Chapel, Warwick, and some verses on her death by Gervase Clifton were painted on a tablet hung near the Leicester monument.

'Laws and Ordinances,' drawn up for the English army in Holland, and published in London in 1587, is the only printed work of which Leicester was author, but numerous letters appear in Digges's 'Compleat Ambassador,' 1655, in 'Cabala,' 1671, and in the 'Leycester Correspondence,' 1844. They all show much literary power. His style is colloquial, but always energetic. In 1571 Leicester founded by act of parliament a hospital at Warwick for twelve poor men. The first warden was Ralph Griffin, D.D., and the second Thomas Cartwright, the puritan [q. v.] Leicester drew up statutes for the institution, 26 Nov. 1585 (Collins, *Sydney Papers*, i. 46–7).

Leicester was a patron of literature and the drama. Roger Ascham, whose son Dudley (*b.* 1564) was his godson, often wrote of his literary taste. Gabriel Harvey devoted the second book of his 'Congratulationes Valdinenses,' London, 1578, to his praises, and printed eulogies by Pietro Bizari, Carlus Utenhovius, Walter Haddon, Abraham Hartwell, and Edward Grant. Geoffrey Whitney, when dedicating to him his 'Choice of Emblemes' (1586), states that many famous men had been enabled to pursue their studies through his beneficence. Horne dedicated to him his translation of two of Calvin's sermons in 1585, and Cartwright was always friendly with him. While patronising the puritan controversialists he exhibited with characteristic inconsistency an active interest in the drama. As early as 1571 'Lord Leicester's Men' performed a play before the queen when visiting Saffron Walden. In succeeding years the same company of actors is often mentioned in the accounts of the office of revels. On 7 May 1574 the first royal patent granted to actors in this country was conceded to the Earl of Leicester in behalf of his actor-servants, at whose head stood James Burbage [q. v.] Plays or masques formed the chief attractions of the Kenilworth festivities of 1575 (Collier, *Hist. English Dramatic Poetry*, i. 192, 202, 224–6, iii. 259).

Love of display and self-indulgence are Leicester's most striking personal characteristics. By his extravagant dress, his gluttony, and his cruel treatment of women he was best known to his contemporaries. That he was also an accomplished poisoner has been repeatedly urged against him, but the evidence is inconclusive in all the charges of murder brought against him. In politics his aim was to con-

trol and (at first) marry the queen, whose early infatuation for him decreased but never died. He was a clever tactician, and contrived to turn the least promising political crises into means of increasing his influence at court. The general policy of Elizabeth was unaffected by him. The piety with which he has been credited in later life does not merit serious attention. In person he was stated to be remarkably handsome, although 'towards his latter end he grew high-coloured and red-faced' (NAUNTON), tall in stature, dignified in bearing, and affable in conversation. The best portrait is that by Mark Garrard at Hatfield. Another (with a page) by Zucchero belongs to the Marquis of Bath. A third at Penshurst was painted in 1585. Others are in the University Library, Cambridge, and at Corpus Christi College, Cambridge. In the large picture of Queen Elizabeth visiting Hunsdon House (1571), belonging to Mr. G. D. W. Digby, Leicester is the courtier standing nearest to the queen (*Catalogue of Exhibition of National Portraits*, 1866).

[There is no good biography of Leicester. 'The copy of a Letter wryten by a Master of Arte of Cambridge to his Friend in London concerning some talke past of late between two worshipfull and grave men about the present state and some proceedyngs of the Erle of Leycester and his friendes in England,' is the full title of the scurrilous libel attributed to Father Parsons, usually quoted as 'Leicester's Commonwealth,' and known from the green-edged leaves of the original edition as 'Father Parson's Green Coat.' Some letters in Cole's MSS. xxx. 129, show clearly that Father Parsons was not the author, but that it was the work of a courtier who endeavoured to foist responsibility on Parsons. This book, which treats Leicester as a professional poisoner and a debauchee, is the foundation of all the chief lives. It was first printed probably at Antwerp in 1584; it appeared in a French translation under the title of 'La Vie Abominable, Ruses, Trahisons, Meurtres, Impostures,' &c. (Paris? 1585), and in a Latin version by Iulius Briegerus at Naples in 1585 as 'Flores Calvinistici decerpti ex Vita Roberti Dudlei, comitis Leicestriæ.' It was republished in London in 1641 as 'Leicester's Commonwealth identified,' and was versified as 'Leicester's Ghost' about the same time. Orders were issued for its suppression in October 1641 (Cal. State Papers, 1641–3, p. 136). It formed the basis of Dr. Drake's 'Secret Memoirs of Robert Dudley, Earl of Leicester' (London, 1706, 2nd edit. 1706, 3rd edit. 1708), which was given in 1721 the new title 'Perfect Picture of a Favourite.' Drake pretended to print the libel 'for the first time from an old manuscript.' In 1727 Dr. Jebb issued a Life 'drawn from original writers and records,' which does not place less reliance than its predecessors on 'Leicester's Commonwealth,' but quotes many other authorities. The Amy Robsart episode has been the subject of numerous books. Ashmole's account, which Sir Walter Scott adopted, is printed in his 'Antiquities of Berkshire,' i. 140–54, and is drawn from 'Leicester's Commonwealth.' More critical examinations of the story appear in A. D. Bartlett's 'Cumnor Place' (1850), in Pettigrew's 'Inquiry concerning the Death of Amy Robsart' (1859), and in J. G. Adlard's 'Amye Robsart' (a useful collection of authorities and genealogical information about the Robsart family) (1861). Canon Jackson printed several manuscripts relating to Lady Amy, now at Longleat, in 'Wiltshire Archæological and Natural Hist. Mag.,' xvii. 47–93 (May 1877), and in 'Nineteenth Century' for March 1882 he argues strongly for Leicester's innocence. Mr. Walter Rye, in his 'Murder of Amy Robsart—a brief for the prosecution' (1885), attempts to convict him by treating 'Leicester's Commonwealth' as trustworthy evidence, and interpreting unfavourably much neutral collateral information. A valuable list of royal grants made to Leicester, and some contemporary documents at Hatfield, notably Appleyard's 'Examination,' appear in Mr. Rye's appendix. 'Cumnor Hall,' the well-known ballad on Amy Robsart, by W. J. Mickle, first appeared in Evans's Ballads, 1784, and first directed Sir Walter Scott's attention to the subject. His novel of 'Kenilworth' was issued in 1821. Its historical errors, often exposed, were fully treated of by Herrmann Isaac in 'Amy Robsart und Graf Leicester' in 1886. Leicester's important letters to Blount, written immediately after Amy's death, were first printed from the Pepys's Collection in Lord Braybrooke's edition of Pepys's 'Diary' in 1848. For Leicester's career in Holland the 'Leycester Correspondence,' ed. John Bruce (Camd. Soc. 1844), which covers his first visit, 1585–6, is, together with Motley's History, most valuable. 'A brief Report of the Militarie Service done in the Low Countries by the Earl of Leicester, written by one that hath served in a good place there,' is a contemporary eulogy (London, 1587). Contemporary accounts of his triumphal progress through Utrecht, Leyden, and the Hague are mentioned above. A Remonstrance (in French) against his conduct in Holland appeared at Utrecht in 1587, and his reply (in Dutch) at Dordrecht in the same year. Madame Toussaint wrote a Dutch novel entitled 'Leicester en Nederland,' and at Deventer in 1847 was issued Hugo Beijerman's 'Oldenbarneveld: de Staten von Holland en Leycester,' a discussion of his policy. See also Froude's History (very valuable for the Spanish accounts of Leicester); Lingard's Hist.; Naunton's Fragmenta Regalia; Camden's Annals; Stow's Annals; Sydney Papers, ed. Collins; Sir Dudley Digges's Compleat Ambassador (1655); Cabala (1671); Cal. State Papers (Domestic) (1547–88); Nichols's Progresses, especially ii. 613–24; Cal. Hatfield Papers, i.; Cooper's Athenæ Cantabr. ii. 30, 543; Wood's Athenæ Oxon., ed. Bliss, ii. 74–5; Strype's

Annals, Memorials, and Lives of Parker and Whitgift; Biog. Brit. (Kippis); Notes and Queries, 6th ser. iii. 283 (an unprinted letter to the Earl of Bedford, 17 Sept. 1565); Dugdale's Warwickshire. The fullest account of Lettice, Leicester's third wife, is in Gent. Mag. (1846) i. 250 et seq.; it is by Mr. J. G. Nichols.]

S. L. L.

DUDLEY, Sir ROBERT, styled Duke of Northumberland and Earl of Warwick (1573–1649), naval commander and inventor, was son of Robert Dudley [q. v.], earl of Leicester, by Douglas Sheffield, widow of John, second baron Sheffield, and daughter of William, first lord Howard of Effingham. Dudley's legitimacy was never legally established. He adduced evidence to show that his parents formally contracted themselves at a house in Cannon Row, Westminster, in 1571; that in May 1573, two days before his own birth at Sheen, they were secretly married at Esher, Surrey; that Sir Edward Horsey gave the lady away; that Dr. Julio and seven others witnessed the ceremony; that the secrecy was due to his father's desire to keep the marriage from Queen Elizabeth's knowledge, and that until he was three years old, and his father's affections were transferred to the Countess of Essex, Leicester treated him as his lawful heir. About 1577 Leicester seems to have offered Lady Sheffield 700*l.* to induce her to disavow the marriage, but this bribe she indignantly declined. In 1578 Leicester married the Countess of Essex, whereupon Lady Sheffield married Sir Edward Stafford of Grafton. These marriages, whose validity was not disputed, are the substantial ground on which Dudley has been adjudged illegitimate; but they are not incompatible with the allegation that his father and mother went through a marriage ceremony at Esher in 1573. His godfathers were Sir Henry Lee and his father's brother, Ambrose Dudley [q. v.], earl of Warwick. Lady Dacres of the South was his godmother, but none of these persons were present at his baptism. The Earl of Warwick always seems to have treated the child with kindness. For a time Dudley lived with his mother, and his father was denied access to him. But when he was five or six Leicester obtained possession of him, and sent him to a school kept by Owen Robin at Offington, near Worthing, Sussex. In 1587 he was entered at Christ Church, Oxford, as an earl's son, and placed under the care of Thomas Chaloner. Leicester died in 1588, and left to young Robert after the death of Warwick the Kenilworth estate, with the lordships of Denbigh and Chirk. Warwick died in 1589, and Robert took possession of the property. At the time he was a handsome youth, learned in mathematics, and an admirable horseman. Before he was nineteen he married a sister of Thomas Cavendish [q. v.], the circumnavigator, whose exploits he wished to emulate. On 18 March 1592–3 the mayor of Portsmouth was directed by the privy council to deliver to Dudley two ships, the property of Cavendish, who had lately died at sea. Immediately afterwards he projected an expedition to the South Seas, but the government laid obstacles in the way of his departure. On 6 Nov. 1594 he started on a voyage to the West Indies with two ships (the Earwig and Bear). He destroyed much Spanish shipping at Trinidad; visited the Orinoco river, naming an island at its mouth Dudleiana, and after exploring Guiana, arrived at St. Ives, Cornwall (Hakluyt, iii. 574 et seq.) In 1596 Dudley was with Essex at Cadiz, and was knighted by his commander. On his return Dudley, now a widower, married Alice or Alicia, daughter of Sir Thomas Leigh of Stoneleigh, Warwickshire. His eldest daughter Alicia was baptised at Kenilworth 25 Sept. 1597. Immediately afterwards he resolved to secure legal proof of his legitimacy, and to claim the titles of his father, Leicester, and uncle, Warwick. A suit was commenced in the Archbishop of Canterbury's court of audience, and Dr. Zachary Babington was commissioned to examine witnesses. Many persons deposed on oath to the Esher marriage. But Lettice, Leicester's widow, was unwilling that the lawfulness of her marriage should be questioned, and Robert Sidney, son of Leicester's and Warwick's sister Mary (wife of Sir Henry Sidney), also resisted the claim. An information was filed in the Star-chamber charging Dudley, Sir Thomas Leigh (his father-in-law), Dr. Babington, and others with a criminal conspiracy. All proceedings were stayed, and documents and depositions impounded. Chafing at this injustice, Dudley applied for and was granted a three years' license to travel abroad (25 June 1605). An extant letter from Dudley to his father's friend, Arthur Atye, dated Stoneleigh, 2 Nov. 1605, shows that Dudley was then in England, and had not yet abandoned all hope of obtaining a legal decision in favour of his claims. But a month or so later Dudley abandoned his home for ever.

With him there went, in the disguise of a page, Elizabeth, the beautiful daughter of Sir Robert Southwell of Woodrising, Norfolk, and his own cousin-german. This lady was his mistress. He is said to have married her by papal dispensation at Lyons, and to have repudiated his former marriage with Alice Leigh, by whom he had a large family of

daughters, on the ground that he had been precontracted to some one else. Orders were issued by the English government for Dudley's return (2 Feb. 1606–7), to meet a charge of having assumed abroad the title of Earl of Warwick. He refused to obey, and his estates were forcibly sold. On 21 Nov. 1611 Kenilworth, which had been valued at 38,550*l.*, was purchased for 14,500*l.* by Henry, prince of Wales; but Dudley, who claimed to retain the office of constable of the castle, obtained nothing from the transaction. The Sidneys of Penshurst seized his estates of Balsall and Long Itchington; but his daughters Catherine and Anne recovered them after many years' litigation. On the appeal of Sir Thomas Leigh, the privy council ordered (21 May 1616) the sale of all Dudley's remaining property for the benefit of his forsaken wife and daughters. On 30 July 1621 Sir Thomas Chaloner wrote that if Dudley made proper provision for his legitimate family, means might be found for his return to England.

Dudley meanwhile settled at Florence, and became a Roman catholic. In 1612 he sent to his friend, Sir David Foulis, a pamphlet about bridling parliaments, with a view to recovering James I's favour. An accompanying note was signed 'Warwick.' Under the same signature he forwarded to Foulis in the same year 'A Proposition for Henry, Prince of Wales,' which chiefly dealt with the necessity on England's part of maintaining an efficient navy, and suggested a new class of war-ships, called Gallizabras, and carrying fifty cannon. In January 1613–14 he sent further letters from Leghorn, describing his nautical inventions. On 15 July 1614 he informed Foulis that he could build his own kind of ship, and wished to return to England; but this wish was never gratified. In 1613 he bought a house of the Rucellai family at Florence, still standing in the Vigna Nuova. His ingenuity as a shipbuilder and mathematician attracted the attention of Cosmo II, duke of Tuscany, whose wife, Magdalen, archduchess of Austria, and sister of the emperor, Ferdinand II, appointed him her grand chamberlain. On 9 March 1620 the emperor, who had heard of his accomplishments and knew his history, created him Earl of Warwick and Duke of Northumberland in the Holy Roman Empire, and he was enrolled by Pope Urban VIII among the Roman nobility. Dudley was employed by Ferdinand II, who succeeded his father, Cosmo II, as Duke of Tuscany in 1621, to drain the morass between Pisa and the sea, an operation to which the town of Leghorn owed its future prosperity. A pension was granted him for this skilful piece of engineering. He built himself a palace at Florence, and was presented with Carbello Castle in the neighbourhood. Lord Herbert of Cherbury visited Dudley at Florence in 1614, and has described the meeting at length in his 'Autobiography.' John Bargrave [q. v.] met him in 1646, and has also left on record an account of his interview. He died at Carbello 6 Sept. 1649. His remains were placed in the nunnery of Boldrone, where they are said to have remained as late as 1674. A stone coroneted shield—with the bear and ragged staff engraved upon them—is still preserved in what remains of the Florentine church of San Pancrazio, and is locally described as part of a tomb set up there above Dudley's body. Elizabeth Southwell, who died before Dudley, was certainly buried in that church, but the tomb and inscription were destroyed by the French in 1798.

Alice Dudley, Dudley's deserted wife, was created in her own right Duchess Dudley on 23 May 1645. The patent which recognises her husband's legitimacy confers the precedence of a duke's daughters on her surviving children. The title was confirmed by Charles II in 1660. The duchess resided at Dudley House, St. Giles's-in-the-Fields, once the residence of her husband's grandfather, the Duke of Northumberland, and she enjoyed the rents of some of her husband's landed property. She was a great benefactor of the church and parish of St. Giles, and bequeathed large sums to the parochial charities, on her death at Dudley House, 22 Jan. 1668–9. She was buried at Stoneleigh. A funeral sermon ('Mirror of Christianity'), preached at St. Giles's Church by the rector, Robert Boreman [q. v.], was published. A portrait is at Trentham Hall, Staffordshire. Of her seven daughters by Dudley, Alicia, born at Kenilworth in 1597, died in 1621. Frances married Sir Gilbert Kniveton of Bradley, Derbyshire, and died before 1645, being buried in St. Giles's Church. Anne was wife of Sir Robert Holbourne, and died in 1663. Catherine married Sir Richard Leveson of Trentham; died in 1673, and was buried at Lilleshall, Shropshire.

Dudley is credited with having had thirteen children by Elizabeth Southwell. Five sons were alive in 1638, of whom the fourth, Ferdinando, was a Dominican, and the eldest, Carlo, called himself 'duca di Nortumbria' after his father's death. Carlo married Maria Maddalena Gouffier, daughter of Duc de Rohanet of Picardy, and died at Florence in 1686. His son and heir, Ruperto, was first chamberlain to Maria Christina, queen of Sweden, while she lived at Rome. One of Carlo's daughters married Marquis Palliotti of Bologna, whose son was hanged at Tyburn, and

whose daughter, Adelhida, married Charles Talbot, duke of Shrewsbury. Of Dudley's six daughters, Anna died in 1629, and was buried in the church of San Pancrazio, where her father and mother set up an elaborate tomb. Teresa married Conte Mario di Carpegna; a third married the Prince of Piombino; the fourth, Marquis of Clivola; the fifth, Duke di Castillon del Lago (Wood).

Dudley wrote the following: 1. 'A Voyage . . . to the Isle of Trinidad and the Coast of Paria,' printed in Hakluyt's 'Voyages,' iii. 574 (1600). 2. 'A Proposition for His Majesty's Service to bridle the Impertinence of Parliaments,' written in 1612, and forwarded to Sir David Foulis. The manuscript was found in Sir Robert Cotton's library in 1629, and caused much commotion in both the court and parliamentary parties. It frankly recommended to James I a military despotism, and was first printed in Rushworth's 'Collections' (1659). [For a full account of the confusion caused by the distribution of copies in 1629, see art. Cotton, Sir Robert.] 3. 'Dell 'Arcano del Mare di D. Roberto Dvdleo, Dvca di Northvmbria e Conte di Warvick,' Florence, vol. i. (1646), vols. ii. and iii. (1647), dedicated to Ferdinand II, duke of Tuscany. These magnificent volumes are divided into six books; the first deals with longitude, and the means of determining it; the second supplies general maps, besides charts of ports and harbours, in rectified latitude and longitude; the third treats of maritime and military discipline; the fourth of naval architecture; the fifth of scientific or spiral navigation; and the sixth is a collection of geographical maps. Numerous diagrams give the book great value. A second edition appeared at Florence in 1661. Wood states that Dudley was also the author of a physical work called 'Catholicon,' 'in good esteem among physicians.' Wood had never seen a copy; none is known, and it has been inferred that it was a book of medical prescriptions thumbed out of existence. But it is quite possible that Dudley is credited with such a book in error, caused by the fact that a Pisan doctor, Marco Cornachini, published at Florence in 1619 a work dedicated to Dudley, describing a powder of extraordinarily effective medical properties invented by Dudley. The powder, composed of scammony, sulphuret of antimony, and tartar, appears in many English and foreign pharmacopœias as 'Pulvis Warwicensis,' or 'Pulvis Comitis de Warwick.' Wood also adds that Dudley was 'noted for riding the great horse, for tilting, and for his being the first of all that taught a dog to sit in order to catch partridges.'

Engraved portraits appear in Adlard's 'Amye Robsart' and in 'The Italian Biography.' There is a close resemblance between his features and those of Shelley.

[Wood's Athenæ Oxon. (Bliss), iii. 258–62, communicated by Dudley's son Carlo in a letter dated from Rome 17 Oct. 1673; The Italian Biography of Sir Robert Dudley, Kt. . . . and Notices of Dame Alice Dudley, privately printed, without author's name, date, or place (an ill-arranged but elaborate work by the Rev. Vaughan Thomas, B.D. (1775–1853), vicar of Stoneleigh, issued about 1856, and representing the accumulations of fifty years); Adlard's Memoirs and Correspondence (from the State Papers), forming an appendix to Amye Robsart and the Earl of Leicester (1870); Salvetti's Correspondence in Hist. MSS. Comm. 11th Rep. pt. i. 174, 181–3; Walpole's Royal and Noble Authors, ii.; Biog. Brit. (Kippis); Lord Herbert of Cherbury's Autobiogr. (1886), pp. 156–7; Bargrave's Alexander VII, Camd. Soc.; Sir N. H. Nicolas's Report of Proceedings on claim to Barony of De L'Isle, 1829; Gillow's Bibl. Dict. of English Catholics.] S. L. L.

DUDLEY, THOMAS (*fl.* 1670–1680), engraver, was a pupil of Wenceslaus Hollar [q. v.], and his plates are etched in a manner resembling, but greatly inferior to, his master's style. A book-plate in the print room of the British Museum shows him to have had considerable technical skill, but his portraits and figures are ill drawn. His most important work was a series of etchings executed in 1678, representing the life of Æsop, from drawings by Francis Barlow [q. v.], (now in the print room aforesaid), and added by Barlow to his second edition of the 'Fables' (1687). A few portraits by him are known, including one of Titus Oates on a broadside, entitled 'A Prophecy of England's Future Happiness.' In 1679 he seems to have visited Lisbon in Portugal, as he engraved portraits of John IV and Peter II of Portugal, of Theodosius Lusitanus (1679), Bishop Russel of Portalegre (1679), and of a general, the last named (in the print room) being signed 'Tho. Dudley Anglus fecit Vlissippone.'

[Huber et Roost's Manuel des Curieux et des Amateurs de l'Art, vol. ix.; Le Blanc's Manuel de l'Amateur d'Estampes; Cat. of the Sutherland Collection of Portraits.] L. C.

DUDLEY, WILLIAM (*d.* 1483), bishop of Durham, younger (probably third) son of John Sutton de Dudley, baron Dudley [q. v.], by Elizabeth Berkeley, his wife, was educated at University College, Oxford, proceeding B.A. 1453–4, and M.A. 1456–7. He was instituted to the living of Malpas, Cheshire, in 1457, became rector of Hendon, Middlesex, on 24 Nov. 1466, was appointed to various prebendal stalls in St. Paul's Cathedral between 1468 and 1473, and was archdeacon

of Middlesex 16 Nov. 1475. Edward IV showed him special favour and made him dean of the Chapel Royal, dean of the collegiate church of Bridgnorth (1471), prebendary of St. Mary's College, Leicester (2 Aug. 1472), dean of Windsor (1473), prebendary of Wells (1475–6), and bishop of Durham (October 1476). In 1483 he was nominated chancellor of the university of Oxford in place of the king's brother-in-law, Lionel Wydville, bishop of Salisbury. He died 29 Nov. 1483, and was buried beneath an elaborate monument in the chapel of St. Nicholas in Westminster Abbey.

[Ormerod's Cheshire; Nichols's Leicestershire, i. 335; Wood's Hist. of Colleges and Halls, ii. 55, 64; Le Neve's Fasti, ed. Hardy; Godwin, De Præsulibus, p. 717.] S. L. L.

DUESBURY, WILLIAM (1725–1786), china manufacturer, born 7 Sept. 1725, was son of William Duesbury, currier, of Cannock in Staffordshire. He first practised as an enameller at Longton in the same county, but in 1755 he moved with his father to Derby. At this time the Derby potworks on Cockpit Hill were held by Messrs. John and Christopher Heath, bankers in the town, while at the same time a French refugee, Andrew Planché, was making china figures in an obscure tenement in Lodge Lane. Duesbury learnt the art from Planché, and entered into an agreement with him and John Heath to establish a china manufactory. Soon after the Heaths failed, Duesbury, having cleared himself from the debts which their failure brought upon him, set up a china manufactory for himself in the Nottingham Road. This may fairly be called the first foundation of the Derby china manufactory. Duesbury managed to obtain a good staff of workmen and assistants, and the manufactory soon became prosperous and important, and the products extensively sought after. In June 1773 he opened a warehouse in London at No. 1 Bedford Street, Covent Garden, and had periodical sales by auction of his stock. In 1770 he purchased the works and stock of the defunct manufactory at Chelsea, in 1775 those of the manufactory of Bow, in 1777 those of Giles's manufactory, Kentish Town, besides others; he thus became the most important china manufacturer in the kingdom, and enjoyed the royal patronage. Duesbury died in November 1786, and was buried in St. Alkmund's, Derby. By his wife, Sarah James of Shrewsbury, he had several children, of whom WILLIAM DUESBURY, the eldest surviving son, succeeded to the proprietorship of the works. He was born in 1763, and the prosperity of the works reached its highest point shortly after he succeeded to them. He took into partnership an Irish miniature-painter named Michael Kean. Duesbury's health broke up early, and he died in 1796. By his wife, Elizabeth, daughter of William Edwards, solicitor, of Derby (who remarried the above mentioned Kean), he left three sons, of whom William Duesbury, born in 1787, inherited, but did not take part in the works, which in 1809 were disposed of to Robert Bloor [q. v.] The second son, Frederick Duesbury, became a well-known physician in London, and was father of Henry Duesbury, who practised as an architect in London, and died in 1872.

[Haslem's Old Derby China Manufactory; Jewitt's Ceramic Art of Great Britain; Wallis and Bemrose's Pottery and Porcelain of Derbyshire.]

DUFF (Dubh, the Black) (*d.* 967), king of Celtic Alban (Scotland), son of Malcolm, succeeded, in 962, Constantine, son of Indulph, in whose reign Edinburgh (Dun Eden) was relinquished by the Angles, who had held it since Edwin of Deira (617–632) gave it its name. It now became a Celtic fort. In 965 Duff defeated Colin, the son of Indulph, supported by the abbot of Dunkeld and the chief of Athole at Drumcruò in Strathearn. Two years later Colin reversed this victory and expelled Duff, who, according to a later chronicle, was afterwards, when attempting to recover his kingdom, slain at Forres. His body was hidden under the bridge of Kinloss, and the sun did not shine till it was found and buried. An eclipse on 10 July 967 may have originated or confirmed this story.

[Skene's Celtic Scotland, i. 367, where the original sources are given; Robertson's Scotland under her Early Kings, i. 77.] Æ. M.

DUFF, ALEXANDER, D.D., LL.D. (1806–1878), missionary, was born at Auchnahyle in the parish of Moulin, Perthshire, 26 April 1806. In his boyhood he came under deep religious impressions, and in his course of study in arts and theology at the university of St. Andrews was much influenced by Chalmers, then professor of moral philosophy. As soon as he finished his theological course, he accepted an offer made to him by the committee of the general assembly on foreign missions to become their first missionary to India. Ordained in August 1829, Duff proceeded on his way, and after being twice shipwrecked on the voyage, and losing all his books or other property, reached Calcutta in May 1830. After much consideration he determined to make Calcutta his base of operations, and to conduct the mission in

a different manner from any other. His plan was to open an English school, which should by-and-by develope into a college, this to become the headquarters of a great campaign against Hinduism. The Bible was to be the great centre and heart of all his work, and the leading aim of the mission would be to impress its truths. But along with this there would be taught every form of useful knowledge, from the A B C up to the subjects of the most advanced university studies. The use of the English language in his school was a great innovation, and brought down on him much unfavourable criticism. But he was firmly persuaded, and the result has justified his belief, that the English language was destined to be the great instrument of upper education in India, and he had the immovable conviction that nothing was better fitted than our western knowledge to undermine the superstitions of the country and open its mind to the gospel. It was a leading feature of his plan from among the converts of the mission to train up native preachers of the gospel, it being his decided conviction that only through native teachers and preachers could India become christian.

From the beginning his school was highly successful. Some very decided conversions took place in its earliest years, bringing on it a fearful storm, but openly stamping it with the character of a mission school, while it began to expand into a missionary college, that soon after obtained unprecedented renown. Duff was cheered by the co-operation of Sir Charles Trevelyan, who arrived at Calcutta soon after himself, and by the friendship of the governor-general, Lord William Bentinck [q. v.] His plan received an extraordinary impulse from a minute of the governor-general in council on 7 March 1835, in which it was laid down that in the higher education the great object of the British government ought to be the promotion of European science and literature among the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone. A pamphlet of Duff's, entitled 'New Era of the English Language and Literature in India,' showed the immense importance which he attached to this minute. He confessed, however, that the enactment had a defect in treating the spread of christianity in India as a matter of worldly expediency.

Broken down in health by ceaseless and enthusiastic activity, Duff visited his native country in 1834. Here his enthusiasm did not at first receive a very flattering response; but when he was called to address the general assembly, and when, in response to this call, the young man of twenty-nine was able to hold the whole audience as by a spell for nearly three hours, in a speech which for combined exposition, reasoning, and impassioned appeal was almost without a parallel, his triumph was complete. For some years afterwards he went through the country expounding his plan, and not only secured general approval, but on the part of many awakened a new interest in the work of missions generally and cordial devotion to his own mission in particular.

Duff returned to India in 1840. Ever since the issue of Lord William Bentinck's minute, a vehement controversy had been going on between the 'Orientalists,' as the party was called who were opposed to it, and the friends of European education. In 1839 Lord Auckland, governor-general, adopting a reactionary policy, passed a minute, the object of which was to effect a compromise between the two parties. Duff took up his pen, and in a series of letters which appeared in the 'Christian Observer' endeavoured to show the mischief and the folly of supporting at one and the same time the absurdities of the east and the science of the west. All his life Duff fought hard for a more reasonable and consistent policy, but without the complete success which he longed for. On revisiting India at this time, he found many proofs of the progress of western ideas. His own institution was now accommodated in a structure that had cost between 5,000*l.* and 6,000*l.*, and was attended by between six and seven hundred pupils, and the college department was in full and high efficiency. In 1843 the disruption of the Scottish church took place, and as Duff, with all the other foreign missionaries of the church, adhered to the Free church, all the buildings, books, and apparatus of every description that had been collected for his mission had to be surrendered. Once more he found himself in the same state of destitution in which he had been after his shipwrecks, on his first arrival in the country. But his spirit rose to the occasion, and being very cordially encouraged by the church at home, which determined, notwithstanding its other difficulties, to support all its missionaries, he proceeded with his work. By-and-by a new institution was provided, more suited to the enlarged operations now carried on. He was cheered by the hearty support of men like Sir James Outram and Sir Henry Lawrence, and by the accession of a new band of converts which included several young men of high caste and of equally high attainments. The success of the mission caused a great crusade by the supporters of the native religions against it,

and it passed through one of the severest of those social storms to which it was always exposed in times of success. He had the satisfaction of seeing several of his pupils receiving training for the work of native missionaries, and beginning that work. Branch schools, too, were formed in several villages in the neighbourhood of Calcutta. The operations of the mission were greatly enlarged.

In 1844 Lord Hardinge became governor-general. One of his first acts was to declare government appointments open not only to those who had studied at Government College, but to the students of similar institutions, a step which greatly delighted Duff. In the same year Duff took part in founding the 'Calcutta Review,' to the early numbers of which he contributed frequently. The first editor was Mr. (afterwards Sir J. W.) Kaye, who on leaving Calcutta in 1845 besought Duff to undertake the charge, the 'Review' having proved a great success. Duff continued to edit it till ill-health drove him likewise away in 1849, when it was handed over to one of his colleagues. This arrangement continued till 1856, when the 'Review' passed into other hands.

In 1849 Duff had the advantage, on his way home, of traversing India and seeing many of the chief seats of mission work. His second visit home was signalised by his elevation to the chair of the general assembly of the Free church in 1851, and another mission tour, the chief object of which was to induce that church to place its foreign mission scheme on a higher and less precarious platform, and secure for it an income adequate to its great importance. Hardly less was it signalised by his appearance before Indian committees of parliament, to give evidence on various questions, but especially that of education. This led to the famous despatch of Lord Halifax, president of the board of control, addressed to the Marquis of Dalhousie, then governor-general, and signed by ten directors of the East India Company. This despatch was really inspired by Duff, and embodied the very views with which he had started his work in 1830. It proceeded on the principle that 'the education we desire to see extended in India must be effected by means of the English language in the higher branches of education, and by that of the vernacular languages to the great mass of the people.' The plan embraced a system of universities, secondary schools, primary schools, normal schools, art, medical, and engineering colleges, and finally female schools. The system of grants in aid was to be applied without restriction. The Bible was to be in the libraries of the colleges and schools, and the pupils were to be allowed freely to consult it, and to ask questions on it of their instructors, who if they chose might give instructions on it, but out of school hours. While Duff was delighted with this minute, it was a great disappointment to him during all the remainder of his life that he could not get its provisions fully and fairly carried into effect.

In 1854 Duff, at the earnest solicitation of a citizen of great enthusiasm and public spirit, Mr. George H. Stuart of Philadelphia, paid a visit to the United States. His travels and orations in that country were a series of triumphs. 'No such man has visited us since the days of Whitefield' was the general testimony as he parted from them on the quays of New York. 'Never did any man leave our shores so encircled with christian sympathy and affection.' The university of New York conferred on him the degree of LL.D. The university of Aberdeen had previously made him D.D.

When he returned to India in 1856, Lord Canning was governor-general, and there were mutterings of the great storm which soon burst out. Duff, who knew the people well, was not unprepared for it, and with other missionaries had been urging on the authorities his views regarding the right treatment of the people. What followed was recorded by him in a series of twenty-five letters to the convener of the foreign missions committee, which were published from time to time in the 'Witness' newspaper, and afterwards collected in a volume which went through several editions, entitled 'The Indian Mutiny: its Causes and Results' (1858). When the mutiny was over, Duff preached a memorable sermon in the Scotch Free church, in which, like another Knox, he condemned the policy of the government, some of whose members were present. The mutiny had no such unfavourable effect as some dreaded on the progress of christianity in India. In 1850, a census showed the native protestant christians to be 127,000. In 1871 the number was 318,363. Among the martyrs during the mutiny was his third convert, Gopeenath Nundi. The loyalty of the native christians to the British government was conspicuous.

During this period of Duff's stay in India, his chief object of public solicitude was the university of Calcutta, now in the course of foundation. He had been appointed by the governor-general to be one of those who drew up its constitution. 'For the first six years of the history of the university,' says his biographer, Dr. George Smith, 'in all that secured its catholicity, and in such questions as pure text-books and the establishment of the chair of physical science contemplated in

the despatch, Dr. Duff led the party in the senate.' Dr. Banerjea has written thus of his leadership: 'The successive vice-chancellors paid due deference to his gigantic mind, and he was the virtual governor of the university. The examining system still in force was mainly of his creation. . . . He was the first person that insisted on education in the physical sciences.' In 1863 the office of vice-chancellor was pressed upon him by Sir Charles Trevelyan, to whose recommendation the viceroy would probably have acceded, but the state of things at home was such that the church recalled him to preside over its missions committee. It was thought to be time that Duff should leave India, his health being so impaired as to make a permanent change a necessity.

The memorials devised in his honour on his leaving were very numerous. In the centre of the educational buildings of Calcutta a marble hall was erected as a memorial of him. Four Duff scholarships were instituted in the university. A portrait was placed in one college, a bust in another. A few Scotchmen in India and adjacent countries offered him a gift of 11,000*l.*, the capital of which he destined for the invalided missionaries of his own church. Conspicuous among those who gave utterance to their esteem for him as he was leaving them was Sir Henry Maine, who had succeeded to the post of vice-chancellor of the university. Maine expressed his admiration for Duff's thorough self-sacrifice, and for his faith in the harmony of truth, remarking that it was very rare to see such a combination of the enthusiasm of religious conviction with fearlessness in encouraging the spread of knowledge.

On his way home in 1864 Duff, in order to become practically acquainted with other missions of his church, visited South Africa, and traversed the country in a wagon, inspecting the mission stations. In 1865 he learned that his Calcutta school had for the first time been visited by a governor-general, Sir John Lawrence, who wrote to him that it was calculated to do much good among the upper classes of Bengal society. Installed as convener of the foreign missions committee, Duff set himself to promote the work in every available way. To endow a missionary chair in New College, Edinburgh, he raised a sum of 10,000*l.* He had never thought of occupying the chair, but circumstances altered his purpose and he became first missionary professor. He superintended all the arrangements for carrying into effect the scheme so dear to Dr. Livingstone, of a Free church mission on the banks of Lake Nyassa. He travelled to Syria to inspect a mission in the Lebanon. He co-operated with his noble friends, Lady Aberdeen and Lord Polwarth, in the establishment of a mission in Natal, the 'Gordon Memorial Mission,' designed to commemorate the two sons of Lady Aberdeen, whose career had terminated so tragically, the sixth earl of Aberdeen and the Hon. J. H. H. Gordon. In 1873, when the state of the Free church was critical, on account of a threatened schism, Duff was a second time called to the chair. This danger, strange to say, arose from a proposal for union between the Free church and the United Presbyterian, which Duff greatly encouraged. Among his latest acts was to take an active part in the formation of the 'Alliance of Reformed Churches holding the Presbyterian System,' whose first meeting, however, in 1877, he was destined not to be able to attend. His health, which for many years had been precarious, underwent a decided change for the worse in 1876–7, and he died on 12 Feb. 1878. What personal property he had he bequeathed to found a lectureship on missions on the model of the Bampton.

Duff's principal publications were as follows: 1. 'The Church of Scotland's India Mission,' 1835. 2. 'Vindication of the Church of Scotland's India Missions,' 1837. 3. 'New Era of English Language and Literature in India,' 1837. 4. 'Missions the end of the Christian Church,' 1839. 5. 'Farewell Address,' 1839. 6. 'India and India Missions,' 1840. 7. 'The Headship of the Lord Jesus Christ,' 1844. 8. 'Lectures on the Church of Scotland,' delivered at Calcutta, 1844. 9. 'The Jesuits,' 1845. 10. 'Missionary Addresses,' 1850. 11. 'Farewell Address to the Free Church of Scotland,' 1855. 12. Several sermons and pamphlets. 13. 'The World-wide Crisis,' 1873. 14. 'The True Nobility —Sketches of Lord Haddo and the Hon. J. H. Hamilton Gordon.' 15. Various articles in the 'Calcutta Review.'

[Letter to Dr. Inglis respecting the wreck of the Lady Holland, 1830; Missionary Record of Church of Scotland and of Free Church of Scotland; Disruption Worthies; Life of Alexander Duff, D.D., LL.D., by George Smith, C.I.E., LL.D., 2 vols.; Men worth remembering, Alexander Duff, by Thomas Smith, D.D.; Daily Review, 13 Feb. 1878; Proceedings of General Assembly of Free Church, 1878.] W. G. B.

DUFF, JAMES, second **Earl of Fife** (1729–1809), was second son of William Duff, Lord Braco of Kilbryde. His father, son of William Duff of Dipple, co. Banff, was M.P. for Banffshire 1727–34, was created Lord Braco in the peerage of Ireland 28 July 1735, and was advanced to the dignity of Earl of Fife and Viscount Macduff, also in the peerage of Ireland, by patent dated 26 April 1759,

on proving his descent from Macduff, Earl of Fife. His mother was his father's second wife, Jean, daughter of Sir James Grant of Grant, bart. He was born 29 Sept. 1729. In 1754 he was elected M.P. for Banff, and was re-elected in 1761, 1768, 1774, and 1780, and in the parliament of 1784 represented the county of Elgin. He succeeded his father in the title and estates in September 1763, and devoted himself to the improvement of the property, which he largely increased by the purchase of land in the north of Scotland. He was twice awarded the gold medal of the Society for the Encouragement of Arts, Manufactures, and Commerce, for his plantations, with which he covered fourteen thousand acres. He offered the farmers on his estate every inducement to cultivate their land on the most approved principles, and himself set the example by instituting near each of his seats a model farm, where agriculture and cattle-breeding were carried on under his personal supervision. In 1782 and 1783, when all crops failed, he allowed his highland tenants a reduction of twenty per cent. on their rents, and disposed of grain to the poor considerably below the market price, importing several cargoes from England, which he sold at a loss of 3,000*l*. He was created a British peer by the title of Baron Fife, 19 Feb. 1790. He held the appointment of lord-lieutenant of county Banff, and founded the town of Macduff, the harbour of which was built at a cost of 5,000*l*. He died at his house in Whitehall, London, 24 Jan. 1809, and was buried in the mausoleum at Duff House, Banffshire. He married, 5 June 1759, Lady Dorothea Sinclair, only child of Alexander, ninth earl of Caithness, but he had no issue, and his British peerage became extinct on his death. He was succeeded in his Scotch earldom by his next brother, Alexander.

[Douglas and Wood's Peerage of Scotland, i. 578; Scots Mag. lxxi. 159; Foster's Members of Parliament (Scotland).] A. V.

DUFF, Sir JAMES (1752–1839), general, only son of Alexander Duff of Kinstoun, N.B., entered the army as an ensign in the 1st or Grenadier guards on 18 April 1769. He was promoted lieutenant and captain on 26 April 1775, and made adjutant of his battalion in 1777, and on 30 April 1779 he was knighted as proxy for the celebrated diplomatist Sir James Harris, afterwards first earl of Malmesbury, at his installation as a knight of the Bath. He was promoted captain and lieutenant-colonel on 18 July 1780, colonel on 18 Nov. 1790, and major-general on 3 Oct. 1794, and in 1797 received the command of the Limerick district. While there he rendered important services during the insurrection of 1798, and managed to keep his district quiet in spite of the state of affairs elsewhere. He was promoted lieutenant-general on 1 Jan. 1801, and general on 25 Oct. 1809, and at the time of his death, at Funtington, near Chichester, on 5 Dec. 1839, he was senior general in the British army, and was one of the few officers who held a commission for over seventy years. It is noteworthy that he had as aides-de-camp during his Limerick command two famous officers, William Napier [q. v.] and James Dawes Douglas [q. v.] There are numerous allusions to him in the 'Life of Sir William Napier.'

[Royal Military Calendar; Gent. Mag. March 1840; Life of Sir William Napier.] H. M. S.

DUFF, JAMES, fourth Earl of Fife (1776–1857), Spanish general, elder son of the Hon. Alexander Duff, who succeeded his brother as third Earl Fife in 1809, was born on 6 Oct. 1776. He was educated at Edinburgh and was not intended for the army. On 9 Sept. 1799 he married Mary Caroline, second daughter of John Manners, who died on 20 Dec. 1805. Thereupon Duff sought distraction in 1808 by volunteering to join the Spaniards in their war against Napoleon. His assistance was gladly received, especially as he came full of enthusiasm and with a full purse, and he was made a major-general in the Spanish service. He served with great distinction at the battle of Talavera, where he was severely wounded in trying to rally the Spanish runaways, and was only saved from becoming a prisoner by the gallantry of his lifelong friend, Major (afterwards Lieutenant-general Sir) S. F. Whittingham. In that year, 1809, he became Viscount Macduff on his father's accession to the Irish earldom of Fife, but he still continued to serve in Spain, and was present during the defence of Cadiz against Marshal Victor, and was again severely wounded in the attack on Fort Matagorda in 1810. On 17 April 1811 he succeeded his father as fourth Earl Fife, and as lord-lieutenant of Banffshire, and returned to England, after being made for his services a knight of the order of St. Ferdinand. He was elected M.P. for Banffshire in 1818, and made a lord in waiting in the following year, and he was created a peer of the United Kingdom as Lord Fife on 27 April 1827, in which year he was also made a knight of the Thistle. He soon afterwards retired altogether to Scotland, where he lived at Duff House, Banffshire, much beloved by his tenantry and greatly interested in farming and cattle raising, and there he died, aged 80, on 9 March

1857. He was succeeded by his nephew, James Duff, the elder son of his only brother, General the Hon. Sir Alexander Duff, G.C.H., who was a most distinguished officer, and commanded the 88th regiment, the Connaught Rangers, from 1798 to 1810, serving at its head in Baird's expedition from India to Egypt in 1801, and in the attack on Buenos Ayres in 1806, and who had predeceased him in 1851.

[Whittingham's Life of Sir S. F. Whittingham; Gent. Mag. April 1857; and for Sir Alexander Duff's services, Royal Military Calendar, ed. 1820, iii. 169.] H. M. S.

DUFF, JAMES GRANT (1789–1858), historian, eldest son of John Grant of Kincardine O'Neil and Margaret Miln Duff of Eden, who died 20 Aug. 1824, was born in the town of Banff on 8 July 1789. His father dying about 1799, his mother removed to Aberdeen, where he went to school, and to the Marischal College. He was designed for the civil service of the East India Company, but impatient at the prospect of delay in obtaining a post he accepted a cadetship in 1805 and sailed for Bombay. Having studied at the cadet establishment there, he joined the Bombay grenadiers, was present in 1808 as ensign in command at the storming of Maliah, a fortified stronghold of freebooters, where he displayed conspicuous gallantry, and his party was almost cut to pieces. At an unusually early age he became adjutant to his regiment and Persian interpreter, and was even more influential in it than this position indicated. While still lieutenant he attracted the attention of Mountstuart Elphinstone [q. v.], then resident of Poona, and became, along with Captain Pottinger, his assistant and devoted friend. Elphinstone's character of him in 1858 was 'a man of much ability, and what is more, much good sense.' He was particularly successful in understanding the native character, and in discovering the mean between too rapid reform and too great deference to native prejudice and immobility. During the long operations against the Peishwa Bajee Rao, terminating in his overthrow, Grant took a considerable part, both in a civil and in a military capacity, holding now the rank of captain in his regiment (see FORREST, *Official Writings of Elphinstone*, pref. memoir). Upon the settlement of the country he was appointed in 1818 to the important office of resident of Sattara. His instructions are contained in a letter of Elphinstone's, dated 8 April 1818, and his remuneration was fixed at two thousand rupees per month, with allowances of fifteen hundred rupees per month, and in addition his office establishment (see *Parl. Papers*, 1873, vol. xxxviii. pt. i.) Here, in the heart of a warlike province, the centre of the Mahratta confederacy, with but one European companion and a body of native infantry, he succeeded in maintaining himself. By proclamation 11 April 1818 Elphinstone made over to Grant full powers for the arrangement of the affairs of Sattara. Pertab Sing the rajah was rescued from his captivity by the peishwa after the battle of Ashteh February 1819 and restored to the throne under the tutelage of Grant. By treaty 25 Sept. 1819 Grant was to administer the country in the rajah's name till 1822, and then transfer it to him and his officers when they should prove fit for the task. Grant carefully impressed upon the rajah that any intercourse with other princes, except such as the treaty provided for, would be punished with annexation of his territory, and trained him so successfully in habits of business that Pertab Sing, having improved greatly under his care (see HEBER, *Journal*, ii. 212), was made direct ruler of Sattara in 1822; but under Grant's successor, General Briggs, his behaviour was unsatisfactory. (For some details of Grant's administrative policy see his report on Sattara in Elphinstone's 'Report on the Territories taken from the Peishwa, 1821.') During this time Grant concluded the treaties with the Sattara jaghiredars, viz. 22 April 1820, the Punt Sucheo, the Punt Prithee Nidhee, the Duflaykur, and the Deshmook of Phultun, and 3 July 1820, the Rajah of Akulkote and the Sheikh Waekur (as the names are given by Aitcheson). The arrangements which he prescribed both for the etiquette of the Durbar and for the management of the revenue remained as he left them for many years. After five years the anxiety and toil broke down his health, and compelled his return to Scotland, where he occupied himself in completing his 'History of the Mahrattas,' the materials for which he had long been collecting with great diligence and under peculiarly favourable opportunities, through his access to state papers, and family and temple archives, and his personal acquaintance with the Mahratta chiefs (see in COLEBROOKE, *Life of Elphinstone*, several letters to and from Grant). It was published in 1826. About 1825 he succeeded to the estate of Eden, and taking the additional name of Duff settled there, improving the property. In 1850 his wife, Jane Catharine, the only daughter of Sir Whitelaw Ainslie, an eminent physician and author of the 'Materia Medica Indica,' whom he married in 1825, succeeded to an estate in Fifeshire belonging to her mother's family, whereupon he took the further name of Cuninghame. He died on 23 Sept. 1858, leaving a daughter and two sons, of whom the elder, Mountstuart Elphin-

stone, has been M.P. for the Elgin Burghs, under-secretary for India 1868–74, and for the colonies 1880–1, and governor of Madras 1881–6.

[Banffshire Journal, September 1858, from which all the other periodical notices are taken; Duff's History of the Mahrattas; Burke's Landed Gentry; Aitcheson's Indian Treaties, vol. iv.; Colebrooke's Elphinstone; Dr. Murray Smith on Sattara in Calcutta Review, x. 437.] J. A. H.

DUFF, ROBERT (*d.* 1787), vice-admiral, cousin of William Duff, first earl of Fife, was promoted to commander's rank on 4 Dec. 1744, and in 1746 had command of the Terror bomb on the coast of Scotland. On 23 Oct. he was posted to the Anglesea, a new ship of 44 guns, which he commanded on the coast of Ireland and the home station till the peace in 1748. In 1755 he was appointed to the Rochester of 50 guns, which was employed during the following years on the coast of France either in independent cruising or as part of the grand fleet. In 1758 Duff was with Commodore Howe in the squadron covering the expeditions against St. Malo, Cherbourg, and St. Cas; and in 1759 was senior officer of the little squadron stationed on the south coast of Bretagne to keep watch over the movements of the French in Morbihan, while Hawke with the fleet blockaded Brest. He was lying at anchor in Quiberon Bay, his squadron consisting of four 50-gun ships and four frigates, when, on the morning of 20 Nov., his outlook gave him intelligence of the French fleet to the southward of Belle Isle. He hastily put to sea and stood to the southward, chased by the French. Suddenly the English ships tacked to the eastward, their men manning the rigging, cheering and throwing their hats into the sea. They had just made out the English fleet in hot pursuit of the French, which, partly owing to its turning aside to chase Duff's squadron, was overtaken before it could get into a safe anchorage [see HAWKE, EDWARD, LORD]. Duff had no actual share in the battle which followed, but by reason of the prominent part he took in the overture his name is closely connected with the glories of that great day. He was afterwards appointed to the Foudroyant, a crack ship of 80 guns, in which he accompanied Rear-admiral Rodney to the West Indies, and took part in the reduction of Martinique, January and February 1762. On 31 March 1775 he was promoted to be rear-admiral, and in April was sent out as commander-in-chief at Newfoundland. In September 1777 he was appointed to the command of the Mediterranean, with his flag in the Panther. When the siege of Gibraltar was begun in 1779, Duff co-operated with the garrison so far as the very limited force at his disposal permitted; but the government, not being able to strengthen his command, recalled him early in the following year. He had been promoted to be vice-admiral on 29 Jan. 1778, but held no further command after his return to England in 1780. During his later years he was grievously afflicted with gout, an attack of which in the stomach caused his death at Queensferry on 6 June 1787.

He married in 1764 Helen, the daughter of his cousin the Earl of Fife. By her he had several children, whose descendants are now numerous. It may be noted as a curious coincidence that his grand-nephew, George Duff, who was slain at Trafalgar in command of the Mars, had before the battle the command of the inshore squadron, watching the motions of the enemy in Cadiz.

[Charnock's Biog. Navalis, v. 444; Beatson's Nav. and Mil. Memoirs, vol. iii.] J. K. L.

DUFF, WILLIAM (1732–1815), miscellaneous writer, a Scotch minister and M.A., was licensed by the presbytery 25 June 1755, called 18 Sept., and ordained 8 Oct., when he was appointed to the parish of Glenbucket, Aberdeenshire. Thence he was transferred to Peterculter in the same county, 24 Oct. 1766, being admitted 4 March 1767. He was nominated minister of Foveran, also in Aberdeenshire, in February 1774, and took up his residence a twelvemonth later. There he got a new church built in 1794, and died father of the synod, 23 Feb. 1815, in the eighty-third year of his age, and sixtieth of his ministry (*Scots Mag.* lxxvii. 319). On 4 Sept. 1778 he married Ann Mitchell, by whom he had two sons and four daughters. Duff is author of: 1. 'An Essay on Original Genius and its Various Modes of Exertion in Philosophy and the Fine Arts, particularly in Poetry' (anon.), 8vo, London, 1767, a work which exhibits considerable acquaintance with classical authors. A sequel is 2. 'Critical Observations on the Writings of the most celebrated Original Geniuses in Poetry,' 8vo, London, 1770. 3. 'The History of Rhedi, the Hermit of Mount Ararat. An Oriental Tale' (anon.), 12mo, London, 1773. 4. 'Sermons on Several Occasions,' 2 vols. 12mo, Aberdeen, 1786. 5. 'Letters on the Intellectual and Moral Character of Women,' 8vo, Aberdeen, 1807. 6. 'The Last Address of a Clergyman in the Decline of Life,' 8vo, Aberdeen, 1814. Duff also furnished an account of Foveran to Sir J. Sinclair's 'Statistical Account of Scotland' (ed. 1791–9, vi. 62–70, xxi. Appendix, pp. 135–7).

[Hew Scott's Fasti Eccl. Scot., vol. iii. pt. ii. pp. 513, 555, 608; Brit. Mus. Cat.; Cat. of Library of Advocates, ii. 680.] G. G.

DUFFERIN, LADY (1807–1867). [See SHERIDAN, HELEN SELINA.]

DUFFET, THOMAS (*fl.* 1678), dramatist, was originally a milliner in the New Exchange, London, who unfortunately took to play-writing. He obtained some notoriety by burlesquing the rhymed tragedies with which Dryden, Shadwell, and Settle entertained the town. As literature, his productions are beneath criticism. That by which he is best remembered is 'The Mock Tempest,' acted at the Theatre Royal in 1675, and written to draw away the audience from the theatre at Dorset Gardens, where Dryden and Davenant's alteration of Shakespeare's 'Tempest' was then in its full run. Of this travesty Dryden afterwards wrote:

The dullest scribblers some admirers found,
And the Mock Tempest was a while renown'd:
But this low stuff the town at last despis'd,
And scorn'd the folly that they once had priz'd.

Duffet wrote also: 1. 'The Empress of Morocco, a farce' (anon.), 4to, London, 1674, intended to throw ridicule on Settle's popular tragedy of the same title. It is followed by 'An Epilogue spoken by Witches after the mode of Macbeth,' 'perform'd with new and costly machines.' 2. 'The Spanish Rogue,' a comedy in verse, 4to, London, 1674. This, the most indecent of his plays, is appropriately dedicated to 'Madam Ellen Gwyn.' 3. 'Beauties Triumph, a masque [in verse]. Presented by the Scholars of Mr. Jeffery Banister and Mr. James Hart, at their new Boarding School for Young Ladies and Gentlewomen, kept in that House which was formerly Sir Arthur Gorges, at Chelsey,' 4to, London, 1676, a curious lesson in what was then considered high moral culture. 4. 'Psyche Debauch'd, a comedy,' 4to, London, 1678, a travesty of Shadwell's tragedy. To Duffet is ascribed the authorship of the anonymous comedy entitled 'The Amorous Old Woman. . . . Written by a Person of Honour,' 4to, London, 1674 (afterwards reissued with a new title-page, 'The Fond Lady,' 4to, London, 1684). He also wrote a paltry volume of 'New Poems, Songs, Prologues and Epilogues . . . set by the most eminent Musicians about the Town,' 8vo, London, 1676, and a broadsheet ballad, undated, called 'Amintor's Lamentation for Celia's Unkindness.'

[Baker's Biog. Dram. (1812), i. 210–11, ii. 25, 53, 194, iii. 52, 186, 293; Notes and Queries, 3rd ser. xii. 63; Brit. Mus. Cat.] G. G.

DUFFIELD, WILLIAM (1816–1863), still-life painter, born at Bath in 1816, and educated in that city, was the second son of Charles Duffield, at one time proprietor of the Royal Union Library. At an early age he displayed a decided predilection and talent for drawing. Mr. George Doo, the engraver, having been struck by Duffield's highly elaborated pen-and-ink sketches and faithful copies of his engravings, offered to take him as his pupil without a premium. A few years later he placed himself under Lance, and was noted for his unremitting attention and assiduity as a student of the Royal Academy. After completing the usual course of study in London, he returned to Bath, and later on proceeded to Antwerp, where, under Baron Wappers, he worked for two years. In 1857 he resided at Bayswater, and died on 3 Sept. 1863. In 1850 he was married to Mary Elizabeth, eldest daughter of Mr. T. E. Rosenberg of Bath, and a painter of fruit and flowers; she was a member of the Institute of Painters in Water-Colours.

[Ottley's Dictionary of Recent and Living Painters and Engravers; Redgrave's Dictionary of Artists.] L. F.

DUFFUS, LORDS. [See SUTHERLAND.]

DUFFY, EDWARD (1840–1868), Fenian leader, was born at Ballaghaderreen, county of Mayo, in 1840. In 1863 he gave up a situation and devoted himself to spreading Fenian principles in Connaught, becoming in fact 'the life and soul of the Fenian movement west of the Shannon.' He was arrested 11 Nov. 1865, with James Stephens, Charles J. Kickham, and Hugh Brophy, at Fairfield House, Sandymount, but after a brief imprisonment was released on bail in January 1866, in the belief that he was dying of consumption. He again applied himself to the organisation, was rearrested at Boyle on 11 March, tried 21 May 1867, and sentenced to fifteen years' penal servitude. He was found dead in his cell at Millbank prison, 17 Jan. 1868. The concluding sentences of his speech delivered in the dock before conviction have been inscribed on his tomb in Glasnevin cemetery, Dublin.

[T. D. Sullivan's Speeches from the Dock, 23rd ed. pt. i. pp. 208–10; A. M. Sullivan's New Ireland, 6th ed. p. 264; Webb's Irish Compendium, p. 160.] G. G.

DUFIEF, NICOLAS GOUÏN (1776?–1834), French teacher, a native of Nantes, was born in or about 1776. His father, a knight of the order of St. Louis, served during the revolution as a volunteer under the French princes in Germany; his mother, the Countess

Victoire Aimée Libault Gouïn Dufief, was personally engaged in the many battles fought by her relative, General Charette, against the revolutionists, for which she was afterwards known as 'the heroine of La Vendée.' Dufief, though a stripling of fifteen, joined in 1792 the royal naval corps assembled under the Count d'Hector at Enghein, and went through the campaign with his regiment in the army of the brothers of Louis XVIII until its disbandment. The same year he sought refuge in England, but soon afterwards sailed for the West Indies, and was attracted thence to Philadelphia, which he reached in July 1793. During his sojourn in America he became acquainted with Dr. Priestley, Thomas Jefferson, and other eminent men. Here, too, he published an essay on 'The Philosophy of Language,' in which he first explained to the world how he was led to make those discoveries 'from which my system of universal and economical instruction derives such peculiar and manifold advantages.' For nearly twenty-five years he taught French with success in America and in England, to which he returned about 1818. He died at Pentonville 12 April 1834. His chief work is 'Nature displayed in her mode of teaching Language to Man; being a new and infallible Method of acquiring Languages with unparalleled rapidity; deduced from the analysis of the human mind, and consequently suited to every capacity: adapted to the French. To which is prefixed a development of the author's plan of tuition,' 2 vols. 8vo, London, 1818, which despite its size and costliness reached a twelfth edition in the author's lifetime. Shortly before his death he completed 'A Universal, Pronouncing, and Critical French-English Dictionary,' 8vo, London, 1833. He was author, too, of 'The French Self-interpreter, or Pronouncing Grammar,' 12mo, Exeter (1820?).

[Prefaces to Nature Displayed; Gent. Mag. new ser. i. 561.] G. G.

DUGARD, SAMUEL (1645?–1697), divine, son of Thomas Dugard, M.A., rector of Barford, Warwickshire, by Anne his wife, was born at Warwick in or about 1645, his father being at the time head-master of the grammar school of that town. At the beginning of 1661, when about sixteen years of age, he entered Trinity College, Oxford, as a commoner, but was admitted a scholar on 30 May 1662, and graduated B.A. on 20 Oct. 1664. Then taking orders, he was elected to a fellowship in June 1667, proceeding M.A. on the following 31 Oct. He subsequently became rector of Forton, Staffordshire, and on 2 Jan. 1696–7 was collated to the prebend of Pipa Minor alias Prees in Lichfield. He died at Forton in the spring of the same year. He left a family of five sons and five daughters. He published: 1. 'The True Nature of the Divine Law, and of Disobedience thereunto; in Nine Discourses, tending to show, in the one a Loveliness, in the other a Deformity, by way of Dialogue between Theophilus and Eubulus,' 8vo, London, 1687. 2. 'A Discourse concerning many Children, in which the Prejudices against a numerous Offspring are removed, and the Objections answered, in a Letter to a Friend,' 8vo, London, 1695. Wood also ascribes to him 'The Marriages of Cousin Germans vindicated from the Censures of Unlawfulnesse and Inexpediency. Being a Letter written to his much Honour'd T. D.' [without author's name], 8vo, Oxford, 1673, 'mostly taken, as 'tis said, from Dr. Jer. Taylor's book called Ductor Dubitantium, &c.' In November 1674 Dugard sent to Dr. Ralph Bathurst, vice-chancellor of Oxford, a 'Relation concerning a strange Kind of Bleeding in a Little Child at Lilleshall in Shropshire,' which was printed in the 'Philosophical Transactions' (ix. 193).

[Addit. MS. 23146; Wood's Athenæ Oxon. (Bliss), iv. 679; Wood's Fasti (Bliss), ii. 277, 298; Dugdale's Warwickshire (Thomas), pp. 488–489; Le Neve's Fasti (Hardy), i. 619.] G. G.

DUGARD, WILLIAM (1606–1662), schoolmaster, son of the Rev. Henry Dugard, was born at the Hodges, Bromsgrove Lickey, Worcestershire, on 9 Jan. 1605–6. He was educated at the Royal School, by Worcester Cathedral; became a pensioner at Sidney Sussex College, Cambridge, under his uncle, Richard Dugard, B.D.; and took degrees of B.A. in 1626, and M.A. in 1630. In 1626 he was usher of Oundle school, and in 1630 master of Stamford school. In 1635 he sued the corporate authorities for misappropriation of school lands and other abuses. Two years afterwards he became master of Colchester grammar school. He increased the number of scholars from nine to sixty-nine, and repaired the school at his own expense, but gave offence to the townsmen, and was compelled to resign in January 1642–3. In May 1644 he was chosen head-master of Merchant Taylors' School in London. In 1648 the court of aldermen elected him examiner of their schools in the country. He was the first to set up a folio register of his school, with full particulars of the scholars admitted. It is still preserved in the Sion College library. This record has two loyal Greek verses on the death of Charles I., and two other Greek verses on the burial of Cromwell's mother. He printed at his private press

Salmasius's 'Defensio regia pro Carolo primo,' in 1649–50. The council of state committed him to Newgate, ordered the destruction of his presses and implements, and directed the Merchant Taylors' Company to dismiss him from their school. His wife and family were turned out of doors, and his printing effects, worth 1,000*l.*, seized. After a month's imprisonment, however, his release was effected by his friend Milton, and his peace made with parliament. It is said by Dr. Gill, on the strength of Dugard's assertion upon his deathbed, that Milton found Dugard printing an edition of the 'Eikōn Basilikē' about the time of his arrest, and compelled the insertion of the prayer from Sidney's 'Arcadia,' which he afterwards ridiculed in the 'Eikonoklastes.' Milton's answer to Salmasius was printed at Dugard's press.

On Dugard's release from Newgate he opened a private school on St. Peter's Hill. Bradshaw, however, a few months afterwards, ordered the Merchant Taylors' Company to replace him for his special services to the public as schoolmaster, and as printer to the state, and after a third peremptory letter Dugard was reinstated 25 Sept. 1650. In 1651–2 some of his books were publicly burnt by order of the House of Commons, such as 'The Racovian Catechism.' Yet in the same year he printed a French translation of Milton's 'Eikonoklastes,' and calls himself 'Guill. Dugard, imprimeur du conseil d'état.' The governors of the school, on the burning of his works, desired him to relinquish his press-work, but his imprint appears year by year until his death. In June 1661, after public warning by the school authorities of various breaches of order, chiefly in taking an excessive number of scholars (275), he was dismissed. A month after he opened a private school in White's Alley, Coleman Street, and soon had 193 pupils under his care. He died 3 Dec. 1662. From his will, made a month before, he seems to have survived his second wife, and left only a daughter, Lydia, not of age. His first wife, Elizabeth, died at Colchester in 1641. Two sons, Richard (*b.* 25 June 1634) and Thomas (*b.* 29 Nov. 1635), entered Merchant Taylors' School in 1644, the former being elected to St. John's College 1650. He lived at Newington Butts in 1660, when he concealed in his house James Harrington, author of 'Oceana,' and gave a bond for him of 5,000*l.* This was in gratitude to Harrington, who had saved him formerly from being tried for his life.

His works are: 1. 'Rudimenta Græcæ Linguæ, for the use of Merchant Taylors' School,' before 1656. 2. 'The English Rudiments of the Latin Tongue,' London, 1656, 12mo. 3. 'Vestibulum Linguæ Latinæ,' London, 1656. 4. 'Lexicon Græci Testamenti Alphabeticum,' London, 1660, 8vo, pp. 752. The manuscript of a new edition by the younger Bowyer, who took great pains with it, was prepared in 1774, but not published. 5. 'Rhetorices Compendium,' London, 8vo. 6. "Εγχειρίδιον . . . sive manuale Græcæ Linguæ—Caspario Seidelio,' 3rd edition, London, 1665. 6. 'Rhetorices Elementa quæstionibus et responsionibus explicata,' &c., several editions, the 7th, London, 1673, 8vo.

[Dugard's Works; Stow's Survey, i. 169, 170, 203; Wood's Athenæ (Bliss), ii. 178; Kennett's Register, p. 447; Milton's Works; Journals of the House of Commons, 1652; Nichols's Lit. Anecd. i. 525, iii. 164, 290; Reading's Sion College Library, p. 41; Wilson's Merchant Taylors' School, pp. 159, 268–71, 276, 288, 289, 304–14, 318, 323–8; Morant's Essex, i. 177.] J. W.-G.

DUGDALE, RICHARD (*fl.* 1697), the Surey demoniac, who was born about 1660, was the son of Thomas Dugdale of Surey, near Whalley, Lancashire, a gardener, and servant to Thomas Lister of Westby in Yorkshire. In 1689 (or according to another account about 1694), when about eighteen years of age, he went to the rush-bearing fête at Whalley, and getting drunk, quarrelled and fought with one of the revellers about dancing, an exercise in which he considered he excelled. On returning to his master's house he professed to have seen apparitions, and the following day, being unwell and lying down, he declared that he had been alarmed by the door opening and a mist entering, followed by various supernatural appearances. Becoming subject to violent fits, Dugdale left his situation and went home, when a physician was called in without benefiting him, as the fits continued and increased. Dugdale's father now applied to Thomas Jolly, the ejected minister of Altham, who with eight or nine other nonconformist ministers met almost every day at the house and endeavoured to exorcise the devil, which Dugdale affirmed to possess him, by prayer, examination, and fasting, but without result for at least a year. Meanwhile Dugdale's fame had spread abroad, and he was visited by several thousand persons, some dozens making declarations of his strange condition before Lord Willoughby and other magistrates. It was claimed for Dugdale that he foretold future events, spoke languages of which he was ignorant, and sometimes with two voices at once, was at times wildly blasphemous, and at others preached sermons, that he was possessed of extraordinary strength, and was sometimes 'as light as a bag of feathers, and

at others as heavy as lead,' that he vomited a large hair broom, and did a number of other miraculous things. Baxter and Mather were so impressed that they wished to quote his case in their works on witchcraft; but Lord-chief-justice Holt is said to have discovered that the whole affair was an imposition. Dugdale seems to have been hysterical, and with the aid of his relations to have traded on the credulity of his visitors. A number of pamphlets were written, some denouncing him as a cheat, and others supporting the theory of his demoniacal possession. After the lapse of considerably more than a year the fits left him, and up to 1697, when he was last heard of, he had only had one unimportant return of them. A woodcut portrait is prefixed to Taylor's 'Surey Impostor.'

[Noble's Granger, i. 379; Hist. of Whalley; The Surey Demoniack (1697); Taylor's Surey Impostor (1697); Middleton's Miraculous Powers, p. 232 (ed. 1749).] A. C. B.

DUGDALE, STEPHEN (1640?–1683), informer, came first into public notice as a 'discoverer' of the so-called Popish plot. He had been converted to Romanism by one Knight, a priest, in 1657 or 1658, being at that date about eighteen years of age. Owing to Knight's infirmities Dugdale was transferred to Francis Evers, a jesuit, in Staffordshire. He ingratiated himself into the confidence of various priests, and professed to become acquainted with plots debated at private meetings, and to have seen numerous letters. At first these were chiefly concerning money and weapons, 'that they should be in readiness with all necessaries when the king should die, to assist the duke against the protestants' (*Information* of 30 Oct. 1680, p. 2). In 1677 Dugdale was steward to Lord Aston at Tixall, Staffordshire, where he cheated the workmen of their wages, and was regarded as 'the wickedest man that ever lived on the face of the earth' (Sambridge's testimony at Lord Stafford's trial). In July or August letters arrived connected with the plot. The jesuits and the catholic lords were said to be deeply implicated. Meetings at Tixall followed in August and September 1678; the death of Sir Edmondbury Godfrey was discussed, and money was subscribed lavishly. By September Dugdale found himself about to be dismissed for embezzlement and general misconduct. He thereupon 'made his discovery to the justices of the peace,' when they issued warrants for the apprehension of George Hobson and George North. Although he professed to have broken open letters from Paris to Evers and others, he had little but hearsay evidence, and pretended to have destroyed the most dangerous documents on the eve of his departure. He charged John Tasborough and Mrs. Ann Price with soliciting him to sign a paper of recantation, and offering him 1,000*l.* reward for it. In the following February these persons were tried at the king's bench, convicted, and sentenced to pay fines respectively of 200*l.* and 100*l.* Price had been Dugdale's fellow-servant and sweetheart at Tixall. Afterwards Dugdale led a shifty, vagabond life, giving evidence and writing pamphlets, at first associating chiefly with Bedloe, Oates, and Edward Turberville, but afterwards turning against Stephen College [q. v.] and confronting Oates. He gave evidence against the 'five popish lords' in October 1678. On 24 Dec. 1678 he swore an information before Thomas Lane and J. Vernon in Staffordshire. At the trial of the five jesuits (13 June 1679, &c.) Dugdale charged two of them with consulting to bring about the assassination of Charles II. He charged Whitebread with writing a letter providing for the entertainment of 'good stout fellows,' viz. the four Irish 'ruffians' who were reported to be hired for the regicide. Next day, 14 June, at the trial of Richard Langhorn the barrister, Dugdale was a chief witness for the prosecution. Again, at the trial of Sir George Wakeman, 18 July, &c., Dugdale swore 'general evidence;' but he was already falling into discredit, and an acquittal followed. He swore, on the second day of Lord Stafford's trial, 1 Dec. 1680, that the accused had been present at the 'consults' at Tixall in September 1628, and also at Abnett's house in Stafford, where talk had been about slaying the king, and that on the 20th or 21st Stafford offered him 500*l.* to commit the crime. The prolonged dispute at the trial was chiefly concerning dates. But it came to light that Dugdale had tried to bribe sundry persons to give false evidence against Stafford and other persons. On the last day of the trial, while the votes were being taken, Dugdale walked about very melancholy. William Smith, late schoolmaster of Islington (who had educated Oates), asked him the reason. He replied, 'I believe he'll be 'quitted, and I am undone; but let what will come out I am ruined.' He was understood to be willing to appear against Shaftesbury, and gave evidence against Stephen College at the Old Bailey, when a verdict of *Ignoramus* was returned, 8 July 1681. Again on the 17th, at the Oxford trial of the same man, Dugdale swore against him, and thus came into direct conflict with his old associates. Luttrell writes that Dugdale and his fellows 'have quite lost their credit,' both with

the court party and the fanatics. In October Dugdale vainly complained to the council of Dr. Lower, who stated that he had treated him for an infamous disease, Dugdale having sworn at College's trial that his previous illness had been caused solely by the Romanists having tried to poison him. Lower and the apothecary proved the case, and the council dismissed the false witness 'not to trouble them any more.' Dugdale then caused Captain Clinton to be apprehended, 28 Dec. 1681, for defaming him, but the council set Clinton at liberty on bail. Dugdale had fallen into a state of abject terror, fancying that a stranger whom he met at the Three Tuns, a Charing Cross tavern, was Viscount Stafford or his ghost come back, and continued so terrified with the apprehension that he was very uneasy and went away. That both Edward Turberville and Dugdale gave way to drink, and in their delirium tremens imagined spectres and died miserably, was reported to Secretary Jenkins (*Intrigues of the Popish Plot laid open*, pp. 25, 26, 1685). Dugdale died a day or two before 26 March 1682–3 (Luttrell, i. 253).

[Proceedings against the Five Popish Lords for High Treason, 25 Oct. 1678; Trial of Thomas Whitebread, Harcourt, Gawen, Fenwick, and Turner, 1679; Trial of Richard Langhorn, esq., at the Old Bailey, for High Treason, 1679; Trial of Sir George Wakeman, 18 July 1679, &c.; Trial of William, Viscount Stafford, 1680–1; The Information of Stephen Dugdale, gent., delivered at the Bar of the House of Commons, 1 Nov. 1680; The Further Information of S. Dugdale, delivered at the Bar of the House of Commons, 24 Nov. 1680; A Narrative of Unheard-of Popish Cruelties towards Protestants beyond Seas; or a New Account of the Bloody Spanish Inquisition, published as a Caveat to Protestants. By Mr. Dugdale, 1680, and dedicated to James, duke of Monmouth, by Richard Dugdale [q. v.], trading on the name of Stephen to circulate this catchpenny compilation, referring to the Tasborough Trial, p. 20, and Stephen Dugdale's fear of the Inquisition; No Faith or Credit to be given to Papists, with Reflections on the Perjury of Will. Visc. Stafford, in relation to Mr. Stephen Dugdale, by John Smith, gentleman, discoverer of the Popish Plot, 1681 (depositions of ten obscure witnesses who swore afterwards that they had seen Stafford in conversation with Dugdale); The Trial and Conviction of John Tasborough and Ann Price for Subornation of Perjury, in endeavouring to persuade Mr. Dugdale to retract, &c., February 1680; The Trial of Stephen College at Oxford, 17 Aug. 1681 (here Dugdale swore that College spoke treasonable words against the king at Oxford); Cobbett's State Trials, vii. Nos. 251, 252, 253, 260, 271, viii. No. 281 (Stephen College); North's Examen, 1740; Luttrell's Brief Hist. Relation, vol. i. 1857; Ballad Society's Bagford Ballads, 1876–1878, p. 676, &c.; Roxburghe Ballads, 1883, iv. 121 et seq.; Sir John Reresby's Memoirs, 1875, pp. 147, 194.] J. W. E.

DUGDALE, Sir WILLIAM (1605–1686), Garter king-of-arms, was born at Shustoke, near Coleshill, Warwickshire, 12 Sept. 1605, 'at which time was a swarm of bees in his father's garden, then esteemed by some a happy presage on the behalf of the babe' (Wood, *Fasti*, ii. 13). His father, John Dugdale, of a Lancashire family, having accompanied some pupils to Oxford, remained at the university for his own purposes, at thirty matriculating at St. John's College, studying civil law, succeeding a kinsman of the same surname as bursar and steward of his college, and after fourteen years' residence selling what property he had in Lancashire to settle at Shustoke (cf. Wood in Hamper, p. 6 *n.*, Dugdale, *ib.* pp. 6–7, and Raine, pp. 5–6). Dugdale was sent at the age of ten to Coventry, where he remained at school for five years, and then returning home was set by his father to read 'Littleton's "Tenures" and some other law-books and history.' He married in his eighteenth year to please his father, who was old and infirm, and after whose death he bought Blythe Hall, near Coleshill, which remained to the end of his days his country home. Here he made the acquaintance of William Burton (1575–1645) [q. v.], author of the 'Description of Leicestershire,' and through him of Sir Symon Archer [q. v.], who was collecting material for a history of Warwickshire, and who, finding in Dugdale a love of antiquarian research, procured his co-operation in the task. Accompanying Archer on a visit to London, Dugdale was introduced by him to Sir Henry Spelman, who made him acquainted with Sir Christopher (afterwards Lord) Hatton, and comptroller of the household of Charles I, and strongly advised him to co-operate with Roger Dodsworth [q. v.], then collecting documents illustrative of the antiquities of Yorkshire and of the foundation of monasteries there and in the north of England. Dugdale gained through Hatton access to the records in the Tower, and to the Cottonian collection among other repertories of manuscripts. Dugdale was not rich, but Hatton's liberality enabled him to undertake the completion of a work on the antiquities of Warwickshire independently of Sir Symon Archer. Through Hatton's and Spelman's united influence Dugdale was appointed a pursuivant extraordinary with the title of Blanch Lyon in September 1638. In March 1639 he became Rouge Croix pursuivant, with rooms in the Heralds' College and a yearly salary of

20*l.* Hatton is said to have foreseen very early the fall of the church of England, and he commissioned Dugdale to proceed with a draughtsman, both of whose expenses he paid, and have drawings made of the monuments and armorial bearings, and copies taken of the epitaphs, in Westminster Abbey, St. Paul's, and a number of provincial churches. Their mission seems to have been performed in 1641 (cf. DUGDALE, *Life*, by himself, in HAMPER, p. 14, and Epistle Dedicatory to *History of St. Paul's*).

Dugdale was summoned as a pursuivant to attend the king at York on 1 June 1642, and when the civil war broke out he was employed in the delivery of royal warrants demanding the submission of garrisons holding towns and fortified places for the parliament. He accompanied Charles I to Oxford when it became the royalist headquarters, October 1642, and in the following month he received from the university the degree of M.A. He was created Chester herald on 16 April 1644. His estate being among those sequestrated, and the allowance granted him by the king remaining unpaid, he seems to have supported himself for some time on what he received for arranging and marshalling the elaborate funerals of persons of station (*Life*, p. 21; WOOD, *Fasti*, ii. 18). During his stay in Oxford he frequented assiduously the Bodleian and other libraries, collegiate and private, to collect materials for his 'Warwickshire,' for the work which developed into the 'Monasticon,' and for one on the history of the English peerage (see the preface to his *Baronage*), a scheme also projected and in part executed by Roger Dodsworth [q. v.] On the surrender of Oxford to Fairfax, 20 June 1646, Dugdale proceeded to London and compounded for his estate, the whole amount of his payments being 168*l.* In the summer of 1648 he spent three months in Paris with his exiled friends the Hattons, and derived some information respecting alien priories in England from an examination of the collections on the history of French monasteries left by the well-known André Duchesne. In 1649–50 Dugdale was busy with the 'Warwickshire' and the 'Monasticon.' In August 1651, speaking of the 'Monasticon' as Dodsworth's 'work of monastery foundations' (*Correspondence* in HAMPER, p. 264), Dugdale says that it is 'ready for the press,' but in January 1652 (*ib.* p. 266) that he had been some eight months away from home in London, 'so great a task have I had to bring Mr. Dodsworth's confused collections into any order, and perfect the copy from the Tower and Sir Thomas Cotton's library.' The London booksellers having declined the first two volumes of the 'Monasticon' for a sum sufficient to cover the cost of the transcripts made for them, according to Dugdale (*Life*, by himself, p. 24), he and Dodsworth 'joined together and hired several sums of money' to defray the expense of publication. Rushworth, of the 'Historical Collections,' contributed so liberally for this object that the work, Dugdale acknowledges (*Correspondence*, p. 284), could not have been published without him. Only a tenth part of the first volume had gone through the press, but the remainder of both volumes was ready for it, when Dodsworth died, August 1654. The proportion in which Dodsworth and Dugdale contributed to the first two volumes has been a subject of dispute (cf. GOUGH, *Anecdotes of British Topography*, p. 55, HUNTER, pp. 247–9, WOOD, *Fasti*, p. 24, and RAINE, pp. 16–19). In the first draft of Sir John Marsham's Προπύλαιον, prefixed to vol. i., Dugdale's share in the work seems to have been ignored (Somner to Dugdale, *Correspondence*, p. 282). But in it when printed, and while ascribing to Dodsworth the chief honour of the work, Marsham spoke of Dugdale as one 'qui tantam huic operi supellectilem contulit, ut authoris alterius titulum optime meritus sit.' Both volumes were undoubtedly edited by Dugdale, who, writing a short time before the appearance of vol. i., says: 'It hath wholly rested on my shoulders; nay, I can manifest it sufficiently that a full third part of the collection is mine' (*Correspondence*, p. 284), and he adds that Rushworth, who had done financially so much for the work, 'would not by any means but that I should be named with Mr. Dodsworth as a joint collector of the materials.'

The first volume of the monumental work was issued in 1655, with the title 'Monasticon Anglicanum, sive Pandectæ Cœnobiorum Benedictinorum, Cluniacensium, Cisterciensium, Carthusianorum, à primordiis ad eorum usque dissolutionem, ex MSS. Codd. ad Monasteria olim pertinentia; archivis Turrium Londinensis, Eboracensis, Curiarum Scaccarii, Augmentationum; Bibliothecis Bodleianâ, Coll. Reg. Coll. Bened., Arundellianâ, Cottonianâ, Seldenianâ, Hattonianâ, aliisque digesti per Rogerum Dodsworth Eborac., Gulielmum Dugdale Warwic.' The volume consists largely of charters of foundation, donation, and confirmation (in the last two cases frequently abridged) granted to monastic establishments, the Latin translations of those in Anglo-Saxon being executed by Somner. In editing them Dugdale often showed a lack of critical discernment (see Sir Roger Twysden's letter to him, *Correspondence*, p. 335). It contains also a vast mass of information respecting the history and biography of English

monachism, and of cathedrals and collegiate churches. Of the numerous architectural and other plates (see catalogue of them in Lowndes, ii. 684), several are by Hollar, and inscriptions on many of them record that these were executed at the expense of the persons whose names and armorial bearings are given. The publication of the volume excited the ire of many puritans, but it was cordially welcomed by the quasi-puritan Lightfoot, then vice-chancellor of Cambridge, (*Correspondence*, p. 290). It was rather largely purchased by the English Roman catholic gentry, and for the libraries of foreign monasteries, and thus it gradually became scarce. Accordingly, in 1682, appeared a second edition of it, 'editio secunda, auctior et emendatior, cum altero ac elucidiori indice,' a reprint of the first edition, with a few insignificant additions and omissions (see collation of it in the catalogue of the Grenville Library, Brit. Mus., pt. i. p. 213).

In the following year, 1656, was issued Dugdale's archæological and topographical masterpiece, on which so many county histories have been modelled—his 'Antiquities of Warwickshire. Illustrated from Records, Leiger-Books, Manuscripts, Charters, Evidences, Tombes, and Armes. Beautified with maps, prospects, and portraictures,' with a dedication to Lord Hatton and an address 'to the Gentry of Warwickshire,' in which Sir Symon Archer's labours are gratefully acknowledged. Most of the plates are by Hollar, though on many of them his name does not appear (see catalogue of all of them in Upcott, p. 1247, &c.) The county is described hundred by hundred, and the topography follows as nearly as possible the course of the streams. The bulk of the volume consists of pedigrees and histories of county families, in conjunction with accounts of the places where they were settled, and of religious and charitable foundations and their founders, all of them remarkable for general accuracy, and accompanied by constant references to authorities. Jeremy Taylor, acknowledging a presentation copy, spoke of the volume as 'very much the best of anything that ever I saw in that kind;' and Anthony à Wood (*Life*, by himself, p. xxiv) could not find language adequate to describe how his 'tender affections and insatiable desire of knowledge was ravished and melted down by the reading of that book.' In 1718 was issued a second edition, 'printed for John Osborn and Thomas Longman at the Ship in Paternoster Row,' revised from Dugdale's own corrected copy, the editor, the Rev. Dr. William Thomas, continuing the work to the time of publication, and adding sundry maps and views (see collation of it in Upcott, p. 1259, &c.) In 1763–5 a third and hitherto the latest edition was issued in numbers by a Coventry printer, being a verbatim reprint of the original edition with maps, &c., from Thomas's. An interleaved copy of this third edition in the library of the British Museum contains much additional printed and manuscript matter, some of it from the author's original manuscript, and inserted by Hamper, the diligent and competent editor of Dugdale's autobiography, diary, and correspondence.

In or about 1656 there came into Dugdale's hands a mass of documents relating to old St. Paul's, and working on this and other material he produced in 1658 'The History of St. Paul's Cathedral in London. From the foundation until these times. Extracted out of original Charters, Records, Leiger-Books, and other manuscripts. Beautified with sundry prospects of the Church, figures of tombs and monuments,' some of them destroyed during the puritan *régime*. The volume was appropriately dedicated to Lord Hatton. Most of the plates are by Hollar (see catalogue of them in Upcott, p. 695). The work is extremely valuable, from the descriptions and drawings of St. Paul's before its destruction by the fire of London. Dugdale left a copy of it corrected, enlarged, and continued as if for a new edition, and the discovery of this led to the publication by the Rev. Dr. Maynard of a second edition (1716). Dugdale's continuation, printed here, extending to 1685, gives lists of the subscribers to and subscriptions for both a restoration of the old fabric just before the fire of London, and for the erection of the new fabric after it, with copious financial details of the latter operation. Maynard added Dugdale's autobiography, and, under a wrong impression that it was Dugdale's, 'An Historical Account of the Northern Cathedrals,' &c., which was omitted in the third, the last and the best, edition of the 'History of St. Paul's,' that of 1818, by the late Sir Henry Ellis, 'with a continuation'—embracing the modern history of St. Paul's—'and additions, including the republication of Sir William Dugdale's own life from his own manuscript.' The plates were throughout engraved chiefly by Finden, and to faithful copies of most of those in the original work were added many illustrative of the present cathedral.

With the Restoration Dugdale at once and spontaneously resumed his heraldic functions by proclaiming the king at Coleshill, May 10 1660 (*Diary* in Hamper, p. 105). On the 14th of the following month he was appointed Norroy through the influence of Clarendon, who appreciated his literary labours. In 1661

was issued, with an adulatory dedication to Charles II, the second volume of the 'Monasticon,' 'Monastici Anglicani Volumen alterum, de Canonicis Regularibus Augustinianis, scilicet Hospitalariis, Templariis, Gilbertinis, Præmonstratensibus & Maturinis, sive Trinitariis, cum appendice ad volumen primum de Cœnobiis aliquot Gallicanis, Hibernicis et Scoticis, necnon quibusdam Anglicanis antea omissis.' As in vol. i., Dodsworth's and Dugdale's names appear together on the title-page of vol. ii., the issue of which had been deferred until the proceeds of the sale of the other enabled Dugdale to bear the expense of publishing it. He was allowed to import the paper for it duty free. Several of the plates (see catalogue of them in Lowndes, ii. 685) are engraved by Hollar. In 1662 appeared Dugdale's 'History of Imbanking and Drayning of divers Fenns and Marshes, both in foreign parts and in this Kingdom, and of the improvements thereof'—a work conspicuous for its prolixity as well as for its exhibition of research. It was written at the instance of Lord Gorges, surveyor-general of the great level of the fens, of which it contains a history and minute topographical description, illustrated by maps and plans, and preceded by a vast mass of matter very little relevant to that undertaking. There is an account of the volume, with extracts, in the article 'Agriculture: Draining' in the 'Quarterly Review' for December 1844. Dugdale received for it from Lord Gorges 150*l.* Five hundred copies of it having been destroyed in the fire of London (see Dugdale's letter of 15 Oct. 1666, printed in the catalogue of the Grenville Library, Brit. Mus., pt. i. p. 215), the volume became so scarce that a copy of it fetched ten guineas when in 1772 it was reissued, with the spelling modernised, at the expense of the corporation of the Bedford Level, and edited by their registrar, C. N. Cole, partly from the copy used by Dugdale himself. In 1666 (not 1664, the date given by Dugdale in his autobiography) were published two works of Sir Henry Spelman's, edited by Dugdale for Sir Henry's grandson, Charles Spelman: (1) the 'Glossarium Archæologicum,' mainly a reissue of part 1 of the 'Archæologus' published in 1626, with the addition of part ii., which had remained in manuscript. A groundless charge was brought against Dugdale of having interpolated this work to gratify his political prejudices (cf. *Life*, by himself, p. 29 *n.*, and Bishop Gibson's *Life of Spelman*, a. 4); (2) vol. ii. of the 'Concilia,' greatly enlarged by Dugdale's contributions, which are marked with an asterisk. Clarendon and Sheldon were contributors to the fund of 316*l.* subscribed to defray the cost of the publication of both books, the sale of which yielded a profit of 20*l.*, though the 'greater part' of the impression, in which Dugdale had a pecuniary interest, was destroyed in the fire of London. His account of the expenditure in the publication of these works contains the curious item (*Correspondence*, p. 360 *n.*) of 1*l.* 9*s.* 6*d.* 'spent in entertainments upon the booksellers when I did receive moneys from them.' In 1666 was published his 'Origines Juridiciales, or Historical Memorials of the English Laws, Courts of Justice,' &c. 'Also a Chronologie of the Lord Chancellors' and other holders of judicial offices. The information given respecting the inns of court and chancery is particularly copious and curious. With the exception of a few presentation copies, the whole impression of this volume was destroyed in the fire of London. A second edition of it was published in 1671 and a third in 1680, in both the lists of chancellors, &c., being continued up to date. Abridgments of it, with similar continuations, appeared in 1685 and 1737. A 'History and Antiquities of the Inns of Court,' extracted from Dugdale, published with a view to correct abuses in their administration, and said to be edited by John Brayner (*Brit. Mus. Cat.*), appeared in 1780, and reappeared in the same year as part ii. of 'History and Antiquities relative to the Origin of Government,' almost wholly extracted from Dugdale. Both parts were reissued in 1790 as 'Historical Memorials of the English Laws' (Upcott, p. 762).

The third and final volume of the 'Monasticon' was issued in 1673 without Dodsworth's name on the title-page, though doubtless it contained material collected by him (Wood, *Fasti*, ii. 25). The full title is 'Monastici Anglicani Volumen tertium et ultimum: Additamenta quædam in volumen primum ac volumen secundum jampridem edita: Necnon Fundationes sive Dotationes Ecclesiarum Cathedralium ac Collegiatarum continens: ex archivis Regiis, ipsis autographis, ac diversis codicibus manuscriptis decerpta, et hic congesta per Will. Dugdale Warwicensem.' In a prefatory address Dugdale acknowledges his obligations to Sir Thomas Herbert and Anthony à Wood, who contributed many charters to the volume. For the copyright Dugdale received 50*l.* and twenty copies of the volume. An outcry, by no means wholly puritan, was, with its completion, renewed against the work as furnishing details respecting the landed property taken from the Roman catholics during Reformation times, and thus aiding them to claim its recovery when, as was then dreaded by many, their religion should be re-esta-

blished and re-endowed. The first abridgment of the whole work for English readers was published in 1693, and its title-page represents the 'Monasticon' as 'now epitomised in English page by page. With sculptures of the several religious habits.' It is an extremely meagre performance, its three volumes containing only some 330 pages, and it has scarcely any value higher than that of a table of contents. The dedication is signed 'J. W.,' supposed to be James Wright, the historian of Rutlandshire. According to Granger (*Biog. Hist. of England*, 2nd ed. iii. 116), the publication of the 'Monasticon' 'was productive of many lawsuits by the revival of old writings,' and 'J. W.,' in an address 'to the reader,' mentions the noticeable fact that the work had been admitted in the courts at Westminster as 'good circumstantial evidence' when the records transcribed in it could not otherwise be recovered. A second English abridgment, much more worthy of the original, appeared in 1718, 'Monasticon Anglicanum, or the Histories of the ancient Abbies, Monasteries,' &c. 'The whole corrected and supplied with many useful additions by an eminent hand,' doubtless the Captain John Stevens who in 1722–3 added to Dugdale's work two supplementary volumes containing many charters and the histories of the friaries not given in the 'Monasticon.' This abridgment is wholly in English. The edition of the 'Monasticon' which has practically superseded all the others is the magnificent one in 6 vols. (in 8) fol. with the imprint 1817–30: 'Monasticon Anglicanum . . . a new edition enriched with a large accession of materials now first printed . . . the history of each religious foundation in English being prefixed to its respective series of Latin charters.' It was published in fifty-four parts, the first of which was issued on 1 June 1813, under the editorship of the Rev. Bulkeley Bandinel, the chief librarian of the Bodleian. After the issue of part four there were associated with him John Caley, of the augmentation office, and Mr., subsequently Sir Henry Ellis, principal librarian of the British Museum, who seems thenceforth chiefly to have discharged the duties of editorship. What was best in Stevens's additions was incorporated in this edition, which contains accounts of hundreds of religious houses not mentioned by Dugdale. Hollar's chief plates were re-engraved for it, and its 246 illustrations are said to have cost six thousand guineas. The so-called new edition, 8 vols. 1846, is simply a reprint of this (see *Notes and Queries*, 4th ser. ix. 506, x. 18, 218).

A commission, dated 2 July 1662 (*Cal. State Papers*, Dom. 1662, p. 427), had directed Dugdale, as Norroy, to make a visitation of his province—there had been none for fifty years or so—and there 'to reform and correct all arms unlawfully borne or assumed,' often at the suggestion and with the sanction, especially during the Commonwealth times, of deputies of former heralds as well as of other less authorised persons whose right to exercise heraldic functions Dugdale denied. His province comprised the counties of Derby, Nottingham, Stafford, Chester, Lancaster, York, the bishopric of Durham, Northumberland, Cumberland, and Westmoreland, and during his visitations, 1662–70, he dealt severely with those whom he regarded as interlopers usurping his authority and intercepting the emoluments of his office. He tore down the hatchments which they had set up, he denounced and resisted their attempts to marshal funerals, and one of them whose heraldic authority had been very generally accepted in Cheshire and Lancashire, the third Randle Holme or Holmes [q. v.], he also prosecuted at Stafford assizes, recovering from him 20*l.* damages with costs. So stringent was his procedure that a lady of rank in Cumberland is found appealing to Joseph Williamson, then under-secretary of state, and expressing her fear that an approaching funeral would be disturbed by Dugdale, from whom a menacing letter had been received (*ib.* 1664–1665, p. 272). Of his accounts of visitations the following have been published: 1. 'The Visitation of the County of Yorke, begun 1665, and finished 1666,' printed by the Surtees Society 1859, and said to be edited by R. Davies; an index to it by G. J. Armytage appeared in 1872. 2. 'The Visitation of the County Palatine of Lancaster, made in 1664–5,' 1872, &c., being vols. lxxxiv. lxxxv. lxxxviii. of the Chetham Society's publications, Canon Raine, the editor, prefixing to vol. lxxxviii. an excellent memoir of Dugdale. Vol. xxiv. of the same society's publications contains 'A Fragment illustrative of Dugdale's Visitation of Lancashire,' 1851. 3. 'The Visitation of Derbyshire taken in 1662,' 1879. Dugdale was created Garter king-of-arms on 24 May 1677, with a salary of 100*l.* a year and an official residence (much dilapidated) at Windsor. He built himself a residence in the College of Arms. On being made Garter he was knighted.

In 1675–6 had appeared Dugdale's important work, 'The Baronage of England, or an Historical Account of the Lives and most Memorable Actions of our English Nobility. Deduced from public records, antient historians, and other authorities,' 3 vols. fol. His researches went back to the Saxon times, and his record covers all the peerages of the

period between them and the years of publication. Authorities are constantly cited in the margin. In the preface, giving the history and plan of the work, he acknowledges his debt to the manuscript collections of Robert Glover, the Somerset herald, and to 'the elaborate collections from the Pipe Rolls made by Mr. Roger Dodsworth, my late deceased friend' for a baronage never completed. Preceded only by such meagre performances as Brooke's 'Catalogue of Nobility,' Dugdale's genealogical, historical, and biographical account of the English peerage was the first work worthy of its subject. His notices of the numerous extinct peerages have secured it from being superseded by the great work of Arthur Collins among others, and of the portions of Dugdale's volumes relating to them extensive use has been made by Thomas Christopher Banks [q. v.] in his 'Dormant and Extinct Baronage of England.' Of course in a first performance on the scale of Dugdale's there were many errors. Anthony à Wood, who furnished Dugdale with numerous corrections for a second edition, says that the officers of the College of Arms found that they could not rely on Dugdale's pedigrees (*Fasti*, ii. 26). Specialists in isolated sections of peerage history have pointed out serious mistakes in the work, none with more acrimony than the author of 'Three Letters containing remarks on some of the numberless errors and defects in Dugdale's "Baronage,"' &c., 1730–8, attributed in the 'Biographia Britannica' (art. 'Dugdale')—where characteristic extracts from it are given—to a certain Charles Hornby, secondary of the pipe office, but by the Gloucester bookseller who reprinted them in 1801 to Rawlinson the antiquary. On the merits of the 'Baronage,' and what through more recent research have become its deficiencies, there are judicious remarks in the article 'The Ancient Earldoms of England' in vol. i. (p. 1 et seq.) of Nichols's 'Topographer and Genealogist' (1846), where stress is laid on the good example set by Dugdale, and not always followed by some even of the best of his successors, in rejecting 'legendary fictions and cunningly devised fables to flatter either the fond fancies of old families or the unwarranted assumptions of new.' Dugdale received permission to import for vols. ii. and iii. of the 'Baronage' paper duty free, so that the amount remitted should not exceed 400*l.* From the booksellers to whom he sold the copyright of the 'Baronage' he was to receive twenty-four copies of the work in quires and ten shillings a sheet, which would yield a little more than 150*l.* The year after the publication of the last volume they told him that few copies remained unsold, and that a new edition would be brought out 'ere long' (*Correspondence*, p. 413), but no second edition of the 'Baronage' has ever appeared. Dugdale's own corrections and additions are printed in vols. i. and ii. of Nichols's 'Collectanea Historica et Topographica' (1834–1843), in vols. iv–viii. of which work are also given nearly all of those, much more numerous, which were left in a finished state by Francis Townsend, Windsor herald (*d.* 1819), who made them for his projected new edition of the 'Baronage.'

Dugdale's other and subsequently published works are: 1. 'A Short View of the late Troubles in England . . . As also some parallel thereof with the Barons' Wars in the time of K. Henry III. But chiefly with that in France called the Holy in the reigns of Henry III and Henry IV, late Kings of the Realm. To which is added a perfect narrative of the Treaty of Uxbridge in 1644' (published anonymously), 1681. This work is written throughout in a strain of vehement animosity to all who took the anti-royalist side, and has little historical value, though as a chronicle and from the copiousness and precision of its dates it may be useful for reference. The narrative of the Treaty of Uxbridge is merely a reprint of a pamphlet printed at Oxford in 1645, which contained the text of communications between the king and the parliament, with the manifestos of both, and which Dugdale may or may not at the time of its issue have seen through the press. 2. 'The Ancient Usage in bearing of such Ensigns of Honour as are commonly call'd Arms, with a Catalogue of the present Nobility of England . . . Scotland . . . and Ireland,' 1682. This, mainly a compilation, includes lists of knights of the Garter, of baronets to 1681, and of the shires and boroughs in England and Scotland returning members to the parliaments of the two countries, these last, according to Anthony à Wood (*Fasti*, ii. 27), having been drawn up by Charles Spelman. The edition of 1812 has been noticed under Banks, Thomas Christopher. 3. 'A perfect copy of all Summons of the Nobility to the Great Councils and Parliaments of this realm from the xlix. of Henry the III[d] until these present times,' 1685, a contribution of some value to peerage literature. In the preface Dugdale argues in an anti-democratic spirit against certain statements of the claims to antiquity of popular representation in parliament. A verbatim reprint was issued in 1794 (?) at Birmingham (Lowndes, ii. 693). 4. 'The Life of . . . Sir William Dugdale . . . published from an original manuscript,' 1713. This, one of Edmund Curll's publications, was

the first appearance in print of Dugdale's autobiography. 5. 'Directions for the Search of Records and Making Use of them, in order to an Historicall Discourse of the Antiquities of Staffordshire,' written for Dr. Plot, the historian of that county, printed in Ives's 'Select Papers, chiefly relating to English Antiquities,' 1773, and interesting from its account of the local distribution of the public records in Dugdale's time. The letters between Dugdale and Sir Thomas Browne, published in the latter's posthumous works, are given in the correspondence in Hamper's work.

Evelyn in his 'Diary,' 21 May 1685, mentions dining at the table of Henry, second earl of Clarendon, 'my lord privy seal's,' in the company of Dugdale, who spoke of himself, then in his eighty-first year, as 'having his sight and his memory perfect.' He died 'in his chair' at Blythe Hall, 10 Feb. 1686, of fever, according to Anstis (Hamper, p. 41 *n.*), 'contracted by tarrying too long in the meadows near his house.' He had spent a good deal of money in improving his estate, and this explains Anthony à Wood's reference to his death as caused 'by attendance too much on his worldly concerns.' Wood's intimacy with Dugdale had been disturbed by at least one serious disagreement, but his verdict on him (*Fasti*, ii. 28) is much more just than that of Anstis, who, because Dugdale was not only laborious himself but skilful in making use, to all appearance both legitimate and duly acknowledged, of the labours of others, has stigmatised him as 'that grand plagiary' (Hamper, p. 497 *n.*) That Dugdale was a man of helpful disposition there are several indications, such as those in the autobiography of Gregory King [q. v.], the Lancaster herald, who when very young entered his service, and Somner's grateful statement that without his 'most active and effective assistance' his 'Dictionarium Saxonico-Latino-Anglicum' could never have been published. Almost the only glimpse of Dugdale in private life is given by Anthony à Wood, who spent some days with him (August 1676) among the records in the Tower, and who describes them as dining together daily in jovial company 'at a cook's house within the Tower.' In January 1678 Dugdale was allowed to import 'two tuns of wine' free of duty (Black, No. 1134, 146 *a.*) He bequeathed many of his manuscripts to the Ashmolean Museum at Oxford, founded by his son-in-law, Elias Ashmole [q. v.], and they have been since transferred with its other manuscripts to the Bodleian. The catalogue of them, published by Bishop Gibson in 1692, is reprinted in the appendix (No. II) to Hamper's volume. Others, more or less important, were when Hamper wrote in the possession of a descendant of Dugdale at Merevale, Warwickshire. The collections which he made for Lord Hatton belonged in 1860 to that nobleman's representative, the Earl of Winchilsea (*Notes and Queries*, 2nd ser. x. 76). Many of his pedigrees and other manuscripts are in the British Museum; among them (Lansdowne MS. No. 722) is a brief diary of one of Dugdale's journeys when he was writing his account of draining in the fen county, 'Things Observable in our Itinerary begun from London, 19 May 1657.'

Sir William Dugdale's only surviving son, John (1628–1700), born 1 June 1628, was appointed with the Restoration chief gentleman usher to the great Lord Clarendon on 26 Oct. 1675; Windsor herald, deputy to his father as Garter, 8 Dec. 1684; and Norroy March 1686, when he was knighted. He was a faithful and affectionate son, and is supposed to have written the continuation of his father's life from 1678, when the autobiography breaks off. Certainly he wrote down from his father's table-talk 'Some Short Stories of Sir William Dugdale's, in substance as neere his words as can be rememb'red,' a few extracts from which are given by Hamper. In 1685 was printed, on a single sheet, 'A Catalogue of the Nobility of England according to their respective precedencies as it was presented to his Majesty by John Dugdale, Esq., . . . deputy to Sir Wm. Dugdale, on New Year's Day, 1684,' i.e. 1684–5, 'to which is added the blazon of their paternal Coats of Arms respectively, and a list of the present Bishops,' reprinted with additions (Lowndes, ii. 683) in 1690. Sir John Dugdale died at Coventry 31 Aug. 1700.

[Dugdale's Works; The Life (written by himself and continued to his death), Diary, and Correspondence of Sir William Dugdale . . . with an appendix containing an account of his published writings . . . edited by William Henry Hamper, 1 vol. 4to, London, 1827; Biographia Britannica (Kippis); Wood's Athenæ Oxonienses, ed. Bliss; Bishop Gibson's Life of Sir Henry Spelman, prefixed to his edition of Sir Henry Spelman's English Works, 1723; Noble's History of the College of Arms, 1804; Upcott's Bibliographical Account of English Topography, 1818; Gough's British Topography, 1780, and Anecdotes of British Topography, 1768; Lowndes's Bibliographer's Manual, ed. Bohn; Joseph Hunter's Three Catalogues describing the contents of the . . . Dodsworth MSS. in the Bodleian, &c., 1838; W. H. Black's Catalogue of the Ashmolean Manuscripts, 1845; Catalogue British Museum Library; authorities cited.] F. E.

DUGRÈS, GABRIEL (*fl.* 1643), grammarian, born at Saumur, alludes obscurely to his origin in his life of Richelieu, where, after stating that he came of a good family of Angiers, he says that his paternal uncle lived at the French court together with other relations, the MM. les Botrus, who were greatly favoured by the queen during Richelieu's ascendency over Louis XIII. Obliged to quit France on account of his religion in 1631, he came to Cambridge, where he gave lessons in French, and by the liberality of his pupils was enabled to publish his 'Breve et Accuratum Grammaticæ Gallicæ Compendium, in quo superflua rescinduntur & necessaria non omittuntur,' 8vo, Cambridge, 1636. Three years later he was teaching at Oxford, as appears from his 'Dialogi Gallico-Anglico-Latini,' 8vo, Oxford, 1639. Some of these dialogues are very amusing as giving a picture of the mode of living and manners of our forefathers. A second edition, enlarged, with 'Regulæ Pronunciandi, ut et Verborum Gallicorum Paradigmata,' appeared 8vo, Oxford, 1652; a third, without the additions, was issued 12mo, Oxford, 1660. Dugrès was also author of 'Jean Arman Du Plessis, Duke of Richelieu and Peere of France; his Life, &c.,' 8vo, London, 1643, which, although written, as he says, with 'a ruffe pen,' is an interesting tract. It was followed by a translation 'out of the French copie' of 'The Will and Legacies of Cardinall Richelieu . . . together with certaine Instructions which he left the French King. Also some remarkeable passages that hath happened in France since the death of the said Cardinall,' 4to, London, 1643.

[Prefaces to Works cited above, which correct the account of Dugrès given in Wood's Athenæ Oxon. (Bliss), iii. 184.] G. G.

DU GUERNIER, LOUIS (1677–1716), engraver, born in Paris in 1677, was probably a descendant of the well-known French artists of the same name. He was a pupil of Louis de Chatillon, and came to England in 1708. He was a member of the academy in Great Queen Street, and gained considerable skill as a designer, etcher, and engraver there. He was eventually chosen one of the directors, and remained so until he died. He was specially employed on small historical subjects, as illustrations to books and plays. In 1714 he was associated with Claude du Bosc [q. v.] in engraving the battles of the Duke of Marlborough. Among other plates engraved by him were portraits of the Duke and Duchess of Queensberry after Kneller, Dr. Isaac Barrow, Thomas Otway, and others; also an engraving of 'Lot and his Daughters,' after Michel Angelo da Caravaggio, done at the request of Charles, lord Halifax, and some plates for Baskett's large Bible. He died of small-pox 19 Sept. 1716, aged 39. Vertue says that 'he was of stature rather low than middle size, very obliging, good temper, gentleman-like, and well beloved by all of his acquaintance.'

[Redgrave's Dict. of Artists; Bellier de la Chavignerie's Dictionnaire des Artistes Français; Vertue's MSS. (Brit. Mus. Add. MS. 23068); Bromley's Catalogue of Engraved British Portraits.] L. C.

DUHIGG, BARTHOLOMEW THOMAS (1750?–1813), Irish legal antiquary, born about 1750, was called to the Irish bar in 1775. He was for a long period librarian to King's Inns, Dublin, and also held the post of assistant-barrister for the county of Wexford. He died in 1813. He was married, and had one son, an officer in the army. Duhigg wrote: 1. 'Observations on the Operation of Insolvent Laws and Imprisonment for Debt,' republished Dublin, 1797. 2. 'Letter to the Right Honourable Charles Abbot on the Arrangement of Irish Records, &c.,' Dublin, 1801. 3. 'King's Inns Remembrancer, an Account of Irish Judges on the Revival of the King's Inns Society in 1607,' Dublin, 1805. 4. 'History of the King's Inns, or an Account of the Legal Body in Ireland from its connection with England,' Dublin, 1806. Duhigg also projected, but never published, 'A Completion of King's Inns Remembrancer, giving an Account of the most Eminent Irish Lawyers, and a History of the Union with Ireland' (*History of the King's Inns*, p. 614). In a letter from Dr. Anderson to Bishop Percy, 3 Sept. 1805 (Nichols, *Illustrations of Literature*, vii. 156), Duhigg is noted as 'a writer of curious research and information,' but as writing 'a bad English style.' In addition to his legal investigations he appears to have studied with much care the old Irish language.

[Dedication to History of King's Inns; Notes and Queries, 2 July 1859, p. 9, 10 Nov. 1860, p. 419; Brit. Mus. Cat.] F. W–T.

DUIGENAN, PATRICK (1735–1816), Irish politician, son of a farmer named O'Duibhgeannain, was born in the county of Leitrim in 1735. His father had intended him for the catholic priesthood, but the boy's abilities were perceived by the protestant clergyman of his parish, who educated him, and eventually made him a tutor in his school. He succeeded in gaining a scholarship at Trinity College, Dublin, in 1756, took the degree of B.A. in 1757, and M.A. in 1761,

in which year he was elected to a fellowship. He became an LL.B. in 1763, and an LL.D. in 1765, and was called to the Irish bar in 1767. He first made his mark in Dublin by leading the opposition against the election of John Hely Hutchinson as provost of Trinity College in 1771, and by writing numerous pamphlets on the subject, which he collected into a volume under the title of 'Lachrymæ Academicæ, or the present deplorable state of the College.' After this opposition he felt bound to resign his fellowship when Hutchinson was elected, and he then devoted himself to his practice at the bar, which increased rapidly. He became a king's counsel, and a bencher of the King's Inns in 1784, and king's advocate-general of the high court of admiralty of Dublin in 1785. His politics were of a most pronounced protestant type, and he was soon looked upon with great favour by the government because of his declared opposition to the schemes of Grattan and his friends. His protestantism brought him into notice with the Irish bishops, and he became in quick succession vicar-general of the dioceses of Armagh, Meath, and Elphin, judge of the consistorial court of Dublin, and judge of the admiralty court. He was brought into the Irish House of Commons in 1790 as M.P. for Old Leighlin, and gave evidence of his religious opinions by his speech on the Catholic Bill, which was published in 1795. He was also strongly in favour of the union, and was one of the leading speakers on the government side during the debates on that question, and when it was finally carried he was appointed one of the commissioners for distributing compensation under it. For this service he was sworn of the Irish privy council, and was soon after appointed professor of civil law in Trinity College, Dublin. He was elected M.P. for the city of Armagh to the first united parliament of Great Britain and Ireland, and continued to sit for that place until his death. In the united parliament he was distinguished for his singularly bitter opposition to all demands for catholic emancipation in Ireland; he spoke upon hardly any other subject, but upon this he was the most violent speaker in the House of Commons. Yet, in spite of his convictions, he married a Miss Cusack, a catholic lady, whom he permitted to keep a catholic chaplain, and at his death he left all his fortune to his wife's nephew, Sir William Cusack Smith, son and heir of Sir Michael Smith, the catholic master of the rolls in Ireland. Duigenan was almost as famous in the House of Commons for his antiquated bob-wig and Connemara stockings, as he was for his anti-catholic proclivities. He died suddenly, after being present at the debate the night before, at his lodgings in Bridge Street, Westminster, on 11 April 1816.

[Webb's Compendium of Irish Biography; Phillips's Curran and his Contemporaries; Grattan's Life and Times of Henry Grattan; Gent. Mag. May 1816.] H. M. S.

DUKE, EDWARD (1779–1852), antiquary, born in 1779, was the second son of Edward Duke of Lake House, Wiltshire, by Fanny, daughter of John Field of Islington. He was educated at Magdalen Hall, Oxford, where he graduated B.A. 1803, M.A. 1807. He was ordained in 1802, and engaged in clerical work at Turkdean, Gloucestershire, and Salisbury. In 1805 he came into the estates and the mansion at Lake, which had been in his family since 1578. Duke devoted his leisure to antiquities. In company with Sir R. C. Hoare he explored the tumuli on his estates, and the antiquities there discovered were described in Hoare's 'Ancient Wilts,' and were preserved in the museum at Lake House. Between 1823 and 1828 Duke contributed to the 'Gentleman's Magazine,' chiefly on Wiltshire antiquities. In his 'Druidical Temples of the County of Wilts,' London, 1846, 12mo, he maintained that the early inhabitants of Wiltshire had 'pourtrayed a vast planetarium or stationary orrery on the face of the Wiltshire downs,' the earth being represented by Silbury Hill, and the sun and planets, revolving round it, by seven 'temples,' four of stone and three of earth, placed at their proper distances. He also published 'Prolusiones Historicæ, or Essays illustrative of the Halle of John Halle, citizen . . . of Salisbury' (temp. Henry VI and Edward IV), vol. i. (only), Salisbury, 1837, 8vo. Duke was an active Wiltshire magistrate, and was a fellow of the Society of Antiquaries and of the Linnean Society. He died at Lake House on 28 Aug. 1852, aged 73. He married in 1813 Harriet, daughter of Henry Hinxman of Ivy Church, near Salisbury, by whom he had four sons and four daughters. The eldest son, Edward, entered the church and succeeded to the estates.

[Gent. Mag. 1852, new ser. xxxviii. 643–4; Burke's Visitation of Seats and Arms (1854), 2nd ser. i. 63, 64; Hoare's Modern Wiltshire; Cat. Oxf. Grad.] W. W.

DUKE, RICHARD (1659?–1711), poet and divine, was born at London, 'the son of an eminent citizen,' probably a short time before the Restoration, since he was admitted to Westminster School in 1670. He was elected to Trinity College, Cambridge, in 1675, and proceeded B.A. in 1678, M.A. in

1682. He lived in close intercourse with the courtiers, the play-writers, and actors, was a general favourite, and probably wrote much satirical verse, which can only be identified occasionally by internal evidence. Johnson wrote: 'His poems are not below mediocrity, nor have I found much in them to be praised. With the wit he seems to have shared the dissoluteness of the times.' Among the works by Duke, which have not been claimed for him, was the caustic satire on Titus Oates, printed by Nathanael Thompson, 'A Panegyrick upon Oates,' which is referred to in Duke's acknowledged companion poem, 'An Epithalamium upon the Marriage of Captain William Bedloe,' issued at Christmas 1679, and this was followed, near the end of August 1680, by 'Funeral Tears upon the Death of Captain William Bedloe.' He complimented the queen at Cambridge, September 1681. Conjointly with Wentworth Dillon, earl of Roscommon [q. v.], Duke wrote several lampoons on the misguided Duke of Monmouth during his so-called progresses in the west. He wrote in 1683, being then a fellow of Trinity, an 'Ode on the Marriage of Prince George of Denmark and the Lady Anne.' On the death of Charles II he produced the poem beginning 'If the indulgent Muse,' &c. He translated the fifth elegy of Ovid's book i., the fourth and eighth odes of Horace, book ii.; the ninth ode (Horace and Lydia) of book iii., and the Cyclops, idyl xi., of Theocritus, for Dryden, with whom he appears to have been on terms of friendship, although he addressed him elsewhere as 'the unknown author of "Absalom and Achitophel."' He praised him in a poem for his adaptation of 'Troilus and Cressida;' he also complimented Creech (for his 'Lucretius'), Nat Lee, Otway, and Edmund Waller. He translated two of Ovid's epistles in 1683. He wrote several original Latin poems and a translation of Juvenal's fourth satire. To Dryden's third 'Miscellany,' 1693, he contributed anonymously two amatory songs. His 'Detestation of Civil War' is expressed in a poem 'To the People of England.' One of his Dryden 'Miscellany' poems, 'Floriana,' had in 1684 celebrated the Duchess of Southampton. Before the accession of James II he entered into holy orders, and was in 1687 presented to the rectory of Blaby in Leicestershire. In 1688 he was made a prebendary of Gloucester, and soon afterwards became Gloucester proctor in convocation and also chaplain to Queen Anne. Three of his sermons were separately published, while he was rector of Blaby and prebendary of Gloucester. These show that 'he was a shrewd and sound divine.' A small volume of fifteen sermons, praised by Felton, was issued at Oxford in 1714. His clerical life was blameless. Dr. Jonathan Trelawney, bishop of Winchester, in June 1707 made Duke his chaplain, and in July 1710 presented him to the rich living of Witney, Oxfordshire, 700*l.* per annum. 'Having returned from an entertainment' on Saturday night, 10 Feb. 1711, he was found dead in his bed next morning. Atterbury and Mat Prior had been among his intimate friends, and on 16 Feb. (Swift writes in his *Journal to Stella*) they 'went to bury poor Dr. Duke.' 'Dr. Duke,' Swift writes, 'died suddenly two or three nights ago; he was one of the wits when we were children, but turned parson and left it, but never writ further than a prologue [to Lucius Junius Brutus, by Nat. Lee, 1681] or recommendatory copy of verses. He had a fine living given him by the Bishop of Winchester about three months ago; he got his living suddenly, and he got his dying so too' (*ib.*) Duke's 'Poems upon Several Occasions' were collected in 1717, and published in conjunction with those of Roscommon, including the fragmentary beginning of 'The Review,' declared to have been never before printed. Jacob Tonson says that it was written 'a little after the publishing of Mr. Dryden's "Absalom and Achitophel,"' November 1681; 'he was persuaded to undertake it by Mr. Sheridan, then secretary to the Duke of York; but Mr. Duke, finding Mr. Sheridan designed to make use of his pen to vent his spleen against several persons at court that were of another party than that he was engaged in, broke off proceeding in it, and left it as it is now printed.'

[Johnson's Lives of the English Poets, vol. ii. 1779, ed. Hazlitt, ii. 253, 1854, ed. Peter Cunningham (some inaccuracies as to dates and miscellanies), ii. 63, 64, 1854; Luttrell's Relation, i. and vi.; E. Sanford's Life and Poems of Richard Duke, 1819; R. Anderson's Brit. Poets, vi. 1793; Chalmers's English Poets, ix. 1810; Ovid's Epistles, translated, 1683; Plutarch's Lives, translated by Duke, &c., 1683; Works of Jonathan Swift, p. 273, 1868; Bagford Ballads, pp. 794 et seq., 1878; Ballad Society's reprint of the Roxburghe Collection of Ballads, iv. 156–70, &c., 1881; Dryden's Miscellany Poems, vol. i. 1684, iii. 224, 225, 1685; Poems upon Several Occasions, 1717; and Sermons as above cited.] J. W. E.

DUMARESQ, PHILIP (1650?–1690), seigneur of Samarés, in the parish of St. Clement's, Jersey, the eldest son of Henry Dumaresq by his wife Margaret, only daughter of Abraham Hérault of St. Heliers, is said on doubtful authority to have been born 'about 1650' (Payne, *Armorial of Jersey*, pp. 134–5, 141 pedigree). His father, a staunch parliamentarian, had been dismissed from his office of jurat of the royal court at the beginning

of the civil war, but was reinstated along with his father-in-law by the council of state in August 1653 (*Cal. State Papers*, Dom. 1653–4, p. 118). The son, however, appears to have held different views. At an early age he entered the navy, and attained the rank of captain. He was sworn in jurat of the royal court, 2 Feb. 1681. On the accession of James II in 1685, he presented him with a manuscript, giving an account of the Channel Islands, with suggestions for their defence. It remained among the state papers until about the close of the last century, when it was transmitted to Admiral d'Auvergne, duke of Bouillon, the then naval commander at Jersey. By his permission copies were allowed to be made. 'If I am not mistaken,' says Edward Durell, 'the original is still in the governor's office' (Falle, *Jersey*, ed. Durell, 1837, p. 284). Payne (*Armorial*, p. 135) wrongly asserts the original to be 'preserved at the British Museum;' he had probably confused it with 'a plan of the coast of the island of Jersey' by John Dumaresq (*Addit. MS.* 15496, f. 14). From his letters Dumaresq seems to have been an amiable, well-informed man, who devoted most of his time to gardening, fruit, and tree culture. He was the friend and correspondent of John Evelyn (*Addit. MS.* 15857, ff. 225–7; Evelyn, *Diary*, ed. 1850–2, iii. 189, 227–8). There are also a few of his letters to Christopher Lord Hatton, when governor of Jersey, in Addit. MS. 29560, ff. 108, 212, 318. Shortly before his death he imparted to Philip Falle, who was then engaged on his history of the island, 'a set of curious observations;' but what was still more valuable, an accurate survey of Jersey, 'done on a large skin of vellum,' and 'equally calculated for a sea chart and a land map,' which in a reduced form adorns the front of Falle's book (see Falle's prefaces to first (1694) and second (1734) editions). Dumaresq died in 1690. By license bearing date 24 June 1672 he married at the Savoy Chapel, London, Deborah, daughter of William Trumbull of Easthampstead, Berkshire (Chester, *London Marriage Licenses*, ed. Foster, p. 426; pedigree of Trumbull in Marshall's *Genealogist*, vi. 100). Mrs. Dumaresq died in 1720 at Hertford (*Probate Act Book*, P. C. C. 1720), and desired to be buried at Easthampstead 'as near my dear father as may be.' Her will of 25 Dec. 1715, with two codicils of 2 (*sic*) Dec. 1715, and 24 Oct. 1717, was proved at London 20 Dec. 1720 (registered in P. C. C., 252, Shaller). Dumaresq's only child, Deborah, married Philip, son of Benjamin Dumaresq, a junior scion of Dumaresq des Augrès, but she died without issue. She was the last of her family who held the seigneurie of Samarés, having conveyed it to the Seale family.

[Falle's Account of the Isle of Jersey (Durell), pp. x, xxx, 284–5; Rawlinson MS., Bodleian Library, A. 241, f. 120 *b*; authorities cited above.] G. G.

DUMBARTON, Earl of (1636?–1692). [See Douglas, Lord George.]

DUMBLETON, JOHN of (*fl.* 1340), schoolman, was doubtless a native of the village of Dumbleton in Gloucestershire. Another John of Dumbleton was a monk at Worcester shortly before, and in 1299 was appointed prior of Little Malvern (*Annales Monastici*, iv. 542, 548, ed. H. R. Luard, Rolls Series, 1869); but the subject of this notice, though the church of Dumbleton was closely connected with the abbey of Abingdon (see the *Annales Monasterii de Abingdon*, passim, ed. J. Stevenson, Rolls Ser.), did not enter the monastic life, but became a fellow of Merton College, Oxford, the statutes of which excluded all but seculars. At what date he went to Oxford is unknown. The biographers say that he flourished in 1320, but such dates are notoriously in most cases conjectural. The college accounts testify to the existence of a Thomas of Dumbleton in 1324, but do not mention John until 1331. It is possible that 'Thomas' is a mistake for 'John.' On 27 Sept. 1332 he was presented to the living of Rotherfield Peppard, near Henley, in the archdeaconry of Oxford, which, however, he resigned in 1334. In 1338–9 we find him attending college meetings at Merton (Thorold Rogers, *History of Agriculture and Prices*, ii. 670–4, 1866). In February 1340–1 he was named one of the first fellows of Queen's College in the original statutes (p. 7, ed. 1853); but in 1344 and 1349 his name reappears in the books of Merton College. Whether at Queen's or at Merton, he may be presumed to have remained at Oxford for the rest of his life, and there to have written the works which won him a distinguished scholastic reputation, evidence of which may be found in the number of copies of his writings still preserved in the college libraries, as well as in the curious fact that the fame of John Chilmark [q. v.], which was not inconsiderable in the latter part of the fourteenth century, rested to a great extent upon a treatise, 'De Actione Elementorum,' which is in fact, according to the statement of its very title (Bodleian Library, *Digby MS.* lxxvii. f. 153 *b*), nothing but a 'compendium' derived from the fourth book of Dumbleton's 'Summa Logicæ.'

Dumbleton wrote: 1. 'Summa Logicæ et Naturalis Philosophiæ' (Merton College, cod.

cccvi. f. 9; Coxe, *Catalogue*, p. 121 *b*) in ten books; in another manuscript (Magdalen College, cod. xxxii.; Coxe, *Catalogue*, p. 20) it is comprised in nine books; while a third (Merton College, cod. cclxxix.; Coxe, *Catalogue*, p. 110 *b*), entitled 'Summa de Logicis et Naturalibus,' is described as consisting of eight. Not less confusing is the title of the work. In a second manuscript at Magdalen College (cod. cxcv.; Coxe, *Catalogue*, p. 89) it is even styled 'Summa de Theologia major,' a work which Bale not unnaturally distinguished from what he called the 'De Philosophia Naturali' (i. e. the 'Summa Logicæ'). To the former he assigned the 'incipit' of the prologue, and to the latter that of the first book of what is actually one and the same work. 2. A small treatise called by Bale 'De Logica Intellectuali,' but entitled in the Merton College MS. cccvi. f. 3, 'Liber de Insolubilibus, de significatione et suppositione Terminorum, de Arte Obligatoria,' &c. 3. Besides these books Bale enumerates a 'Summa Theologiæ minor,' 'Summa Artium,' 'In Philosophiam Moralem libri x.' (apparently the same with the 'Summa Logicæ'), and a commentary on the Canticles. As Bale does not mention the opening words of these writings, it is not possible to identify them; but there can be hardly a doubt that the commentary on Canticles is included in the list from a misreading of Leland, who ascribes the work to 'Dumbelegus quidam,' or Dumbley. 4. Wood refers to some verses by Dumbleton at Merton, beginning, 'O rex Anglorum,' which are to be found in the College MS. cccvi. f. 8, between the short logical treatise and the 'Summa' above mentioned; but beyond this juxtaposition there is no evidence to connect them with the name of Dumbleton.

[Leland's Comm. de Scriptt. Brit. cccxxvii. p. 325; Bale's Scriptt. Brit. Cat. v. 14, p. 394; Tanner's Bibl. Brit. 237; G. C. Brodrick's Memorials of Merton College, p. 190 (1885).]

R. L. P.

DUMBRECK, Sir DAVID (1805–1876), army medical officer, the only son of Thomas Dumbreck, collector of inland revenue at Glasgow, by Elizabeth, youngest daughter of David Sutherland of the same service, was born in Aberdeenshire in 1805 and educated at the university of Edinburgh, where he graduated M.D. in 1830, having previously, in 1825, passed as a licentiate of the Royal College of Surgeons in Edinburgh. He entered the army as a hospital assistant on 3 Nov. 1825, became assistant surgeon in 1826, surgeon in 1841, surgeon-major in 1847, and deputy inspector-general on 28 March 1854. Prior to the breaking out of hostilities with Russia he was despatched on a special mission early in 1854 to the expected seat of war, and traversed on his mission Servia, Bulgaria, and part of Roumelia, crossing the Balkans on his route. He was subsequently for a short time principal medical officer with the army, and served with it in the field as senior deputy inspector-general, and was present in this capacity and attached to headquarters at the time of the affair of Bulganac, the Alma, capture of Balaklava, battles of Balaklava and Inkerman, and siege of Sebastopol. His rewards were a medal with four clasps, the fourth class of the Medjidie, and the Turkish medal. He was gazetted C.B. on 4 Feb. 1856, became K.C.B. on 20 May 1871, and was named honorary physician to the Queen on 21 Nov. 1865. On 19 July 1859 he was promoted to be an inspector-general of the medical department, and on 1 May in the following year was placed on half-pay and received a special pension for distinguished services. He died at 34 Via Montebello, Florence, on 24 Jan. 1876, and his will was proved on 21 March under 12,000*l*. He married, on 27 Feb. 1844, Elizabeth Campbell, only daughter of George Gibson of Leith.

[Hart's Annual Army List, 1876, pp. 593, 596; Dod's Peerage, 1876, p. 263; Illustrated London News, 5 Feb. 1876, p. 143, and 15 April, p. 383.]

G. C. B.

DU MOULIN. [See Moulin.]

DUN, Lord of. [See Erskine, John, 1509–1591, Scottish reformer.]

DUN, Sir DANIEL (*d.* 1617), civilian. [See Donne.]

DUN, FINLAY (1795–1853), musician, was born at Aberdeen, 24 Feb. 1795. He was educated at the Perth grammar school and at Edinburgh University, but, his musical tastes developing, went to Paris, where he studied the violin under Baillot. He next went to Milan, and afterwards accepted an engagement as first viola player in the orchestra of the San Carlo Theatre at Naples. Either at Paris or Milan he had lessons from Mirecki, and at Naples he made the acquaintance of Crescentini, with whom he studied singing. On returning to Scotland Dun settled at Edinburgh, where he spent the remainder of his life, occupied in teaching the violin, composition, and singing. He published a collection of solfeggi with an introduction on vocal expression in 1829, but his name is best known by the collections of Scotch songs which he edited. He was also the composer of two symphonies (neither of which was published), of several glees and

songs, and some unimportant dance music. He died suddenly at Edinburgh, 28 Nov. 1853.

[Scotch newspapers; Brown's Dict. of Musicians; Baptie's Musical Biogr.] W. B. S.

DUN, JOHN, B.D. (1570?–1631). [See DOWNE.]

DUN, SIR PATRICK (1642–1713), Irish physician, was born at Aberdeen in January 1642, being second son of Charles Dun, dyer, by his second wife, Katherine Burnet. His granduncle, Dr. Patrick Dun, was principal of Marischal College, Aberdeen, and endowed Aberdeen grammar school. There is no authentic record of Dun's education, but there is presumptive evidence that he studied at Aberdeen and on the continent. He appears in 1676 in Dublin as 'physician to the state and my lord-lieutenant' (according to Sir John Hill, quoted in *Culloden Papers*, Lond. 1865), and was elected one of the fourteen fellows of the Dublin College of Physicians in 1677. From 1681 to 1687 he was president of the college, and again in 1690–3, in 1696, 1698, and 1706. He was one of the founders of the Dublin Philosophical Society in 1683, before which he read a paper on 'The Analysis of Mineral Waters;' and the first record of a public dissection in Dublin was in 1684 by a Mr. Patterson, on the body of a malefactor procured by Dun. That he became M.D. of Dublin is proved by his subsequent incorporation at Oxford in 1677, as given in the 'Catalogue of Oxford Graduates, 1772.' Dun was evidently a leading physician in Dublin, and had great social influence. He was the friend and medical adviser of Archbishop King (1650–1729), and of many other influential people. In 1688 he espoused the winning side in politics, and was appointed physician to the army in Ireland, and accompanied the army for some time in 1689 and 1690, but could not obtain payment for his services, although he with others similarly situated petitioned parliament several times, their accounts being passed, but never paid ('Petition of Sir P. Dun and others,' 1706? in British Museum). In 1696 he was knighted by the lords justices, and in 1704, having represented that there was a hospital for the sick of the army in Dublin without a physician, he was appointed in 1705 physician-general of the army, at a salary of 10*s.* a day.

In September 1692 Dun was returned to the Irish parliament as member both for Mullingar (Westmeath) and Killileagh (Down), and elected to sit for the latter. He was again returned for Mullingar in 1695 and in 1703. He does not appear to have taken an active part in parliament, but in 1707 he petitioned to have a charge put on the Earl of Granard's estate in his favour, the earl owing him money at ten per cent. interest.

After Dun became president of the College of Physicians in 1690, he was active in procuring a new charter, which was granted in 1692, and rendered the college independent of Trinity College. In 1694 Dun married Mary, daughter of Colonel Jephson, by whom he had one son, who died young. In 1711 Dun made his will, by which he left the residue of his estate, after certain payments to his widow, to found a professorship of physic in the Dublin College of Physicians, and to carry out the intentions he had previously (in 1704) expressed in a scheme for providing one or two professors of physic, and for reading public lectures and making public anatomical dissections, also for lectures on osteology, operations of surgery, botany, materia medica, &c., for the instruction of students of physic, surgery, and pharmacy. He died at Dublin on 24 May 1713, and was buried in his own vault in St. Michan's Church, Dublin.

Dun's house was given to the College of Physicians for a meeting-place, and his library was also given to the college. In 1715 a charter was obtained incorporating the professorship he had endowed, under the title 'The King's Professorship of Physic in the city of Dublin.' Disputes arose as to the carrying out of the trust between Lady Dun, Dr. Mitchell (Dun's brother-in-law), and the college, and it was not until 1740 that a complete settlement took place. In 1743 an act of parliament was obtained for establishing in place of the king's professor three professors of physic, of surgery, and midwifery, and of pharmacy and materia medica. Additional professorships were founded in 1785. In 1800 a further act was obtained, founding a hospital known as Sir Patrick Dun's Hospital, and considerably developing the 'School of Physic in Ireland.'

A fine portrait of Dun in the robes of a doctor of physic, by Sir Godfrey Kneller, is in the convocation hall of the Dublin College of Physicians. An engraving from it by W. H. Lizars accompanies Belcher's memoir, and is also printed in the 'Dublin Quarterly Journal of Medical Science,' 1846 and 1866.

[Belcher's Memoir of Sir Patrick Dun, Dublin Quarterly Journal of Medical Science, 1866, vol. xlii., second edition, enlarged, published by the Dublin College of Physicians, 1866; notice (by Sir W. Wilde) in Dublin Quarterly Journal of Medical Science, 1846, ii. 288–93; Osborne's Annals of Sir Patrick Dun's Hospital, 1844; other authorities quoted by Belcher.] G. T. B.

DUNAN or **DONAT** (1038–1074), bishop of Dublin, was an Easterling or Ostman, and the first of the line of prelates who have occupied the see. Ware, who mentions several so-called bishops of Dublin of an earlier date, is supported by the 'Martyrology of Donegal,' but Dr. Lanigan is of opinion that there are no sufficient grounds for so regarding them, except in the case of Siadhal or Sedulius, who appears to have been a bishop. Dunan is, however, termed abbot of Dublin in the 'Annals of the Four Masters' (A.D. 785), and from this it would seem he was only a monastic bishop; diocesan episcopacy had not been established in Ireland in his time. Dunan, therefore, must be regarded as the first bishop of Dublin in the modern sense of the title. The 'Four Masters' term him *ardeasbog*, which Dr. O'Donovan translates archbishop, but Dr. Todd has pointed out that the correct rendering of the word is 'chief or eminent bishop,' and that it includes no idea of jurisdiction. His diocese was comprised within the walls of the city, beyond which the Danish power did not extend.

The chief event of his life appears to have been the foundation of the church of the Holy Trinity, commonly called Christ Church, or more properly its endowment and reorganisation in accordance with the views of the Danish settlers. For it appears, from an Inquisition held in the reign of Richard II, that a church had been 'founded and endowed there by divers Irishmen whose names were unknown, time out of mind, and long before the conquest of Ireland.' This ancient site was bestowed on Dunan by Sitric, king of the Danes of Dublin, and with it 'sufficient gold and silver' for the erection of the new church, and as an endowment he granted him 'the lands Bealduleek, Rechen, and Portrahern, with their villains, corn, and cattle.'

Sitric, according to the annalist Tigernach, had gone over the sea in 1035, probably for the sake of religious retirement, leaving his nephew as king of Dublin in his place. This was three years before Dunan's appointment, and as the king died in 1042, it must have been when he became a monk, if Tigernach is right, that he made the grant referred to, and therefore the new foundation of Christ Church must have taken place between 1038–42.

The site is described in the 'Black Book' of Christ Church as 'the *voltæ* or arches founded by the Danes before the arrival of St. Patrick in Ireland, and it is added that St. Patrick celebrated mass in an arch or vault which has been since known by his name.' This story, as it stands, cannot be accepted as authentic history, for St. Patrick died according to the usual belief in 490, whereas the earliest mention of Danes in Ireland is in 795. In the recent discovery made at Christ Church of a crypt hitherto unknown some very ancient work was found, which may not improbably be part of the buildings here referred to. If so, they may be the remains of the ecclesiastical structures originally occupied by the abbots of Dublin. The legendary connection of the place with St. Patrick belongs to the period when, as Dr. O'Donovan observes, 'the christian Danes refused to submit to the ecclesiastical jurisdiction of Armagh, and when it was found useful by the Danish party to have it believed that their ancestors had been settled in Dublin as early as the fifth century, and were converted to christianity by St. Patrick.'

When the church was built, and the secular canons by whom it was to be served were installed, Dunan furnished it with a liberal supply of relics, of which a list is given in the 'Book of Obits of Christ Church,' published by Dr. Todd. Other buildings erected by him were the church of St. Michael (now the Synod House), hard by the cathedral, and a palace for himself and his successors. He entered into a correspondence with Lanfranc on some ecclesiastical questions about which he desired information. Lanfranc's answer is preserved, and has been published by Archbishop Ussher. It is highly probable that this deference to the Archbishop of Canterbury may have had something to do with the claim put forward by the latter in a synod held in 1072, two years before Dunan's death, in which, on the supposed authority of Bede, he asserted his supremacy over the church of Ireland—a claim which Dunan's successor admitted in the most explicit manner at his consecration in Canterbury Cathedral.

Dunan died on 12 Feb. 1074, and was buried in Christ Church, at the right-hand side of the altar. There was another who also bore the alternative name of Donat (1085), but he is more generally known as Dungus, and is thus distinguished from the subject of the present notice.

[Cogadh Gaedhel re Gallaibh, p. 289; Annals of Four Masters, A.D. 785, 1074; Lanigan's Eccl. Hist. iii. 200, 228, 433–5; Todd's St. Patrick, pp. 14, 16, 466; Ussher's Works, iv. 488, 567, vi. 424; Book of Rights, p. xii; Martyrology of Donegal.] T. O.

DUNBAR, Earl of (*d.* 1611). [See Home, George.]

DUNBAR, Viscount. [See Constable Henry, *d.* 1645.]

DUNBAR, AGNES, Countess of Dunbar and March (1312?–1369), known from her swarthy complexion as Black Agnes, is celebrated for her spirited defence of Dunbar Castle in January 1337-8. The countess was the daughter of Randolph, earl of Moray, and Isabel, the only daughter of Sir John Stewart of Bonkyl, and, through her father, grandniece to Robert Bruce.

She married Patrick Dunbar, tenth earl of Dunbar and March (1285–1369), who first came into prominence as an adherent of the English. After Bannockburn (1314) he received Edward II into his castle of Dunbar, whence the king was conveyed to England. But shortly afterwards he came to terms with his cousin Robert I, and in the following year he was one of the parliament at Ayr which settled the succession to the Scotch crown. For the next fifteen years Patrick continued to actively support Robert and David II. He helped to capture Berwick, signed the letter to the pope asserting the independence of Scotland, commanded one of David's armies at Dupplin, and as governor of Berwick Castle directed its defence when besieged by Edward III. But after Halidon Hill (1333) he put himself under Edward's protection, engaged to garrison Dunbar Castle with English troops, and attended Edward Baliol at the parliament at Edinburgh in 1334. At the end of that year, however, he renounced his allegiance to Edward III, and for the rest of his life remained a supporter of the national cause. He was engaged in a campaign against the English invaders in 1337, when his wife defended their castle, and at the battle of Durham he held part command of the left wing of the royal army. After that defeat and the capture of the Scottish king he was especially active in his endeavours to obtain David's release, and when that event took place became one of his sureties. He was rewarded by David with a grant of castlewards of all his lands and a pension of 40*l.* per annum, and Dunbar was made a free burgh in his favour. In 1363 the earl, for a reason no longer known, rebelled against David, but was quickly and effectually suppressed.

Dunbar Castle was one of the few important Scotch fortresses which had not been taken by the English in January 1337–8; and since its position, overlooking a convenient port, rendered its acquisition desirable, siege was laid to it by the Earls of Salisbury and Arundel with a large force. In the absence of her husband the defence was undertaken with remarkable courage by Agnes. Not content with merely directing measures of resistance, she would mount the battlements to jeer at the assailants, and among other words put into her mouth as uttered on these occasions is the well-known taunt addressed to the Earl of Salisbury with reference to the fate awaiting his battering-ram:

> Beware Montagow,
> For farrow shalt thy sow.

As further evidence of her contempt for the English armament, she is said to have sent out maids, gorgeously attired, to wipe off with clean handkerchiefs the marks made on the towers by stone and leaden balls. Twice the castle came near to falling: once through the treachery of a porter who had been bribed, and later through scarcity of provisions, the harbour being blocked up. In this last difficulty relief was brought by Sir Alexander Ramsay, who successfully ran the blockade. After six months of fruitless operations the English gave up the attack as hopeless, and the siege was raised.

On the death without issue of her brothers, Thomas and John, who perished, the one at Dupplin in 1332 and the other at Durham in 1346, the Countess of Dunbar and her husband kept possession of the earldom of Moray, which was afterwards transferred to their younger son. They also obtained the Isle of Man, the lordship of Annandale, the baronies of Morton and Tibber in Nithsdale, of Mordington, Longformacus, and Dunse in Berwickshire, of Mochrum in Galloway, Cumnock in Ayrshire, and Blantyre in Clydesdale. In 1368 the earl resigned his earldom to their eldest son, George, who succeeded him, and in the same year their eldest daughter, Agnes, became the mistress of David II, whose affection for her was the chief reason of his divorce from Margaret Logie; she afterwards married Sir James Douglas of Dalkeith. Another daughter, Elizabeth, married Sir John Maitland of Lethington, and from her was descended the Duke of Lauderdale, who took as second title the marquisate of March. The Earl of Dunbar, then plain Sir Patrick de Dunbar, died in 1369, at the age of eighty-four, and his wife is said to have died about the same time.

Columba Dunbar (1370?–1435), bishop of Moray, grandson of Agnes Dunbar, and younger son of George Dunbar, eleventh earl of March, was dean of St. Mary Magdalene, Bridgnorth, in February 1403 (Eyton, *Shropshire*, i. 338); became dean of the collegiate church of Dunbar 1412, and bishop of Moray 3 April 1422. Henry VI granted him safe-conducts through England on his way to Rome and Basle respectively in 1433 and 1434. He carried on the restoration of the cathedral of Elgin, and rebuilt the great

window over the west door. He died at his palace of Spynie in 1435, and was buried in the Dunbar aisle of Elgin Cathedral, where the effigy on his tomb still survives.

[Douglas and Wood's Peerage of Scotland, ii. 169, 170; Boece and Stewart's Buik of the Croniclis of Scotland (Rolls Ser.), ed. Turnbull, iii. 341; Exchequer Rolls of Scotland, ii. 654, and pref. pp. lxiii, lxxv *n.*; Burke's Dormant and Extinct Peerage; Ridpath's Border History (1776), p. 325; Burton's Hist. of Scotland, ii. 324; Keith's Bishops of Scotland, p. 143; information from Capt. A. H. Dunbar.] A. V.

DUNBAR, GAVIN (1455?–1532), bishop of Aberdeen, was the fourth son of Sir Alexander Dunbar of Westfield, by his wife Elizabeth, daughter of Alexander Sutherland of Duffus. Keith states that he was the son of Sir John Dunbar of Cumnock, by Jane, eldest daughter of the Earl of Sutherland, but the express reference of Dunbar to his mother as Elizabeth Sutherland is in itself decisive. He was born about 1455. In 1487 he was appointed dean of Moray, and some time before 24 Nov. 1506 he became archdeacon of St. Andrews. In 1503 he was named a member of the privy council of James IV, and clerk register. On 10 July 1512 he confirmed a league between Scotland and France against England (*Cal. State Papers*, Henry VIII, vol. i. entry 3303). Along with Duplessis, the French ambassador, and Sir Walter Scott of Balwearie he was sent to meet the English ambassadors at Coldingham to negotiate a peace with England, when, although a general peace was not concluded, the renewal of a truce between the two kingdoms was signed on 16 Jan. 1515–16 (Bishop Lesley, *Hist. of Scotland*, p. 105). In June 1518 he became bishop of Aberdeen. For his adherence to the regent Albany he was, along with the chancellor, Archbishop Beaton, imprisoned by the queen-mother in August 1524. Their imprisonment led to a remonstrance on the part of Pope Clement VII (*Cal. State Papers*, Henry VIII, vol. iv. entry 784), and as 'no great matter' was found against them they were set at liberty some time in November. Lesley characterises Dunbar as 'ane wyse godlie man,' and states that he devoted the whole of the revenues of his see to works of charity and benevolence (*Hist. Scotl.* p. 112). He completed the work of his predecessor, Bishop Elphinstone, in regard to the foundation of the university of Aberdeen, and the erection of the class rooms and professors' houses of King's College (*Album Amicorum Collegii Regii Aberdonensis*, quoted in *Fasti Aberdon.* p. 533). Elphinstone having also begun a bridge across the Dee, to which his executors declined to contribute, Dunbar called them to account, and made them render the money left them in the legacy. This being insufficient to complete it, he supplemented it out of his own pocket, and in addition made provision for its permanent maintenance (Spotiswood, *Hist. of the Church of Scotland*, i. 110). He also spent large sums in improving and ornamenting the cathedral of St. Machar; he built two steeples on the western tower, erected the south transept, decorated the interior, and brought from abroad for use in the services chalices of gold and other vessels of silver. In 1529 he endowed two chaplaincies in the cathedral of Moray, and in 1531 he endowed a hospital in Old Aberdeen for the maintenance of twelve poor men. Dempster attributes to Dunbar 'Contra Hereticos Germanos' and 'De Ecclesia Aberdonensi.' The latter title is probably an erroneous designation for the 'Epistolare de tempore et de Sanctis,' which he caused to be compiled and written at his expense at Antwerp for the use of his cathedral. It is still preserved in the university, and is printed in 'Reg. Episcop. Aberd.' (ii. 236–54). In 1531 Dunbar opposed the grant of a yearly contribution by the clergy in support of the new College of Justice, and was appointed to prosecute an appeal to Rome against the tax. He died 10 March 1531–2 (*Reg. Episcop. Aberd.* ii. 211), and was buried in the aisle of the cathedral called Bishop Dunbar's aisle, where his tomb may still be seen, although the effigy in black marble was destroyed at the Reformation. When the reformers broke down the monument, they found, as not unfrequently happens, that the body presented no external symptoms of decay.

[Reg. Episcop. Aberd. (Maitland Club); Fasti Aberd. (Spalding Club); State Papers, Henry VIII; Register of the Great Seal of Scotland; Keith's Scottish Bishops; Dempster's Hist. Eccles. Gent. Scot.; Lesley's Hist. of Scotland; Spotiswood's Hist. of the Church of Scotland.] T. F. H.

DUNBAR, GAVIN (*d.* 1547), tutor of James V, archbishop of Glasgow, and lord-chancellor of Scotland, was descended from the Dunbars of Mochrum, Wigtownshire, a branch of the Dunbars, earls of Moray. He was the third son of Sir John Dunbar of Mochrum by his second wife, Janet, daughter of Sir Alexander Stewart of Garlies, and was a nephew of Gavin Dunbar, bishop of Aberdeen [q. v.] He received his education at the university of Glasgow, where he greatly distinguished himself in the classical and philosophical studies, as well as subsequently in theology and common law. He obtained holy orders from his uncle, through whose influ-

ence probably he was made dean of Moray. In the following year he obtained the priory of Whithorn in Galloway, and shortly afterwards became tutor to James V. For this office he was supposed to possess pre-eminent qualifications as regards both learning and personal character. The excessive influence exercised by the ecclesiastics during the reign of James V must undoubtedly be ascribed to Dunbar, who retained through life his special confidence and respect. On the translation of Archbishop James Beaton [q. v.] to St. Andrews, Dunbar was appointed on 24 Sept. 1524 to succeed him, and was consecrated 5 Feb. 1525. At Dunbar's instigation James V and Margaret brought a variety of influences to bear on Pope Clement VII, to obtain his exemption from the jurisdiction of the archbishop of St. Andrews, who claimed to be primate and *legatus natus* in Scotland (see numerous letters in *Cal. State Papers*, Hen. VIII, vol. iv. pt. i.) On 3 Aug. Dunbar was named one of a commission who on 28 Sept. confirmed a peace with England (*ib.* entry 1668). In the following year he was named a member of the privy council, and subsequently a lord of the articles. He concurred in the sentence passed against Patrick Hamilton 13 Feb. 1527–8 (sentence printed in Calderwood, *Hist.* i. 78–80), and for this was specially commended in a letter sent to the archbishop of St. Andrews by the doctors of Louvain (*ib.* 80–2). After the escape of James V from the Earl of Angus, Dunbar was appointed to succeed Angus as lord high chancellor, the seals being delivered to him on 28 July 1528. Buchanan, referring to his appointment, says 'he was a good and learned man, but some thought him a little defective in politics' (*Hist. of Scotl.*, Bond's trans. ii. 160). On 13 Sept. of the same year he was one of those who sat on the Earl of Angus's forfeiture (*Cal. State Papers*, Hen. VIII, vol. iv. pt. ii. entry 4728). It seems to have been on the advice of Lord-chancellor Dunbar that James V instituted the College of Justice, which was made to consist of fourteen judges, the chancellor having the power to preside when he so willed. It was also provided that the president should be a clergyman. The college was instituted in his presence and that of the king 27 May 1532. During the absence of the king in France in 1536 to wed the Princess Magdalene he acted as one of the lords of the regency, and about the same time the king gave him the abbacy of Inchaffray *in commendam*. In February 1539 Archbishop Dunbar, along with the archbishop of St. Andrews and the bishop of Dunblane, concurred in the burning at the stake of Thomas Forret, vicar of Dollar, and others, for heresy, on the castle hill of Edinburgh (Knox, *Works*, i. 63; Calderwood, i. 124). He also shortly afterwards condemned Jerome Russell and a youth named Kennedy to be burned at Glasgow. He would at the last have spared their lives, but for the remonstrances of the agents of Beaton (Knox, i. 65). On the death of James V, Dunbar was continued in the lord-chancellorship under Arran, was appointed a lord of the articles, and was also sworn a member of the governor's privy council. When, at the instance of Lord Maxwell, an act was made on 19 March, permitting the reading of the New Testament in the vulgar tongue, Dunbar in his own name and that of the other prelates of the kingdom protested against it. The same year he was compelled to resign the chancellorship to Cardinal David Beaton [q. v.], who was not satisfied with the amount of zeal displayed by Dunbar in resisting heresy, and whose strenuous ambition pined after an office which carried with it the possibilities of exercising so much power in civil affairs. In 1545, when George Wishart went to preach at Ayr, Dunbar resolved on the experiment of depriving him of an audience by himself preaching in the kirk; but Wishart, by adjourning to the market, attracted nearly the whole audience from the kirk, leaving the archbishop to 'preach to his jackmen and to some old bosses of the toune' (*ib.* i. 127). In the same year the old dispute as to the priority of the archbishop of St. Andrews or Glasgow, which led to the special exemption of Dunbar by Pope Clement VII from the jurisdiction of James Beaton, was the cause of an extraordinary scene between Dunbar and Cardinal David Beaton. The scene is related by Knox with a biting humour, which no doubt exaggerates the ludicrous aspects of the incident. The Archbishop of St. Andrews having had occasion to visit Glasgow, a question arose at the door of the cathedral as to precedency between the cross-bearers of the two archbishops, and the quarrel led to a personal contest, in which, according to Knox, 'rockettis war rent, typpetis war torne, crounis war knapped, and syd gounis mycht have bene sein wantonly wag from the one wall to the other' (*ib.* 147). The incident is no doubt introduced by Knox to exhibit in as odious a light as possible their persecution of George Wishart. He represents the rival archbishops as becoming reconciled through their common zeal in promoting the martyrdom of Wishart: 'the blood of the innocent servant of God' burying 'in oblivion all that braggine and boast' (*ib.* 148). Dunbar answered the summons of Beaton to be present at the trial of Wishart in February 1546, subscribed the sentence for

his execution, 'and lay ower the east blokhouse with the said cardinall, till the martyr of God was consumed by fyre' (*ib.*) Dunbar died on the last day of April 1547, and was buried in the choir of his cathedral. His remains were discovered in 1855 during the repairs on the choir (for description of them see GORDON, *Eccles. Hist. Scotl.* ii. 525–6). He built the gatehouse of his episcopal palace, on which he inscribed his arms. Knox says that Dunbar was 'known a glorious fool,' a description which indicates possibly Knox's contempt both of Dunbar's regard for ecclesiastical ceremony and of his weak personal character, which made him merely Beaton's unwilling tool. But beside Knox's judgment must be set that of Buchanan, which, if not entirely inconsistent with it, supplements and in some respects qualifies it. In the exaggerated language excusable in an epigram, and especially in a Latin epigram, Buchanan affirms that when he sat down as the guest of Dunbar he envied not the gods their nectar and ambrosia; but it must be remembered that Buchanan also states in plain prose that some thought Dunbar 'defective in politics.' The seal of Dunbar is engraved in the 'Reg. Episcop. Glasg.,' published by the Maitland Club.

[Keith's Scottish Bishops; Crawfurd's Officers of State, pp. 74–6; Haig and Brunton's Senators of the College of Justice, 1–5; Gordon's Eccles. Hist. Scotl. vol. ii.; Reg. Episcop. Glasg. (Maitland Club); Cal. State Papers, Hen. VIII, vol. iv.; Knox's Works; Histories of Calderwood and Buchanan.] T. F. H.

DUNBAR, GEORGE (1774–1851), classical scholar, the child of humble parents, was born at Coddingham in Berwickshire in 1774. He was employed in youth as a gardener, but was incapacitated from manual labour by a fall from a tree. Dunbar then had the good fortune to attract the notice of a neighbouring proprietor, who aided him to acquire a classical education. About the beginning of the nineteenth century he went to Edinburgh, and was employed as tutor in the family of Lord-provost Fettes. Within a few months he was selected as assistant to Andrew Dalzel, the professor of Greek at the university, and on the death of the latter in 1806 was appointed his successor, when he received the degree of M.A. from the university (February 1807). Dunbar filled the Greek chair until his death, though in his later years his duties were performed by a substitute, Mr. Kirkpatrick. He was twice married, and died at Rose Park, Edinburgh, on 6 Dec. 1851.

As a classical scholar Dunbar did not leave behind him a very enduring reputation, and the bulk of his work has but little permanent value. His industry, however, was very great. He completed a Greek grammar left unfinished by Dalzel ('Elementa Linguæ Græcæ,' pt. i. by Professor Moor of Glasgow, published 1806, pt. ii. by Dalzel and Dunbar, published 1814, Edin. and London), and added a third volume to Dalzel's 'Collectanea Græca Majora' (London, 1820). On his own account he published an edition of Herodotus, with Latin notes, 'Herodotus cum annotationibus' (7 vols. Edin. 1806–7); 'Prosodia Græca' (Edin. 1815); 'Analecta Græca Minora' (London, 1821); a very foolish 'Inquiry into the Structure and Affinity of the Greek and Latin Languages . . . with an appendix in which the derivation of the Sanskrit from the Greek is endeavoured to be established' (London, 1827); 'Exercises on the Greek Language' (Edin. 1832); 'Elements of the Greek Language' (Edin. 1834, 2nd ed. 1846); 'Greek Prosody' (Edin. 1843); 'Extracts from Greek Authors' (Edin. 1844). Dunbar's best work was the compilation of lexicons. In conjunction with E. H. Barker [q. v.] he wrote a 'Greek and English and English and Greek Lexicon' (Edin. 1831), which was well received. His own 'Greek and English and English and Greek Lexicon' (Edin., 1st ed. 1840, 2nd ed. 1844, 3rd ed. 1850) was the result of eight years' labour, with very considerable assistance from Dr. Francis Adams [q. v.] It is a carefully arranged and thorough piece of research, but is now practically superseded.

[Caledonian Mercury, 8 Dec. 1851; Brit. Mus. Cat.] L. C. S.

DUNBAR, JAMES, LL.D. (*d.* 1798), philosophical writer, was educated at King's College, Aberdeen, of which he was elected a 'regent' in 1766, and in that capacity he taught moral philosophy there for thirty years. He published: 1. 'De Primordiis Civitatum Oratio in qua agitur de Bello Civili inter Magnam Britanniam et Colonias nunc flagrante,' London, 1779, 4to. 2. 'Essays on the History of Mankind in rude and uncultivated ages,' London, 1780, 8vo; 2nd edition 1781. The latter work deals with such topics as the 'Primeval Form of Society,' 'Language as an Universal Accomplishment,' 'The Criterion of a Polished Tongue,' 'The Hereditary Genius of Nations.' Dunbar was in favour of the amalgamation of King's College with Marischal College. He died in his rooms at King's College on 28 May 1798.

[Fasti Aberdon. (Spalding Club), vol. lxxxviii.; Thom's Aberdeen, vol. ii. app. i. 13, 14, 52; Nichols's Lit. Illustr. iv. 822; Gent. Mag. (1798), pp. 539, 622.] J. M. R.

DUNBAR, ROBERT NUGENT (*d.* 1866), poet, lived many years in the Antilles and elsewhere in the West Indies. He recorded his impressions of the scenery and romance of the Western Archipelago in sundry volumes of verse, which contain a good many reminiscences of Byron and Moore. The notes are worth reading. The titles of his poems are: 1. 'The Cruise; or, a Prospect of the West Indian Archipelago: a Tropical Sketch, with Notes, Historical and Illustrative,' 8vo, London, 1835. 2. 'The Caraguin: a Tale of the Antilles,' 8vo, London, 1837. 3. 'Indian Hours; or Passion and Poetry of the Tropics. Comprising the Nuptials of Barcelona and the Music Shell,' 8vo, London, 1839. 'The Nuptials of Barcelona' was afterwards published separately, 8vo, London, 1851. 4. 'Beauties of Tropical Scenery; Lyrical Sketches, and Love-Songs. With Notes, Historical and Illustrative,' 8vo, London, 1862; 2nd edit. 8vo, London, 1864; 3rd edit., with additions, 8vo, London, 1866. Dunbar was also the author of a slight piece, 'Garibaldi at the Opera of "Masaniello,"' 8vo, London, 1864. As long ago as 1817 he had mourned the death of the Princess Charlotte in 'The Lament of Britannia,' 8vo, London. He died at Paris in 1866.

[Prefaces to Works; Brit. Mus. Cat.; Gent. Mag. 4th ser. ii. 424.] G. G.

DUNBAR, WILLIAM (1465?–1530?), Scotch poet, probably a native of East Lothian, was born between 1460 and 1465. Laing thinks it unlikely that the date of his birth could be later than 1460, but there is no definite knowledge on the point. It is likewise difficult to settle precisely who Dunbar was by descent, but in the curious 'Flyting' between him and his contemporary wit, Walter Kennedy, certain references seem to connect him with the family of the tenth Earl of March. It is surmised, with some show of probability, that he may have been the grandson of Sir Patrick Dunbar of Beill in East Lothian, Sir Patrick himself being a younger son of this earl, and known as one of the hostages for James I in 1424. Almost nothing has been discovered regarding Dunbar's youth, although he is assumed to have been the William Dunbar that entered St. Andrews University in 1475, and graduated as master of arts in 1479. For the next twenty years his own works supply all the available information regarding his career. The principal fact of the period is that he had joined and forsaken the order of Franciscan friars. Dunbar's heart had not been in work of this kind; he acted, he says,

Lyk to ane man that with a gaist was marrit.

There is his own authority, given in his 'Visitation of St. Francis,' for stating that he found himself wholly unfitted for the exacting functions of begging friar. Still he is able to put it on record that his experience had been considerably enlarged by his performance of the duties so far as he had understood them. 'In the habit of that order,' he says (as paraphrased by Laing), 'have I made good cheer in every flourishing town in England betwixt Berwick and Calais; in it also have I ascended the pulpit at Dernton and Canterbury; and crossed the sea at Dover, and instructed the inhabitants of Picardy.' The period in which he was a begging friar is a curious episode in Dunbar's career, and it undoubtedly furnished him with some of the strongest material afterwards utilised in his satires. He was desirous of being a churchman, and longed for legitimate preferment, but he lacked sympathy with the begging fraternity, and regarded his sojourn in their midst as the epoch of his wild oats. Wrinkle, wile, falsehood, he avers, abounded in his conduct as long as he 'did beir the freiris style,' but he felt he must be otherwise placed to give full expression to his genuine manhood. He would remain devoted to the church, but he would likewise seek to be honest, and true to his higher nature.

Towards the close of the fifteenth century Dunbar had become attached to the court of James IV, on whose missions (as seems to be indicated in the 'Flyting') he probably visited several continental countries before 1500. From the 'Flyting' we gather that once the ship in which he started from Leith was driven by a storm far from its intended course, and wrecked on the coast of Zealand, Kennedy apparently finding a malicious amusement in the fancy picture he draws of his antagonist as he 'sits superless' in his distress, or cries 'Caritas pro amore Dei' from door to door. There is little doubt that Dunbar attended the Earl of Bothwell and Lord Monypenny to Paris in 1491, bearing at the same time a certain royal commission that implied individual action of his own beyond the Alps the following spring. The next undoubted item in his history—it is, indeed, one of the first fully attested facts—is under date of 15 Aug. 1500, when there is the important record in the 'Privy Seal Register' of a decree for 10*l.* a year for the poet. This pension he was to receive for life, or 'untill he be promoted by our sovereign lord to a benefice of the value of forty pounds or more yearly.' Subsequently the grant was increased, first to 20*l.*, and then to 80*l.*, 'during life, or untill promoted to a benefice of 100*l.* or above.' The benefice never came,

and although it is not unlikely that the poet's old age was comfortable, we have no distinct record of him after Flodden.

Between the date of his becoming a salaried court poet and the battle of Flodden the only ascertained facts in Dunbar's career, apart from suggestive allusions in the poems, connect him with the marriage of James IV and Margaret Tudor. He seems to have accompanied the ambassadors sent to the court of Henry VII to negotiate the marriage, and it was probably this visit that inspired him with his poem 'In Honour of the City of London.' There is little doubt, moreover, that he is the 'rhymer of Scotland' referred to in the 'Privy Purse Accounts of Henry VII' as receiving, during a second visit (probably when the princess was affianced), certain sums of money in return for satisfaction given to his royal audience. The marriage and his first great poem, 'The Thrissill and the Rois,' both belong to 1503. Dunbar seems to have been a privileged favourite of the queen, and a valuable descriptive poem, 'The Quenis Progress at Aberdeen,' which is manifestly the result of actual observation, would seem to show that he was in her train when she visited the north of Scotland in 1511. It is only a surmise that she would do her best for him when her own sad change of circumstances occurred after Flodden, 8 Sept. 1513.

Owing to loss and irregularity of the treasurer's accounts for ten years after Flodden, there is no record to show whether or not Dunbar's pension was continued; and it is curious enough that there is no mention in his works of what Lyndsay calls 'that most dolent day,' or of his own later fortunes. If he were alive after 1513, he must have been very different from the Dunbar of previous years, who was so full of the movement of his time, and so anxious regarding his own worldly position. With the exception of the 'Orisone,' a lament on public degeneracy, written when the Duke of Albany went to France, and bringing the record at least to 1517, he gives no expression of his interest in anything outside of his own study. The poems that may fairly be set down to his later years are mainly of a moral and religious character, evidently indicating that the poet had set himself to gather up the results of his experience. Two explanatory theories have been proposed regarding this difficulty: one, that Dunbar fell with the king at Flodden, and therefore did not write the 'Orisone;' and the other, that the queen dowager had helped him to church preferment, and that he passed the evening of his life in studious retirement and faithful application to his clerical duties. The problem, in all likelihood, will never be solved. The one thing clear about Dunbar after Flodden is that he was dead in 1530, for in that year Sir David Lyndsay, in his 'Testament and Complaynt of the Papyngo,' pays him a high tribute as a poet of the past. There is something to be said for Laing's inference, from Lyndsay's reference to Gawin Douglas as the greatest of poets recently deceased, that Dunbar's death must be placed earlier than 1522, the year in which Douglas is known to have died.

The only one of Dunbar's poems that can be accurately dated is 'The Thrissill and the Rois,' written in honour of the royal marriage 9 May 1503, three months before Margaret, the English rose, arrived as consort of Scotland's thistle, James IV. He was, however, a recognised poet before this, for Gawin Douglas, in 1501, pays him a special tribute in his 'Palice of Honour.' In all likelihood three more of his best poems—'The Goldyn Targe,' the 'Flyting' (divided with Kennedy), and the 'Lament for the Makaris'—were produced between 1503 and 1508. In the latter year these poems issued from the press of Chepman & Myllar, who had introduced the art of printing into Scotland in 1507. The other poems cannot be chronologically arranged, although it is probable that such satires as 'The Twa Marriit Wemen and the Wedo' and 'The Dance of the Sevin Deidly Synnis,' in which he reaches his highest level, are later than these. In range and variety of interest and subject, in swiftness and force of attack, and in vividness and permanence of effect, Dunbar is equally remarkable. His allegories are more than merely ingenious exercises in the art of mystical deliverance, as such things had been prone to become after Chaucer's time; his lyrics are charged with direct and steadfast purpose, and while they are all melodious, the best of them are resonant and tuneful; and the humorous satires are manifestly the productions of a man of original and penetrating observation, gifted above most with a sense of the hollowness and weakness of evil, and with the ability to render it ridiculous.

By 'The Thrissill and the Rois' Dunbar brilliantly proved himself a worthy laureate. We have frequent glimpses of him, in late minor poems, in relation to royalty. He would appear (as already mentioned) to have been a special favourite with the queen, to whom he addresses certain playful lyrics on her wardrobe-keeper, Doig, and so on, and in whose presence he describes himself as taking part in a certain uncouth dance arranged for her amusement. Towards the king he adopts a different tone. While apparently

enjoying his position at court, and making fair use of his time both as royal servitor and as poet, he seems all through to have longed for the benefice he had been taught to expect. His ambition, he explains, is by no means lofty, for if his majesty would but grant him the appointment his soul longs for he would be pleased with 'ane kirk scant coverit with hadder.' He tempts him with many ingenious addresses, ranging from such embittered satires as 'The Fenyet Friar of Tungland,' and the 'Dream of the Abbot of Tungland,' through reflective monologues like the 'Worldis Instabilitie,' and on to direct epistolary lyrics, posing in touching metaphor as 'the king's grey horse, auld Dunbar.' James apparently considered Dunbar more happily placed as he was than if he had a parish under his charge, and so no benefice was ever bestowed as a mark of the king's appreciation. The suggestion, sometimes made, that Dunbar may have been morally unfit for the position of parish priest is worthless, for besides the fact that a man's character must have been very bad indeed to debar him in those days from church preferment, it has been ascertained that Dunbar was in full orders. He performed mass in the king's presence for the first time on 17 March 1504, and there is nothing to show why he should not have done the same many times and under any possible circumstances. James, however, kept him as his laureate, and in thus having helped in the development of the greatest of the 'makaris'—to use Dunbar's own happy vernacular equivalent for poets—he is entitled to a certain credit.

The poems increased while the benefice lingered. Soon after the allegorical bridal song, as already said, came 'The Goldyn Targe,' the 'Flyting,' and the 'Lament.' In the first of these the poet represents Cupid as steadily repelled by Reason with golden targe or shield, till a powder thrown into his eyes overpowers him. The poem has an even and sustained interest, and several of its descriptions are appreciative and vivid. The 'Flyting between Dunbar and Kennedy' is a comparative trial of wits, wherein each seems to say the worst he possibly can of the other for the amusement of their readers. It set the example afterwards followed by James V and Lyndsay, and by Alexander Montgomery and Sir Patrick Hume. That the one poet did not forfeit the other's regard by the strong language used is seen in the affectionate tone with which Dunbar mourns over the impending death of 'guid Maister Walter Kennedy' in the 'Lament for the Makaris.' This is one of the most tender and fascinating of memorial poems. Its Latin refrain, 'Timor mortis conturbat me,' suggests the macaronic verse which is a minor feature of interest in Dunbar's work, and its pathetic sentiment and sober reflection readily introduce us to his meditative poems. Representative pieces in this class are 'No Treasure avails without Gladness,' 'Meditation in Winter,' 'Love Earthly and Divine,' and the various poems on our Lord.

But although Dunbar is attractive and satisfying as a lyrist and writer of allegory, he is strongest and most poetical as a satirical humorist. Either he or some other standing close to Chaucer wrote the 'Freiris of Berwik,' and he is the author of the 'Twa Marriit Wemen and the Wedo,' which is at once a somewhat repulsive and a very witty satire, and fairly challenges comparison with the 'Wife of Bath.' His greatest humorous satire, however, is 'The Dance of the Sevin Deidly Synnis' (with its appendages about 'Telyouris' and 'Sowtaris'), which may owe something to Langland, but is Scotch in conception and range as well as in imagery. The sins, from pride to gluttony, are depicted in their repulsive deformity, while old Mahoun and his idiosyncrasies are scrutinised with inquisitive and boisterous humour such as never afterwards played about them till they received the treatment of Burns.

The edition of Dunbar's poems issued by Chepman & Myllar in 1508, and no doubt seen through the press by himself, disappeared from view, and only one imperfect copy is known to exist. This was found in Ayrshire in 1788, and is now in the Advocates' Library, Edinburgh. Had it not been that many of his poems were included in the Bannatyne and Maitland MSS. of the sixteenth century, Dunbar would have been almost, if not altogether, lost to English literature. He seems to have been overlooked by writers on Scottish poetry from the time of Lyndsay's reference, 1530, till Ramsay produced specimens of his work in the 'Evergreen,' 1724. From that date he received attention from editors, notably Lord Hailes, Pinkerton, Ritson, and Sibbald, whose 'Chronicle of Scottish Poetry,' 4 vols. 1802, contains thirty-two of his poems. The first complete collection, and the one that is likely to remain the standard edition, is that of David Laing, 2 vols. 1834. The late Dr. John Small, of the Edinburgh University Library, edited Dunbar for the Scottish Text Society, 1884. His lamented death occurred before he completed the biographical and critical introduction which he intended to prefix to the work, but in a prefatory note to the text as issued to subscribers he expresses his opinion that Dunbar

'was born about the year 1460 and died about 1513.'

[Warton's Hist. of Engl. Poetry, vol. ii.; Pinkerton's Ancient Scotish Poems, vol. i.; Ellis's Specimens of Early English Poets, vol. i.; Sir Walter Scott's Memoirs of George Bannatyne; Tytler's Lives of Scottish Worthies; Irving's Lives of the Scotish Poets, vol. i., and Hist. of Scotish Poetry, chap. xi.; Chambers's Biog. Dict. of Eminent Scotsmen, vol. ii.; David Laing's Poems of William Dunbar, with Notes and Memoir of his Life.] T. B.

DUNBOYNE, Lord. [See Butler, John, D.D., *d.* 1800, catholic bishop of Cork.]

DUNCAN I (*d.* 1040), king of Scotland, succeeded his grandfather, Malcolm Mackenneth (*d.* 25 Nov. 1034), in the throne of Scotland. His mother's name, according to a twelfth-century tradition, was Bethoc, the daughter of the latter king; his father was Crinan or Cronan, abbot of Dunkeld (Marianus Scotus, p. 556; Tigernach, pp. 284–8; *Chronicles of the Picts and Scots*, p. 152). This Cronan must be regarded as a great secular chief and lay abbot of Dunkeld, occupying a position somewhat similar to that of the titular comharbs of Armagh during the same century. According to Mr. Skene, Bethoc was married to Cronan before 1008 A.D., the year in which her younger sister married Sigurd, earl of Orkney.

During his father's lifetime Duncan appears to have borne the title of 'rex Cumbrorum,' i.e. to have been king of the Strathclyde Welsh. He was probably appointed to this office on the death of Owen or Eugene the Bald, who is said to have been slain about the time of the battle of Carham (1018 A.D.), in which he was certainly engaged (Sim. of Durham, ii. 118; Skene). As Lothian, the northern part of the great earldom of Northumbria, was ceded to Malcolm about the same time (Sim. of Durham, pp. 217–18), Mr. Skene considers it not improbable that Duncan was ruler of the whole territory south of the Firths of Forth and Clyde. His name, however, is not mentioned with those of his father, Macbeth and Jehmarc, when those princes submitted to Canute in 1031 A.D. (*A.-S. Chron.* i. 290–1).

Malcolm appears to have cleared the way only just before his own death for his grandson's succession by the murder of one whom the 'Ulster Annals' call 'the son of the son of Boete, son of Cuiaed,' in whom we may probably see the rightful heir to the throne by law of tanistry (*Ann. of Ulst.* p. 321; Skene, p. 399). Next year Duncan appears to have become king of Scotia without opposition; and in virtue of his former possessions must have been direct sovereign or at least overlord of Cumbria, Lothian, and Albania. The latter half of his reign was disturbed by the aggression of Eadulf, earl of the Northumbrians, who, apparently in 1038, harried the 'Britons' of Cumbria (Sim. of Durham, ii. 198; Skene); and it is perhaps to the same time that we ought to assign Duncan's unsuccessful expedition against Durham (Sim. of Durham, i. 9; Skene).

In the northern part of Scotland Sigurd, earl of Orkney, had fallen at the battle of Clontarf (1014 A.D.), leaving a young son, Thorfinn, who, being King Malcolm's grandson, was also Duncan's cousin. Between Thorfinn's domains and Albany, or Scotland, properly so called, lay Moray, ruled by its Celtic mormaer. To this office Maelbaethe or Macbeth seems to have succeeded about 1029 A.D., and the title he, like his predecessor, bore of 'Ri Alban' seems to have challenged the pretensions of Malcolm and Duncan. The latter king probably aimed at resuming his cousin's territories of Caithness and Sutherland, when he gave this earldom to his nephew, Moddan, whom he sent north to make good his claim. Forced to retire before his rival Thorfinn, Moddan found his uncle at Berwick, received fresh troops, and was again despatched towards Caithness, while the king himself sailed in the same direction, hoping to place Thorfinn between the two armies. A naval engagement in the Pentland Firth frustrated this plan, and drove Duncan southwards to Moray Firth. Meanwhile Moddan had occupied Caithness, and was now at Thurso, waiting reinforcements from Ireland, while Thorfinn had gone south in pursuit of Duncan, who was mustering a new army. Moddan was surprised and slain by Thorfinn's lieutenant, Thorkell Fostri, who then hastened to rejoin the earl at Torfness or Burghhead. After a desperate struggle Duncan was defeated, 'and some say he was slain.' Such is the account given of Duncan's death in the 'Sagas,' where he himself appears under the 'strange designation of Karl or Kali Hundason,' that is, either 'the Churl, or Kali, the son of the Hound,' where the hound can be none other than Crinan, the abbot of Dunkeld (Skene, i. 401; cf. however, Rhys's theory in *Celtic Britain*, p. 260, where the writer would identify the Hound's son with Macbeth).

More precise, however, is the entry of Marianus Scotus (ap. Pertz, v. 557), an almost contemporary annalist, who says that in the autumn of 1040 was slain 'a duce Macbetho mac Finnloech, who succeeded him, and reigned for seventeen years.' A gloss gives the day of the month 14 Aug. This Macbeth

must be identified with the Maelbaethe, mormaer of Moray or Ri Alban mentioned above. According to Mr. Skene, Macbeth, after wavering in his allegiance to Duncan, finally threw in his fortunes with Thorfinn, and ultimately divided the realm with his ally. Macbeth thus, in Mr. Skene's opinion, obtained the districts south and west of the Tay 'in which Duncan's strength mainly lay,' while 'Cumbria and Lothian probably remained faithful to the children of Duncan.' A consistent tradition, going back through Fordun (c. 1361) to the twelfth century, makes the murder perpetrated at Bothngouane or Bothgofnane (Pitgaveny, near Elgin), whence the king was carried to Elgin before his death. From this place the corpse was taken to Iona for burial (*Chron. of Picts and Scots*, ed. Skene, p. 52; Fordun, ed. Skene, i. 188). Marianus Scotus, consistently with his own dates, makes Duncan reign five years nine months; in this he is supported by one or two early authorities, most of whom, however, write six years (*ib.* pp. 29, 63, &c.; cf. pp. 101, 210).

According to Fordun, Duncan's rule was very peaceful; but no stress can be laid on the account he gives of this king's yearly progress through his realm to restrain the injustice of his lords. The same writer remarks that he was slain by the unsteadiness of a family that had already slain his grandfather and great-grandfather. In a poem written before 1057 A.D. he appears as 'Duncan the Wise;' in Tighernac's 'Annals' he is said to have perished 'immatura ætate a suis occisus;' and the prophecy of St. Berchan, perhaps dating from the early half of the twelfth century, calls him 'Il-galrach,' or the much diseased. He is described as 'a king not young, but old.' There are allusions to his 'banner of red gold,' and his skill in music. These phrases are of some interest as belonging to the prototype of Shakespeare's 'King Duncan,' whose mythical story may be traced with all its accretions in Fordun, pp. 187–8; Bower, ed. Goodall, iv. cc. 49, 50, &c., and v.; Mayor (ed. 1521), fol. 42; Boethius, book xii.; Buchanan, book vii.; and Holinshed (ed. 1808), v. 264–9.

Duncan had two sons, Malcolm (afterwards Malcolm, king of Scotland) and Donald Bane (Tigernach, sub ann. 1057; Marianus Scotus, p. 558; *A.-S. Chron.* ii. 196). His wife, according to Boece, was the daughter of Siward, earl of Northumberland (fol. 249 *b*). A third son, Maelmare, is said to have been the ancestor of the earls of Atholl (Skene, i. 434). From Simeon of Durham we may infer that Duncan had a brother Maldred, who married Aldgitha, the daughter of Earl Uchtred, and granddaughter of Ethelred the Unready, and by her became the father of Cospatric, earl of Northumberland (Sim. of Durham, i. 216).

[Authorities quoted above.] T. A. A.

DUNCAN II (*d.* 1094), king of Scotland, was the eldest son of Malcolm III (Canmore), by his wife Ingibrorg, widow of Thorfinn, the Norwegian earl of Orkney (Skene, i. 434). His father had given him as a hostage to William I, probably at the treaty of Abernethy in 1072 (Freeman, *Norman Conquest*, iv. 517). When William I died he was apparently more or less of a state prisoner, and as such was set free and knighted by Robert when he entered Normandy in 1087. On the death of Malcolm he was probably regarded as his father's true heir in Cumbria and the Norwegian districts north of the Spey. In Scotia proper, or Albania, from the Forth to the Tay, the law of tanistry must have powerfully supported the pretensions of his uncle, Donald Bane, who is said to have at once seized upon Edinburgh Castle. On hearing of his father's death Duncan did fealty to William Rufus, under whose banners he was then serving, and collected a force of English and Normans for the maintenance of his claim to Scotland, where Donald Bane had been elected king, and, placing himself at the head of the national party, had driven all the English of his dead brother's court out of the country. Duncan succeeded in expatriating his uncle and establishing himself in his stead; but the young king found his followers unpopular with the very Scots who had made him king. These rose up in a body, cut off the strangers almost to a man, and only consented to retain Duncan as their king on condition of his taking an oath to introduce no more English or Normans into the country. It is curious after this to find that in the next year the Scotch, at the instigation of Donald Bane, slew their king treacherously, and once more expelled the English, and set Donald Bane upon the throne. Fordun makes Duncan slain at Monthechin, by Malpei or Malpedir, earl of Mearns, and buried in Iona (Simeon of Durham, ii. 222–4; Florence of Worcester, ii. 21, 31–5; *A.-S. Chron.* ii. 196–8; Skene, *Celtic Scotland*, i. 433, &c.)

The exact dates of these events are somewhat obscure. Malcolm is said to have died 13 Nov. 1093 (Fordun, p. 219), his eldest son Edward two days later, and Queen Margaret on 16 Nov. Simeon of Durham also gives Malcolm's death on St. Brice's day, and Margaret's three days later; whereas Duncan's death is admitted by all authorities to have taken place in 1094. This, even if we place Duncan's death at the very end of 1094, hardly leaves space for admitting with Fordun (p.

223) that Duncan reigned for eighteen months and did not obtain the throne till his uncle had ruled for six.

Duncan married Ethreda, or Etheldreda, the daughter of Gospatric, earl of Northumberland. Two of his charters are still extant, one to the church of Durham. His son, William FitzDuncan, was earl of Moray, and his grandson Donald Ban MacWilliam, figured very prominently as a claimant for the throne of Scotland against William the Lion (*Cal. of Doc. relating to Scotland*, ii. 16; Benedict of Peterborough, ii. 8). This Donald, if really a son of William FitzDuncan, must have been illegitimate, for the memorandum on his family genealogy (c. 1275 A.D.) only recognises one son as born to FitzDuncan, i.e. the ill-fated 'Boy of Egremond' (*Cal. of Doc.* ii. 16, &c.) Duncan himself is styled 'Filius Malcolmi nothus' by William of Malmesbury (ed. Hardy, ii. 627).

[Authorities quoted in text.] T. A. A.

DUNCAN, ADAM, Viscount Duncan (1731–1804), admiral, second son of Alexander Duncan of Lundie in Perthshire, entered the navy in 1746 on board the Trial sloop, under the care of his maternal uncle, Captain Robert Haldane, with whom, in the Trial and afterwards in the Shoreham frigate, he continued till the peace in 1748. In 1749 he was appointed to the Centurion, then commissioned for service in the Mediterranean, by the Hon. Augustus (afterwards Viscount) Keppel [q. v.], with whom he was afterwards in the Norwich on the coast of North America, and was confirmed in the rank of lieutenant on 10 Jan. 1755. In August 1755 he followed Keppel to the Swiftsure, and in January 1756 to the Torbay, in which he continued till his promotion to commander's rank on 21 Sept. 1759, and during this time was present in the expedition to Basque Roads in 1757, at the reduction of Goree in 1758, and in the blockade of Brest in 1759, up to within two months of the battle of Quiberon Bay, from which his promotion just excluded him. From October 1759 to April 1760 he had command of the Royal Exchange, a hired vessel employed in petty convoy service with a miscellaneous ship's company, consisting to a large extent of boys and foreigners, many of whom (he reported) could not speak English, and all impressed with the idea that as they had been engaged by the merchants from whom the ship was hired they were not subject to naval discipline. It would seem that a misunderstanding with the merchants on this point was the cause of the ship's being put out of commission after a few months. As a commander Duncan had no further service, but on 25 Feb. 1761 he was posted and appointed to the Valiant, fitting for Keppel's broad pennant. In her he had an important share in the reduction of Belle Isle in June 1761, and of Havana in August 1762. He returned to England in 1763, and, notwithstanding his repeated request, had no further employment for many years. During this time he lived principally at Dundee, and married on 6 June 1777 Henrietta, daughter of Robert Dundas of Arniston, lord-president of the court of session [q. v.] It would seem that his alliance with this influential family obtained him the employment which he had been vainly seeking during fifteen years. Towards the end of 1778 he was appointed to the Suffolk, from which he was almost immediately moved into the Monarch. In January 1779 he sat as a member of the court-martial on Keppel, and in the course of the trial interfered several times to stop the prosecutor in irrelevant and in leading questions, or in perversions of answers. The admiralty was therefore desirous that he should not sit on the court-martial on Sir Hugh Palliser [q.v.], which followed in April, and the day before the assembling of the court sent down orders for the Monarch to go to St. Helens. Her crew, however, refused to weigh the anchor until they were paid their advance; and as this could not be done in time, the Monarch was still in Portsmouth harbour when the signal for the court-martial was made (*Considerations on the Principles of Naval Discipline*, 8vo, 1781, p. 106 *n.*); so that, sorely against the wishes of the admiralty, Duncan sat on this court-martial also.

During the summer of 1779 the Monarch was attached to the Channel fleet under Sir Charles Hardy; in December was one of the squadron with which Rodney sailed for the relief of Gibraltar, and had a prominent share in the action off St. Vincent on 16 Jan. 1780. On returning to England Duncan quitted the Monarch, and had no further command till after the change of ministry in March 1782, when Keppel became first lord of the admiralty. He was then appointed to the Blenheim of 90 guns, and commanded her during the year in the grand fleet under Howe, at the relief of Gibraltar in October, and the rencounter with the allied fleet off Cape Spartel. He afterwards succeeded Sir John Jervis in command of the Foudroyant, and after the peace commanded the Edgar as guardship at Portsmouth for three years. He attained flag rank on 24 Sept. 1787, became vice-admiral 1 Feb. 1793, and admiral 1 June 1795. In February 1795 he was appointed commander-in-chief in the North Sea, and hoisted his flag on board the Venerable.

A story is told on the authority of his daughter, Lady Jane Hamilton, that this appointment was given him by Lord Spencer, at the instance of Mr. Dundas, afterwards Lord Melville (Keppel, i. 144 *n.*); but as Lord Spencer was not at that time, nor for two years afterwards, first lord of the admiralty, the anecdote is clearly inaccurate in at least one of its most important details.

During the first two years of Duncan's command the work was limited to enforcing a rigid blockade of the enemy's coast, but in the spring of 1797 it became more important from the knowledge that the Dutch fleet in the Texel was getting ready for sea. The situation was one of extreme difficulty, for the mutiny which had paralysed the fleet at the Nore broke out also in that under Duncan, and kept it for some weeks in enforced inactivity. Duncan's personal influence and some happy displays of his vast personal strength held the crew of the Venerable to their duty; but with one other exception, that of the Adamant, the ships refused to quit their anchorage at Yarmouth, leaving the Venerable and Adamant alone to keep up the pretence of the blockade. Fortunately the Dutch were not at the time ready for sea; and when they were ready and anxious to sail, with thirty thousand troops, for the invasion of Ireland, a persistent westerly wind detained them in harbour till they judged that the season was too far advanced (*Life of Wolfe Tone*, ii. 425–35). For political purposes, however, the government in Holland, in spite of the opinion of their admiral, De Winter, to the contrary, ordered him to put to sea in the early days of October. 'I cannot conceive,' wrote Wolfe Tone (*Life*, ii. 452), 'why the Dutch government sent out their fleet at that season, without motive or object, as far as I can learn. My opinion is that it is direct treason, and that the fleet was sold to Pitt, and so think Barras, Pleville le Pelley, and even Meyer, the Dutch ambassador, whom I have seen once or twice.' This of course was scurrilous nonsense, but the currency of such belief emphasises De Winter's statement to Duncan, that 'the government in Holland, much against his opinion, insisted on his going to sea to show they had done so' (*Armiston Memoirs*, 250). Duncan, with the main body of the fleet, was at the time lying at Yarmouth revictualling, the Texel being watched by a small squadron under Captain Trollope in the Russell, from whom he received early information of the Dutch being at sea. He at once weighed, with a fair wind stood over to the Dutch coast, saw that the fleet was not returned to the Texel, and steering towards the south sighted it on the morning of 11 Oct. about seven miles from the shore and nearly halfway between the villages of Egmont and Camperdown. The wind was blowing straight on shore, and though the Dutch forming their line to the north preserved a bold front, it was clear that if the attack was not made promptly they would speedily get into shoal water, where no attack would be possible. Duncan at once realised the necessity of cutting off their retreat by getting between them and the land. At first he was anxious to bring up his fleet in a compact body, for at best his numbers were not more than equal to those of the Dutch; but seeing the absolute necessity of immediate action, without waiting for the ships astern to come up, without waiting to form line of battle, and with the fleet in very irregular order of sailing, in two groups, led respectively by himself in the Venerable and Vice-admiral Onslow in the Monarch, he made the signal to pass through the enemy's line and engage to leeward. It was a bold departure from the absolute rule laid down in the 'Fighting Instructions,' still new, though warranted by the more formal example of Howe on 1 June 1794; and on this occasion, as on the former, was crowned with complete success. The engagement was long and bloody; for though Duncan, by passing through the enemy's line, had prevented their untimely retreat, he had not advanced further in tactical science, and the battle was fought out on the primitive principles of ship against ship, the advantage remaining with those who were the better trained to the great gun exercise (Chevalier, *Histoire de la Marine Française sous la première République*, 329), though the Dutch by their obstinate courage inflicted great loss on the English. It had been proposed to De Winter to make up for the want of skill by firing shell from the lower deck guns; and some experiments had been made during the summer which showed that the idea was feasible (Wolfe Tone, ii. 427); but want of familiarity with an arm so new and so dangerous presumably prevented its being acted on in the battle.

The news of the victory was received in England with the warmest enthusiasm. It was the first certain sign that the mutinies of the summer had not destroyed the power and the prestige of the British navy. Duncan was at once (21 Oct.) raised to the peerage as Baron Duncan of Lundie and Viscount Duncan of Camperdown, and there was a strong feeling that the reward was inadequate. Even as early as 18 Oct. his aunt, Lady Mary Duncan, wrote to Henry Dundas, at that time secretary of state for war: 'Report

says my nephew is only made a viscount. Myself is nothing, but the whole nation thinks the least you can do is to give him an English earldom. . . . Am sure were this properly represented to our good king, who esteems a brave, religious man like himself, would be of my opinion. . . .' (*Arniston Memoirs*, 251). It was not, however, till 1831, many years after Duncan's death, that his son, then bearing his title, was raised to the dignity of an earl, and his other children to the rank and precedence of the children of an earl.

Till 1801 Duncan continued in command of the North Sea fleet, but without any further opportunity of distinction. Three years later, 4 Aug. 1804, he died quite suddenly at the inn at Cornhill, a village on the border, where he had stopped for the night on his journey to Edinburgh (*ib.* 252). He left a family of four daughters, and, besides the eldest son who succeeded to the peerage, a second son, Henry, who died a captain in the navy and K.C.H. in 1835. It was of him that Nelson wrote: 'I had not forgot to notice the son of Lord Duncan. I consider the near relations of brother-officers as legacies to the service' (11 Jan. 1804, *Nelson Despatches*, v. 364), and to whom he wrote on 4 Oct. 1804, sending a newspaper with the account of Lord Duncan's death: 'There is no man who more sincerely laments the heavy loss you have sustained than myself; but the name of Duncan will never be forgot by Britain, and in particular by its navy, in which service the remembrance of your worthy father will, I am sure, grow up in you. I am sorry not to have a good sloop to give you, but still an opening offers which I think will insure your confirmation as a commander' (*ib.* vi. 216).

Duncan was of size and strength almost gigantic. He is described as 6 ft. 4 in. in height, and of corresponding breadth. When a young lieutenant walking through the streets of Chatham, his grand figure and handsome face attracted crowds of admirers, and to the last he is spoken of as singularly handsome (*Colburn's New Monthly Magazine*, 1836, xlvii. 466). His portrait, by Hoppner, has been engraved. Another, by an unknown artist, but presented by the first Earl of Camperdown, is in the Painted Hall at Greenwich. Another, by Copley, has also been engraved. A statue by Westmacott, erected at the public expense, is in St. Paul's.

[Ralfe's Naval Biography, i. 319; Naval Chronicle, iv. 81; Charnock's Biographia Navalis, vi. 422; James's Naval History of Great Britain (edit. 1860), ii. 74; Keppel's Life of Viscount Keppel.] J. K. L.

DUNCAN, ANDREW, the elder (1744–1828), physician and professor at Edinburgh University, was the second son of Andrew Duncan, merchant and shipmaster, of Crail, afterwards of St. Andrews, his mother being a daughter of Professor William Vilant, and related to the Drummonds of Hawthornden. He was born at Pinkerton, near St. Andrews, on 17 Oct. 1744, and was educated first by Sandy Don of Crail, celebrated in the convivial song of 'Crail Town,' and afterwards by Richard Dick of St. Andrews. He proceeded next to St. Andrews University, where he obtained the M.A. degree in 1762. As a youth he was known as 'the smiling boy,' and his character for good nature was retained through life. Lord Erskine and his brother Henry Erskine were among his schoolfellows and fast friends through life. In 1762 he entered Edinburgh University as a medical student, being the pupil of Cullen, John Gregory, Monro secundus, Hope, and Black. He was president of the Royal Medical Society in 1764, and five times afterwards. His attachment to the society continued through life; he was its treasurer for many years; and in 1786 a gold medal was voted to him for his services. On the completion of his course of studies in 1768, he went a voyage to China as surgeon of the East India Company's ship Asia. Refusing an offer of five hundred guineas to undertake a second voyage, Duncan graduated M.D. at St. Andrews in October 1769, and in May 1770 became a licentiate of the Edinburgh College of Physicians. In the same year he was an unsuccessful candidate for the professorship of medicine in St. Andrews University. In February 1771 he married Miss Elizabeth Knox, who bore him twelve children. His eldest son, Andrew [q. v.], became also a professor at Edinburgh. His third son, Alexander (1780–1859), became a general in the army, and distinguished himself in India.

During the absence of Dr. Drummond, professor-elect of medicine at Edinburgh, Duncan was appointed to lecture in 1774–6. Drummond failing to return, Dr. James Gregory was elected professor, and Duncan started an extra-academical course, as well as a public dispensary, which afterwards became the Royal Public Dispensary, incorporated by royal charter in 1818. In 1773 he commenced the publication of 'Medical and Philosophical Commentaries,' a quarterly journal of medicine, at first issued in the name of 'a society in Edinburgh,' Duncan being named as secretary. The seventh volume was entitled 'Medical Commentaries for the year 1780, collected and published by Andrew Duncan,' and reached a third

edition. The series extended ultimately to twenty volumes, the last issue being in 1795, after which the publication was entitled 'Annals of Medicine,' of which eight volumes were issued. In 1804 it was discontinued in favour of the 'Edinburgh Medical and Surgical Journal,' edited by his son.

Duncan's extra-academical lectures were continued with considerable success till 1790, in which year he attained the presidency of the Edinburgh College of Physicians. On Cullen's resignation in that year he was succeeded in the professorship of medicine by Dr. James Gregory, and Duncan followed the latter in the chair of the theory or institutes of medicine (physiology). In 1792 he proposed the erection of a public lunatic asylum in Edinburgh, having first conceived the idea after hearing of the miserable death of Robert Fergusson [q. v.] in 1774 in the common workhouse. It was not until many difficulties had been surmounted that the project was at last accomplished, and a royal charter was granted in 1807 under which a lunatic asylum was built at Morningside. In 1808 the freedom of Edinburgh was conferred upon Duncan for his services in the foundation of the dispensary and the asylum. In 1809 he founded the Caledonian Horticultural Society, which, being afterwards incorporated, became of great scientific and practical value. In his later years Duncan was actively occupied in promoting the establishment of a public experimental garden, the scheme for which was actively progressing at his death. In 1819 his son became joint professor with him, and in 1821 Dr. W. P. Alison [q. v.] succeeded to that post, but Duncan continued to do much of the duty to the last. In 1821, on the death of Dr. James Gregory, Duncan became first physician to the king in Scotland, having held the same office to the Prince of Wales for more than thirty years. In 1821 he was elected president of the Edinburgh Medico-Chirurgical Society at its foundation. In 1824 he was again elected president of the Edinburgh College of Physicians. Although in his later years he failed to keep up with the progress of physiology, his zeal was unabated, and he discharged many useful offices with extreme punctuality. He used to say that the business of no institution should be hindered by his absence, whether it was forwarded by his presence or not. For more than half a century he walked to the top of Arthur's Seat on May-day morning, accomplishing this for the last time on 1 May 1827. He died on 5 July 1828, in his eighty-fourth year. He bequeathed to the Edinburgh College of Physicians seventy volumes of manuscript notes from the lectures of the founders of the Edinburgh School of Medicine, and a hundred volumes of practical observations on medicine in his own handwriting. A portrait of him by Raeburn is in the Edinburgh Royal Dispensary, as well as a bust; a full-length portrait was painted in 1825 for the Royal Medical Society by Watson Gordon.

Duncan was an industrious and perspicuous rather than a brilliant lecturer. He was both generous and hospitable to his pupils. Being of very social instincts, he founded several clubs, among which the Harveian Society, founded in 1782, was the most notable. He was its secretary till his death, and never failed to provide its annual meeting with an appropriate address, usually commemorating some deceased ornament of the medical profession. The Esculapian and gymnastic clubs were also of his foundation, and many of his poetical effusions were read or sung at their meetings. He was much beloved for the geniality and benevolence of his character.

Duncan's larger works, besides those already mentioned, are: 1. 'Elements of Therapeutics,' 1770, second edition 1773. 2. 'Medical Cases,' 1778, third edition 1784; translated into Latin, Leyden, 1785; translated into French, Paris, 1797. 3. An edition of Hoffmann's 'Practice of Medicine,' 2 vols. 1783. 4. 'The New Dispensatory,' editions of 1786, 1789, 1791. 5. 'Observations on the Distinguishing Symptoms of three different Species of Pulmonary Consumption,' 1813, second edition 1816. In connection with the Harveian Society, Duncan published an oration in praise of Harvey, 1778; and memoirs of Monro primus, 1780; Dr. John Parsens, 1786; Professor Hope, 1789; Monro secundus, 1818; Sir Joseph Banks, 1821; and Sir Henry Raeburn, 1824.

In connection with one of Dr. James Gregory's many controversies, Duncan published his 'Opinion,' 1808, and a 'Letter to Dr. James Gregory,' 1811, from which the facts can be gathered. A number of his poetical effusions are included in 'Carminum Rariorum Macaronicorum Delectus' (Esculapian Society), 1801, second edition enlarged; and 'Miscellaneous Poems, extracted from the Records of the Circulation Club, Edinburgh,' 1818. He also selected and caused to be published 'Monumental Inscriptions selected from Burial Grounds at Edinburgh,' 1815.

[Autobiogr. Fragment in Misc. Poems, by A. D., 1818; Huie's Harveian Oration for 1829; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson; Cockburn's Memorials, p. 284; Grant's Story of Edinb. Univ. ii. 406–7; Fragment of Life of the Scriba Prætorius in Misc. Poems of Circulation Club above mentioned.] G. T. B.

DUNCAN, ANDREW, the younger (1773–1832), physician and professor at Edinburgh University, son of Andrew Duncan the elder [q. v.], was born at Edinburgh on 10 Aug. 1773. He early showed a strong bias towards medicine, and was apprenticed (1787–92) to Alexander and George Wood, surgeons of Edinburgh. He graduated M.A. at Edinburgh in 1793, and M.D. 1794. He studied in London in 1794–5 at the Windmill Street School, under Baillie, Cruickshank, and Wilson, and made two long visits to the continent, studying medical practice in all the chief cities and medical schools, including Gottingen, Vienna, Pisa, Naples, and many others, and becoming intimate with such men as Blumenbach, Frank, Scarpa, Spallanzani, &c. Thus he gained a knowledge of continental languages, practice, and men of mark, which few men of his time could boast. Returning to Edinburgh, he became a fellow of the College of Physicians, and physician to the Royal Public Dispensary, assisting his father also in editing the 'Annals of Medicine.' He afterwards became physician to the Fever Hospital at Queensberry House. In 1803 he brought out the 'Edinburgh New Dispensatory,' a much improved version of Lewis's work. This became very popular, a tenth edition appearing in 1822. It was translated into German and French, and was several times republished in the United States. The preparation of successive editions occupied much of Duncan's time. From 1805 also he was for many years chief editor of the 'Edinburgh Medical and Surgical Journal,' which speedily gained a leading position.

From his continental experience Duncan had early seen the necessity of more complete study of medicine in its relation to the state, especially to the criminal law, and he brought forward the importance of the subject at every opportunity for some years. In 1807 a professorship of medical jurisprudence and medical police was created at Edinburgh, with Duncan as first professor, with an endowment of 100*l.* per annum; but attendance upon lectures in this subject was not made compulsory. From 1809 to 1822 he acted most efficiently as secretary of senatus and librarian to the university; while from 1816 till his death he was an active member of the 'college commission' for rebuilding the university, and to him is greatly due the success with which the Adam-Playfair buildings were carried out. In 1819 he resigned his professorship of medical jurisprudence on being appointed joint professor with his father of the institutes of medicine. In 1821 he was elected without opposition professor of materia medica, in which chair he achieved great success. He worked indefatigably, always improving his lectures and studying every new publication on medicine, British or foreign. He was often at his desk by three in the morning. In 1827 he had a severe attack of fever, and his strength afterwards gradually declined. He lectured until nearly the end of the session 1831–2, and died on 13 May 1832, in his fifty-eighth year.

Duncan's chief work was the 'Dispensatory' already mentioned. He published a supplement to it in 1829. In 1809 he contributed to the 'Transactions' of the Highland Society a 'Treatise on the Diseases which are incident to Sheep in Scotland.' He also published in 1818 'Reports of the Practice in the Clinical Wards of the Royal Infirmary of Edinburgh.' Perhaps his most distinctive discovery was the isolation of the principle 'cinchonin' from cinchona, as related in 'Nicholson's Journal,' 2nd ser. vol. vi. December 1803. Besides writing copiously in his own 'Journal,' he also wrote occasionally for the 'Edinburgh Review.'

The younger Duncan had more culture and more originality than his father, but lacked his strong constitution and evenly balanced temperament. His visits, his 'Dispensatory,' and his 'Journal' made him widely known on the continent, and few foreigners came to Edinburgh unprovided with introductions to him; his foreign correspondence also was extensive. He was well versed in the fine arts, music, and foreign literature. His manners were simple, unaffected, and unobtrusive, his feelings sensitive and delicate, and his character for honour and integrity was very high.

[Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson; Grant's Story of Edinburgh University.] G. T. B.

DUNCAN, DANIEL (1649–1735), physician, of an ancient Scotch family, several members of which belonged to the medical profession, was born in 1649 at Montauban in Languedoc, where his father, Peter Duncan, was professor of physic. Having lost both his parents while he was quite an infant, he came under the guardianship of his maternal uncle, Daniel Paul, a firm protestant, like the other members of his family, by whom he was sent for his preliminary education to Puy Laurens. Here he made the acquaintance of Bayle, who was not (as is sometimes said) his pupil, but a fellow-student, two years his senior, and at that time a protestant like himself. Duncan then went to Montpellier to study medicine, and, after living for several years in the house of Charles Barbeyrac, took the degree of M.D.

in 1673. He next went to Paris, where he became acquainted with the minister Colbert, by whom he was appointed physician-general to the army before St. Omer, commanded by the Duke of Orleans in 1677. After the peace of Nimeguen he appears to have left the army, published in Paris his first medical work in 1678, and then passed two years in London, where he employed himself especially in collecting information about the great plague of 1666. In 1681 he was summoned back to Paris to attend his patron Colbert, after whose death in 1683 he returned to his native town of Montauban. Here he was so well received that he might have remained for many years; but in consequence of the revocation of the edict of Nantes in 1685 he determined to leave the country altogether and settle in England. Accordingly in 1690 he withdrew to Switzerland, where, at first in Geneva and afterwards for some years in Berne, he employed himself, not only in the practical and professorial duties of his profession, but also especially in relieving the distress of the large numbers of French emigrants who were obliged to leave their country. In 1699 Philip, landgrave of Hesse, sent for him to Cassel, where his wife was seriously ill. Duncan was successful in his treatment of her case, and attributed her illness in a great measure to the immoderate use of hot liquors, such as tea, coffee, and chocolate, which had lately been introduced into Germany, and were indulged in to excess by the richer classes. To check this pernicious habit he wrote a little treatise in a popular style for private circulation in manuscript, which some years later he published at the suggestion of his friend Boerhaave. He resided for three years in the landgrave's palace, and while at Cassel continued his generous assistance to the numerous French protestants who emigrated into Germany. The fame of his liberality and skill reached Berlin, and procured for him a pressing invitation to that city from Frederick, the newly created king of Prussia, which he accepted in 1702. But, though he was appointed professor of physic and also physician to the royal household, he found the intemperate habits of the court so distasteful to him, and the necessary expenses of living so excessive, that in 1703 he passed on to the Hague, where he remained for about twelve years. It was not till near the end of 1714 that he was able to carry out the intention which he is supposed to have formed early in life of finally settling in England. He would have reached this country a few months earlier but that he was suddenly seized with paralysis, from which, however, with the exception of a slight convulsive motion of the head, he entirely recovered. He had often solemnly declared that if his life were prolonged to the age of seventy, he would consecrate the remainder of it to the gratuitous service of those who sought his advice. To this resolution he steadily adhered, and for the last sixteen years of his life would take no fees, although, owing to the serious loss brought upon him by the bursting of the South Sea bubble in 1721, they would have been by no means unacceptable. When one was offered to him he would say with a smile, 'The poor are my only paymasters now, and they are the best I ever had; for their payments are placed in a government fund that can never fail, and my security is the only King who can do no wrong.' His conversation is said to have been 'easy, chearful, and interesting, pure from all taint of party scandal or idle raillery.' He died in London 30 April 1735, aged 86, leaving behind him an only son, of the same name.

The following is a list of Duncan's medical works, the purport of which is sufficiently indicated by their titles, and which are no longer interesting or valuable, as being founded on the obsolete hypotheses of the iatro-chemical school of medicine. Probably Bayle correctly expressed the opinion of his contemporaries when he said that 'the works which he had published were excellent, and did him great honour' (*Dict. Hist. et Crit.*, art. 'Cerisantes,' ii. 117, ed. 1740). 1. 'Explication nouvelle et méchanique des actions animales, où il est traité des fonctions de l'âme,' Paris, 1678. 2. 'La Chymie naturelle, ou l'explication chymique et méchanique de la nourriture de l'animal,' 1st part, Paris, 1681; 2nd and 3rd parts, 'de l'évacuation particulière aux femmes,' and 'de la formation et de la naissance de l'animal,' Montauban, 1686. Reprinted in Latin at the Hague, 1707. 3. 'Histoire de l'Animal, ou la connoissance du corps animé par la méchanique et par la chymie,' Paris, 1682. Reprinted in Latin, Amsterdam, 1683. 4. 'Avis salutaire à tout le monde contre l'abus des choses chaudes, et particulièrement du café, du chocolat, et du thé,' Rotterdam, 1705, afterwards in English, London, 1706, and in German, Leipzig, 1707. Duncan is said to have left behind him a great number of manuscripts, mostly physical, some upon religious subjects, and one containing many curious anecdotes of the history of his own times; but where these papers are at present, or whether they are still in existence, the writer has not discovered. They are not in the British Museum.

[Notice in the Bibliothèque Britannique, La Haye, 1735, v. 219, &c.; abridged in an 'Elogium Danielis Duncani,' in the Nova Acta

Eruditorum, Supplem. iv. 1742, and translated with additions in Kippis's Biog. Brit. 1793.]

W. A. G.

DUNCAN, EDWARD (1804–1882), landscape-painter, etcher, and lithographer, born in London in 1804, first studied aquatint engraving under Robert Havell. In 1831 he became a member of the New Society of Painters in Water-Colours, and in 1848 was elected a member of the Old Water-Colour Society, where he exhibited 'Shipwreck' and the 'Lifeboat' in 1859 and 1860. Several of his aquatints were published by T. Gosden in the 'Sportsman's Repository,' among them 'Pheasant-shooting' and 'Partridge-shooting.' He died on 11 April 1882, and his remaining works were sold at Christie's on 11 March 1885; among the most finished drawings were 'Loch Scavaig,' 'The Fisherman's Return,' and scenery in England, Scotland, and Wales.

[Ottley's Dict. of Recent and Living Artists.]

L. F.

DUNCAN, ELEAZAR (*d.* 1660), royalist divine. [See DUNCON.]

DUNCAN, HENRY, D.D. (1774–1846), founder of savings banks, was born in 1774 at Lochrutton, Kirkcudbrightshire, where his father, George Duncan, was minister. After studying for two sessions at St. Andrews University he was sent to Liverpool to begin commercial life, and under the patronage of his relative, Dr. Currie, the biographer of Burns, his prospects of success were very fair; but his heart was not in business, and he soon left Liverpool to study at Edinburgh and Glasgow for the ministry of the church of Scotland. At Edinburgh he joined the Speculative Society, and became intimate with Francis Horner and Henry Brougham. In 1798 he was ordained as minister of Ruthwell in Dumfriesshire, where he spent the rest of his life. Duncan from the first was remarkable for the breadth of his views, especially in what concerned the welfare of the people, and the courage and ardour with which he promoted measures not usually thought to be embraced in the minister's rôle. In a time of scarcity he brought Indian corn from Liverpool. At the time when a French invasion was dreaded he raised a company of volunteers, of which he was the captain. He published a series of cheap popular tracts, contributing to the series some that were much prized, afterwards collected under the title 'The Cottage Fireside.' He originated a newspaper, 'The Dumfries and Galloway Courier,' of which he was editor for seven years.

But the measure which is most honourably connected with his name was the institution of savings banks. The first savings bank was instituted at Ruthwell in 1810, and Duncan was unceasing in his efforts to promote the cause throughout the country. His influence was used to procure the first act of parliament passed to encourage such institutions. By speeches, lectures, and pamphlets he made the cause known far and wide. The scheme readily commended itself to all intelligent friends of the people, and the growing progress and popularity of the movement have received no check to the present day. Great though his exertions were, and large his outlay in this cause, he never received any reward or acknowledgment beyond the esteem of those who appreciated his work and the spirit in which it was done.

In 1823 he received the degree of D.D. from the university of St. Andrews. In 1836 he published the first volume of a work which reached ultimately to four volumes, entitled 'The Sacred Philosophy of the Seasons.' It was well received, and ran through several editions. To the 'Transactions of the Scottish Antiquarian Society' he contributed a description of a celebrated runic cross which he discovered in his parish and restored, and on which volumes have since been written. He made a memorable contribution likewise to geological science by the discovery of the footmarks of quadrupeds on the new red sandstone of Corncockle Muir, near Lochmaben.

While at first not very decided between the moderate and the evangelical party in the church, Duncan soon sided with the latter, and became the intimate friend of such men as Dr. Chalmers and Dr. Andrew Thomson. In the earlier stages of the controversy connected with the Scottish church he addressed letters on the subject to his old college friends Lord Brougham and the Marquis of Lansdowne, and to Lord Melbourne, home secretary. In 1839 he was appointed moderator of the general assembly. In 1843 he joined the Free church, leaving a manse and grounds that had been rendered very beautiful by his taste and skill. He was a man of most varied accomplishments—manual, intellectual, social, and spiritual. With the arts of drawing, modelling, sculpture, landscape-gardening, and even the business of an architect, he was familiar, and his knowledge of literature and science was varied and extensive. In private and family life he was highly estimable, while his ministerial work was carried on with great earnestness and delight. The stroke of paralysis that ended his life on 19 Feb. 1846 fell on him

while conducting a religious service in the cottage of an elder.

The following is a full list of Duncan's publications:—1. Pamphlet on Socinian controversy, Liverpool, 1791. 2. Three sermons. 3. 'Essay on Nature and Advantages of Parish Banks,' 1815. 4. Letter to John H. Forbes, esq. [on parish banks, and in answer to his letter to editor of 'Quarterly Review'], 1817. 5. 'Letter to W. R. K. Douglas, Esq., M.P., on Bill in Parliament for Savings Banks,' 1819. 6. Letter to same advocating abolition of commercial restrictions, 1820. 7. 'Letter to Managers of Banks for Savings in Scotland.' 8. 'The Cottage Fireside.' 9. 'The Young South Country Weaver.' 10. 'William Douglas, or the Scottish Exiles,' 3 vols., 1826. 11. 'Letter to Parishioners of Ruthwell on Roman Catholic Emancipation,' 1829. 12. 'Presbyter's Letters on the West India Question,' 1830. 13. 'Account of the remarkable Runic Monument preserved at Ruthwell Manse,' 1833. 14. 'Letters to Rev. Dr. George Cook on Patronage and Calls,' 1834. 15. 'Sacred Philosophy of the Seasons,' 4 vols., 1835–6. 16. Letter to his flock on the resolutions of the convocation, 1842. 17. Articles in 'Edinburgh Encyclopædia'—'Blair,' 'Blacklock,' 'Currie.' 18. Account of tracks and footmarks of animals found in Corncockle Muir ('Transactions Royal Society of Edinburgh,' xi.) 19. Many articles in 'Edinburgh Christian Instructor.'

Duncan's second wife was Mary Grey, daughter of George Grey of West Ord, sister of John Grey of Dilston, a well-known Northumbrian gentleman (see *Memoir* by his daughter, Mrs. Josephine Butler), and widow of the Rev. R. Lundie of Kelso. She was a lady of considerable accomplishments and force of character, and author of several books: 1. 'Memoir of the Rev. M. Bruen.' 2. 'Memoir of Mary Lundie Duncan' (her daughter, author of several well-known hymns for children). 3. 'Missionary Life in Samoa, being the Life of George Archibald Lundie' (her son). 4. 'Children of the Manse.' 5. 'America as I found it.'

[Scott's Fasti, pt. ii. 626–7; Disruption Worthies; Life of Henry Duncan, D.D., by his son, Rev. G. J. C. Duncan; Pratt's Hist. of Savings Banks; Lewin's Hist. of Savings Banks; Notice of Dr. Duncan in Savings Bank Magazine, by John Maitland, esq., with note by Dr. Chalmers; private information.] W. G. B.

DUNCAN, JOHN, D.D. (1721–1808), miscellaneous writer, was a younger son of Dr. Daniel Duncan, author of some religious tracts, and grandson of Daniel Duncan, M.D. [q. v.], whose memoir (together with an account of the Duncan family) he contributed to the 'Biographia Britannica.' He was born 3 Nov. 1721 (*School Reg.*), entered Merchant Taylors' at the age of twelve, and proceeded thence (1739) to St. John's College, Oxford, as probationary fellow. After graduating (M.A. 1746), and taking holy orders, he became chaplain to the forces, and served with the king's own regiment during the Scots' rebellion in 1746, and afterwards at the siege of St. Philip's, Minorca. Made D.D. by decree of convocation in 1757, he was presented six years later to the college living of South Warnborough, Hampshire, which he retained until his death at Bath, 28 Dec. 1808. He published a sermon on 'The Defects and Dangers of a Pharisaical Righteousness,' Glasgow, 1751; 'An Address to the Rational Advocates for the Church of England,' by Phileleutherus Tyro (1759); 'The Evidence of Reason in Proof of the Immortality of the Soul. Collected from the manuscripts of Mr. Baxter (by J. D.), to which is prefixed a letter from the editor to Dr. Priestley' (1779); and a poetical 'Essay on Happiness, in four books,' which went through a second edition in 1772, besides tracts and other fugitive pieces.

[Robinson's Reg. of Merchant Taylors' School, ii. 82; Brit. Mus. Cat.; Gent. Mag. 1809, i. 89.] C. J. R.

DUNCAN, JOHN (1805–1849), African traveller, born in 1805, was the son of a small farmer of Culdoch, near Kirkcudbright, N.B. He had a strong frame and little education. When seventeen years old he enlisted in the 1st regiment of life guards. He taught himself drawing during his service, and in 1839 left the army with a high character. He next obtained an appointment as master-at-arms in the Albert, which with the Wilberforce and the Soudan sailed on the Niger expedition in 1842. On the voyage out he was wounded by a poisoned arrow in a conflict with the natives at the Cape de Verde Isles. Duncan held a conspicuous position in all the treaties made with the native chiefs. He was selected to march at the head of his party, in the cumbrous uniform of a life-guardsman, when the heat was fearful even to the natives themselves. When at Egga, the highest point reached by the Albert on the Niger, he ventured upon an exploration further up, taking a few natives only, but sickness compelled the abandonment of the project. On reaching Fernando Po Duncan was attacked by fever, the effects of which were aggravated by his previous wound. Of three hundred in the Niger expedition, only five survived, and Duncan reached England in a most emaciated condition. As soon as his health improved Duncan proposed to penetrate the unknown land from the western coast to the

Kong mountains, and between the Lagos and Niger rivers. His plans were approved by the Geographical Society, and the lords of the admiralty granted him a free passage in the Prometheus, which left England 17 June 1844, and reached Cape Castle 22 July following. After an attack of fever he commenced his journey from the coast to Whydah, and afterwards made the unexampled feat of a passage through the Dahomey country to Adofidiah, of which he sent particulars to the Geographical Society, dated 19 April and 4 Oct. 1845. He was refused a passage through the Ashantee country, but was favourably received by the king of Dahomey. Another attack of fever was followed by a breaking out of the old wound, and Duncan made preparations to amputate his own leg. He succeeded, however, in returning to Cape Coast. There, early in 1846, he planned a journey to Timbuctoo. Funds to assist him were being forwarded by his friends in England, when his health compelled him to return, and he sailed for home in February 1846.

In 1847 he published 'Travels in Western Africa in 1845 and 1846, comprising a Journey from Whydah through the Kingdom of Dahomey to Adofidiah in the Interior,' 2 vols. London, 12mo. The preface is dated 'Feltham Hill, August 1847.' The work has a steel portrait of the author by Durham, and a map of the route. The same year he contributed to 'Bentley's Miscellany' a paper in two parts, entitled 'Some Account of the late Expedition to the Niger.'

In 1849 Duncan proposed to continue his explorations, and the government appointed him vice-consul at Whydah. He arrived in the Bight of Benin, but died on board the ship Kingfisher on 3 Nov. 1849. He was married, and his wife survived him.

Duncan's sense and powers of observation make up for deficient education, and his book contains many interesting notices of African superstitions.

[Duncan's Work; Journ. of Geog. Soc. vol. xvi. pp. xliii, 143, 154, vol. xviii. p. lviii, vol. xix. p. lxxviii, vol. xx. p. xxxviii; Bentley's Miscellany, 1847. pp. 412, 469; Gent. Mag. 1850, i. 327–8, quoted from the Literary Gazette.]

J. W.-G.

DUNCAN, JOHN, LL.D. (1796-1870), theologian, was born at Aberdeen in 1796 of very humble parentage. Receiving a small bursary, he contrived to attend the classes of Marischal College, and early distinguished himself as a linguist and philosopher. While a student of divinity, first in the Secession and then in the Established Church hall, he was at one time troubled by religious doubts. After temporary employment as a probationer he was ordained on 28 April 1836 to the charge of Milton Church, Glasgow. On the occurrence of a vacancy in the chair of oriental languages in the university of Glasgow, he offered himself as a candidate, stating in his application that he knew Hebrew, Syriac, Arabic, Persian, Sanscrit, Bengali, Hindostani, and Mahratti; while in Hebrew literature he professed everything, including grammarians, commentators, law books, controversial books, and books of ecclesiastical scholastics, and of belles-lettres. His application failed, but his college gave him the degree of LL.D. in 1840.

On 7 Oct. 1840 the committee of the church of Scotland for the conversion of the Jews appointed him their first missionary to Pesth (Budapest). Here his labours, with those of like-minded colleagues, had a remarkable effect. The Archduchess Maria Dorothea, wife of the Prince Palatine, and daughter of the king of Würtemberg, was most friendly, and helped the mission in many ways. Duncan's learning and character attracted great attention; many pastors of the reformed church of Hungary were much influenced by him, and even some Roman catholic priests attended some of his lectures. Among his converts from Judaism were the Rev. Dr. Edersheim, now a well-known clergyman of the church of England, and the Rev. Dr. Adolph Saphir, of the English presbyterian church, London.

From Pesth Duncan was recalled in 1843 to occupy the chair of oriental languages in New College, Edinburgh, the theological institution of the Free church. Here he laboured till his death in 1870. For this office he was very poorly qualified in one sense, but very admirably in another. His habits utterly unfitted him for teaching the elements of Hebrew or other languages, as well as for the general conduct of a class. But 'his vast learning, his still more remarkable power of exact thought, and, above all, the profound reaches of his spiritual experience, which penetrated and illuminated from within the entire range of his scientific acquirements, admirably qualified him to handle the exegesis of scripture, and especially that of the Old Testament.' As a professor he was quite unique: his absence of mind, the facility with which he was often carried away by an idea, and the unexhausted fulness of thought he would pour on it, making his class-room a place of most uncertain employment, while his profound originality, his intellectual honesty, his deep piety, and childlike simplicity, humility, and affectionateness, could not but command the respect of every student.

It was in conversational intercourse with minds trained to abstract thought that his power as a thinker chiefly appeared. The results of his thought were usually given in sententious aphorisms, much in the manner of a rabbi; while in concision and precision of language he showed the influence of Aristotle. He had very little faith in the achievements of philosophy; its constructive power was very small; it could never raise man to the heights to which he aspired. He relied for the discovery of truth on the voice of God which he claimed to have heard in the scriptures.

Duncan wrote very little. He edited in 1838 a British edition of Robinson's 'Lexicon of the Greek New Testament;' published a lecture on the Jews and another on protestantism, and contributed a lecture on 'The Theology of the Old Testament' to the inaugural volume of the New College, Edinburgh. A volume of sermons and communion addresses was published after his death. But such contributions were no fair sample of the man. Much of him may be learned from the 'Colloquia Peripatetica' (1870) of Professor Knight of St. Andrews, a favourite and most admiring student, who, living under the same roof with him for two summers in his student days, took notes of his conversation, and has reproduced many of his most characteristic sayings. This book has passed through several editions (5th ed. 1879).

Duncan died on 26 Feb. 1870, aged 74. He married Janet Douglas, who died 28 Oct. 1852.

[Life of the late John Duncan, LL.D., by John Brown, D.D., Professor of Theology, Aberdeen, 1872; Recollections of John Duncan, LL.D., by A. Moody Stuart, D.D.; Colloquia Peripatetica, by Professor Knight, LL.D.; the Pulpit and the Communion Table, edited by D. Brown, D.D.; Disruption Worthies; personal acquaintance.] W. G. B.

DUNCAN, JOHN (1794–1881), weaver and botanist, was born at Stonehaven, Kincardineshire, on 19 Dec. 1794. His mother, Ann Caird, was not married to his father, John Duncan, a weaver of Drumlithie, eight miles from Stonehaven, and she supported herself and the boy by harvesting and by weaving stockings. The boy never went to school, but very early rambled widely over the rough cliffs, and procured rushes in the valleys, from which he made pith wicks for sale. From the age of fifteen he went as herd-boy in various farms, receiving cruel treatment, which increased his natural shyness and developed various peculiarities. During his boyhood he acquired a strong love for wild plants. In his own words, 'I just took a notion to ken ae plant by anither when I was rinnin' aboot the braes. I never saw a plant but I lookit for the marrows o'd [that is, for those similar], and as I had a gweed memory, when I kent a flower ance, I kent it aye.' He could always in after life recall the precise spot where he had seen any particular plant in boyhood, though he might have only seen it again after many years, and never have known its name or scientific position till then.

In 1809 Duncan was apprenticed for five years to a weaver in Drumlithie, a village of country linen-weavers. His master, Charles Pirie, a powerful ill-tempered man, who had almost conquered the celebrated Captain Barclay [see ALLARDICE, ROBERT BARCLAY], and also carried on an illicit still and smuggled gin, was exceedingly cruel to his apprentice; but his wife, who had some education, inspired the boy with the wish to read, and he at last acquired moderate skill in reading, though it was always difficult for him, probably through his extreme short-sightedness. He did not learn to write till after he was thirty years of age. Meanwhile his love of nature continued, and was further stimulated by obtaining the loan of Culpeper's 'British Herbal,' then in great repute among village herbalists. He thus learnt to name some plants for himself. In 1814, however, when his apprenticeship had still some months to run, his servitude became so intolerable that he ran away and returned to Stonehaven, where he lived with his mother for two years. By dint of extreme care, for wages were very low, he managed to save 1*l.* to buy a copy of Culpeper, and he became master of its contents and of herbalism, which he practised all his life. From Culpeper, too, and the astrology it contained, he gained an introduction to astronomy, which he afterwards studied as deeply as his means permitted. In 1816 Duncan and his mother removed to Aberdeen, where he learnt woollen-weaving. He married in 1818, but his wife proved unfaithful, and, after deserting him, continually annoyed him and drained his scanty purse. In 1824 Duncan became a travelling or household weaver, varying his work with harvesting, and taking a half-yearly spell of training as a militiaman at Aberdeen for nearly twenty years. He became an excellent weaver, studying the mechanics of the loom, and purchasing 'Essays on the Art of Weaving' (Glasgow, 1808), by a namesake, the inventor of the patent tambouring machinery, Peddie's 'Weaver's Assistant,' 1817, and 'Murphy on Weaving,' 1831. He also devoted himself to advancing his general education by the aid of dictionaries, grammars,

&c., proceeding also to acquire some Latin and Greek. He gradually purchased Sir John Hill's edition of the 'Herbal,' Tournefort's 'Herbal,' Rennie's 'Medical Botany,' and several works on astrology and astronomy. He never possessed a watch after he left Aberdeen, but became an expert dialler, and made himself a pocket sun-dial on Ferguson's model. Indeed, from his outdoor habits of astronomical observation he was nicknamed Johnnie Meen, or Moon, and also 'the Nogman,' from his queer pronunciation of the word 'gnomon,' which he often used. For many years he lived in the Vale of Alford, under Benachie, and devoted himself chiefly to astronomy and botany. His loft at Auchleven, under the sloping roof of a stable, was aptly dignified by the villagers as 'the philosopher's hall,' or briefly 'the philosopher,' a name it retained for many years after he left it. At this period, when not yet forty years old, he had a striking and antiquated aspect, dressed in a blue dress-coat and vest of his own manufacture with very high neck, and brass buttons, corduroy trousers, generally rolled halfway up to his knees, and white spotted neckcloth, a tall satin hat, carrying a big blue umbrella and a staff, and walking with an absorbed look. These clothes, scrupulously guarded, lasted him fifty years. He was extremely cleanly and abstemious, his bed, board, washing, and dress not costing him more than four shillings a week. In 1836 he made the acquaintance of Charles Black, gardener at Whitehouse, near Netherton. They became fast friends, and greatly helped each other in the study of botany. They formed large collections of every attainable plant for many miles round, preserving and naming them, and spending the greater part of many nights over their study. Sir W. J. Hooker's 'British Flora' they only managed to see at a local innkeeper's, whose son, then deceased, had had the book presented to him. In 1852 Duncan at last became the possessor of the innkeeper's precious volumes for one shilling, when they were sold by auction. It may be judged that in his botanical pursuits no obstacles, except deficiencies of early training and opportunity, were too great to be overcome by Duncan. The story of his studies, as told by Mr. Jolly, is a rare lesson in perseverance and a remarkable picture of pure love of nature and of genuine knowledge for their own sake. Without adding definitely to science, Duncan lived emphatically a high life in extreme poverty and obscurity, only emerging once as far as Edinburgh, where the botanical gardens, in which his friend Black was then engaged, afforded him wonderful delight. His herbarium unfortunately, though most carefully guarded, succumbed largely to dampness and insects, but in 1880, when he presented it to Aberdeen University, it still contained three-fourths of the British species of flowering plants, and nearly every species mentioned in Dickie's 'Flora of Aberdeen, Banff, and Kincardine,' including collections of almost all the plants growing in the Vale of Alford, for which he had received prizes at the Alford horticultural show in 1871. He never made any more prominent public appearance than as a reader of essays before a mutual instruction class at Auchleven. After 1852 Duncan lived in the village of Droughsburn, performing every office for himself except the preparation of his meals. He was a regular and devout church-goer, being an ardent Free church man, but always took some wild flowers to church and spread them on the desk before him from pure delight. He acquired considerable knowledge of animals, purchasing Charles Knight's 'Natural History,' and in later years he studied phrenology. He was a zealous liberal in politics. In 1874, from failing health, the old man was obliged to seek parish help, a deep humiliation to him. In 1878 Mr. W. Jolly of Inverness, who had visited him in the preceding year, gave an account of Duncan in 'Good Words,' which brought him some assistance; but he had kept his poverty scrupulously from the knowledge of Mr. Jolly and other friends, and it was not till 1880 that a public appeal was made on his behalf, which produced 320*l.*, with many expressions of sympathy which cheered Duncan's declining life. He died on 9 Aug. 1881 in his eighty-seventh year, having left the balance of the fund raised for him to furnish prizes for the encouragement of natural science, especially botany, among the school children of the Vale of Alford.

Duncan was about five feet seven in height, muscular and spare, large-headed, short-sighted, and altogether odd-looking; but to a keen observer he appeared a man of powerful mind and great energy and determination. His love of books and large relative expenditure upon them was only matched by his true kindliness of heart and marked generosity to the weak. When in extreme need he gave up his allowance of coal for some years to an imbecile he considered more needy, and he found means to be a true helper of many around him. Orderliness, cleanliness, honesty, with great reticence and shyness, were among his prominent characteristics. His intimate friend, James Black, wrote of him: 'John was my human protoplasm, man in his least complex form. He seemed to be a survival

of those rural swains who lived in idyllic simplicity.'

[Jolly's articles in Good Words, April, May, and June 1878, reprinted in Page's (Dr. Japp's) Leaders of Men, 1880; Jolly's Life of Duncan, London, 1883, with etched portrait.] G. T. B.

DUNCAN, JONATHAN, the elder (1756–1811), governor of Bombay, son of Alexander Duncan, was born at Wardhouse, Forfarshire, on 15 May 1756. He received a nomination to the East India Company's civil service, and reached Calcutta in 1772. After serving in various subordinate capacities, he was selected, because of his known uprightness, to fill the important office of resident and superintendent at Benares by Lord Cornwallis in 1788. This was the situation in which most scandals had been caused by the eager desire for gain of the company's servants; Duncan put down these scandals with a strict hand, and thus made himself very unpopular with his subordinates. Yet he also found time to look into matters of native administration, and was the first resident who devoted himself to putting down the practice of infanticide at Benares. When Lord Cornwallis returned to England, he did not forget to praise Duncan to the court of directors, and entirely without solicitation from himself he was appointed to the important office of governor of Bombay in 1795. He held this post for sixteen years, the most important perhaps in the whole history of the English in India. The effects of his long government are still to be seen in the present composition and administration of the Bombay presidency, for this was the period in which the company's servants were engaged in making the company the paramount power in India. Duncan went on the principle of recognising any petty chieftain, who had a right to the smallest tribute from the smallest village, as a sovereign prince. This policy accounts for the innumerable small states, nearly six hundred in number, now ruled through the Kathiáwár, Mahi Kantha, and Rewá Kantha agencies, which forms the distinguishing feature of the Bombay presidency, as distinguished from the rest of India, where only important chieftains were recognised as sovereigns, and the smaller ones treated as only hereditary zemindars. Though recognising their sovereign rights, Duncan had no hesitation in regulating the local government of these little princelets, and exerted himself especially for the suppression of infanticide in Kathiáwár. While thus occupied in local affairs, Duncan did not forget to take his full share in the great wars by which Lord Wellesley broke the power of Tippoo Sultan and the Maráthás. He equipped and sent a powerful force under Major-general James Stuart, which marched upon Mysore from the Malabar coast, and assisted in the capture of Seringapatam in 1799; he supplied troops for Sir David Baird's expedition to Egypt in 1801; he warmly seconded Major-general Arthur Wellesley in his campaign against the Maráthás in 1803; and he directed the occupation and final pacification of Guzerat and Kathiáwár by Colonel Keating's expedition in 1807. He died at Bombay on 11 Aug. 1811, and is buried in St. Thomas's Church there, where a fine monument has been erected to him. His eldest son Jonathan is noticed below.

[Higginbotham's Men whom India has known; the Cornwallis Correspondence; Wellesley Despatches.] H. M. S.

DUNCAN, JONATHAN, the younger (1799–1865), currency reformer, born at Bombay in 1799, was the son of Jonathan Duncan the elder [q. v.], governor of the presidency. He received his preliminary training under a private tutor named Cobbold. On 24 Jan. 1817 he was entered a pensioner of Trinity College, Cambridge, and took the ordinary B.A. degree in 1821 (*College Register*). His easy circumstances left him leisure to indulge a fondness for literature and politics. In 1836–7 he edited the first four volumes of the short-lived 'Guernsey and Jersey Magazine,' 8vo, Guernsey, London. In 1840 he published a translation of F. Bodin's 'Résumé de l'Histoire d'Angleterre,' 12mo, London. For the 'National Illustrated Library' he furnished a 'History of Russia from the foundation of the Empire by Rourick to the close of the Hungarian Wars,' 2 vols. 8vo, London, 1854, part of which is a translation from the French of A. Rabbe. After 1841 Duncan lived chiefly in London. Besides contributing to general literature, he wrote and spoke frequently on questions of reform, such as land tenure and financial matters. He disapproved of what he termed the 'silly sophisms' of Sir Robert Peel, and considered the monetary system of Samuel Jones Loyd to have been framed for the express purpose of sacrificing labour to usury. Under the signature of 'Aladdin' he wrote in 'Jerrold's Weekly News' a series of 'Letters on Monetary Science,' in which these and similar views are enunciated with considerable vehemence. The 'Letters' were afterwards republished in a collective form. In 1850 he started 'The Journal of Industry,' which collapsed after sixteen numbers had appeared.

His other writings are: 1. 'Remarks on the Legality and Expediency of Prosecutions

for Religious Opinion. To which is annexed, An Apology for the Vices of the Lower Orders,' 8vo, London, 1825. 2. 'The Religions of Profane Antiquity; their Mythology, Fables, Hieroglyphics, and Doctrines. Founded on Astronomical Principles,' 8vo, London, Guernsey printed (1830?). 3. 'The Dukes of Normandy, from the time of Rollo to the expulsion of John by Philip Augustus of France,' 12mo, London, 1839. 4. 'The Religious Wars of France, from the Accession of Henry the Second to the Peace of Vervins,' 8vo, London, 1840. 5. 'The History of Guernsey; with occasional notices of Jersey, Alderney, and Sark, and biographical sketches,' 8vo, London, 1841. 6. 'How to reconcile the Rights of Property, Capital, and Labour. Tract I.,' 8vo, London, 1846. 7. 'The National Anti-Gold Law League. The Principles of the League explained, versus Sir R. Peel's Currency Measures, and the partial Remedy advocated by the Scottish Banks. In a Speech at Glasgow,' 8vo, London, 1847. 8. 'The Principles of Money demonstrated, and Bullionist Fallacies refuted,' 16mo, London, 1849. 9. 'The Bank Charter Act: ought the Bank of England or the People of England to receive the Profits of the National Circulation? Second edition. With Remarks on the Monetary Crisis of November 1857,' 8vo, London, 1858. Duncan died at his residence, 33 Norland Square, Notting Hill, on 20 Oct. 1865, aged 65 (*Times*, 24 Oct. 1865, obituary).

[Tupper's Hist. of Guernsey, preface, p. v; Gent. Mag. 3rd ser. xix. 662; Brit. Mus. Cat.; Allibone's Dict. of Engl. Lit. i. 529.] G. G.

DUNCAN, MARK (1570?–1640), regent of the university of Saumur, son of Thomas Duncan of Maxpoffle, Roxburghshire, by Janet, daughter of Patrick Oliphant of Sowdoun in the same county, is supposed to have been born about 1570, and to have been educated partly in Scotland and partly on the continent. He certainly took the degree of M.D., but at what university is not known. From Duplessis-Mornay, appointed governor of Saumur by Henry IV in 1589, he received the post of professor of philosophy in the university of Saumur, of which he subsequently became regent. He is said to have been versed in mathematics and theology, as well as in philosophy, and to have acquired such a reputation for medical skill that James I offered him the post of physician in ordinary at the English court, and even forwarded to him the necessary patent; but to have declined the royal invitation out of regard to his wife (a French lady), who was reluctant to leave her native land. He published in 1612 'Institutiones Logicæ,' to which Burgersdijck, in the preface to his own 'Institutiones Logicæ' (2nd ed. 1634), acknowledged himself much indebted, and which indeed seems to have served as a model to the latter work; also (anon.) in 1634, 'Discours de la Possession des Religieuses Ursulines de Loudun,' an investigation of the supposed cases of demoniacal possession among the Ursuline nuns of Loudun. The phenomena had been attributed to the sorcery of Urbain Grandier, curé and canon of Loudun, who had been burned at the stake in consequence. Duncan explained them, at much risk to himself, as the result of melancholy. He is said to have been shielded from the vengeance of the clergy only by the influence of the wife of the Maréchal de Brézé, then governor of Saumur. This work elicited an answer in the shape of a 'Traité de la Mélancholie' by the Sieur de la Menardière, and that in its turn an 'Apologie pour Mr. Duncan, Docteur en Médecine, dans laquelle les plus rares effects de la Mélancholie et de l'imagination sont expliquez contre les reflexions du Sieur de la M^re^ par le Sieur de la F. M.' La Flèche (no date). Duncan also wrote a treatise entitled 'Aglossostomographie' on a boy who continued to speak after he had lost his tongue, pronouncing only the letter *r* with difficulty. The faulty Greek of the title, which should have been 'Aglossostomatographie,' was very severely criticised in prose and verse by a rival physician of Saumur, named Benoît. Duncan resided at Saumur until his death, which took place in 1640, to the regret, it is said, of protestants and catholics alike. He had issue three sons, who took the names respectively of Cérisantis, Saint Helène, and Montfort.

His eldest son, MARK DUNCAN DE CÉRISANTIS (*d.* 1648), was for a time tutor to the Marquis de Faure, and was employed by Richelieu in certain negotiations at Constantinople in 1641; but in consequence of a quarrel with M. de Caudale was compelled to leave France, and entered the Swedish service. He returned to France as the Swedish ambassador resident in 1645. Shortly afterwards he quitted the Swedish service, renounced his protestantism, and went to Rome, where in 1647 he met the Duc de Guise, then meditating his attempt to wrest the kingdom of Sicily from Spain, whom he accompanied to Naples in the capacity of secretary. He is said also to have been secretly employed by the French king to furnish intelligence of the duke's designs and movements. He died of a wound received in an engagement with the Spaniards in February 1648. The authenticity of the 'Mémoires du Duc de Guise,' published in 1668, was

impugned by the brother of Cérisantis, Saint Helène, mainly on the ground of the somewhat disparaging tone in which Cérisantis is referred to in them. The genuineness of the work is, however, now beyond dispute, and it must be observed that the duke, while imputing to Cérisantis excessive vainglorious-ness, gives him credit for skill and intrepidity in the field. Cérisantis was esteemed one of the most elegant Latinists of his age, and published several poems, of which 'Carmen Gratulatorium in nuptias Car. R. Ang. cum Henrietta Maria filia Henrici IV R. F.' is the most celebrated.

[Bayle's Dict. Hist. et Crit. (ed. 1820), art. 'Cérisantis;' Mémoires du Duc de Guise (Petitot), i. 62, 211–14, 225–6, 271, 364, ii. 48; Anderson's Scottish Nation; Brit. Mus. Cat.; Watt's Bibl. Brit.] J. M. R.

DUNCAN, PHILIP BURY (1772–1863), keeper of the Ashmolean Museum, Oxford, was born in 1772 at South Warnborough, Hampshire, where his father was rector. He was educated at Winchester College (where he afterwards founded the 'Duncan Prizes'), and at New College, Oxford, of which he became a fellow in 1792. He graduated B.A. 1794, M.A. 1798. Among the school and college friends with whom he continued intimate were Archbishop Howley, Bishop Mant, and Sidney Smith. He was called to the bar in 1796, and for a few years attended the home and the western circuits. From 1801 till his death he lived much at Bath, and promoted many local scientific and philanthropic schemes. He was elected president of the Bath United Hospital in 1841. In 1826 he was made keeper of the Ashmolean Museum, in succession to his elder brother, John Shute Duncan, author of 'Hints to the Bearers of Walking Sticks and Umbrella,' anonymous, 3rd edit. 1809; 'Botano Theology,' 1825; and 'Analogies of Organised Beings,' 1831. Philip Duncan increased the Ashmolean zoological collections, and himself gave many donations. He also presented to the university casts of antique statues and various models. Duncan advocated the claims of physical science and mathematics to a prominent place in Oxford studies. He was instrumental in establishing at Oxford, as also at Bath, a savings bank and a society for the suppression of mendicity. He resigned his keepership in 1855, and was then given the honorary degree of D.C.L. He had published in 1836 'A Catalogue of the Ashmolean Museum,' 8vo, and in 1845 had printed at considerable cost a 'Catalogue of the MSS. bequeathed by Ashmole to the University of Oxford' (edited by W. H. Black). Among Duncan's other publications were: 1. 'An Essay on Sculpture [1830?], 8vo. 2. 'Reliquiæ Romanæ' (on Roman antiquities in England and Wales), Oxford, 1836, 8vo. 3. 'Essays on Conversation and Quackery,' 1836, 12mo. 4. 'Literary Conglomerate,' Oxford, 1839, 8vo. 5. 'Essays and Miscellanea,' Oxford, 1840, 8vo. 6. 'Motives of Wars,' London, 1844, 8vo. Duncan died on 12 Nov. 1863, at Westfield Lodge, his residence, near Bath, aged 91. He was unmarried. He was a man of simple habits and refined tastes. Archbishop Howley said of him and his brother: 'I question whether any two men with the same means have ever done the same amount of good.'

[Gent. Mag. 1864, 3rd ser. xvi. 122–6; Cat. of Oxf. Grad.; Brit. Mus. Cat.] W. W.

DUNCAN, THOMAS (1807–1845), painter, was born at Kinclaven, Perthshire, 24 May 1807. At an early age he drew likenesses of his young companions, and while still at school he painted the whole of the scenery for a dramatic representation of 'Rob Roy,' which he and his schoolfellows undertook to perform in a stable-loft. His father took alarm at what he considered unprofitable waste of time, and placed him in the office of a writer to the signet. As soon as he had served his time he obtained his father's leave to go to Edinburgh and enter the Trustees' Academy. There he made rapid progress under Sir William Allan [q. v.], whom he succeeded as head-master a few years later. He began to exhibit at the Scottish Academy in 1828, and first attracted notice by his pictures of 'A Scotch Milk Girl' and 'The Death of Old Mortality,' exhibited at the Royal Institution in 1829, which were followed in 1830 by that of 'The Bra' Wooer.' These and other early works won for him so much reputation that in 1830 he was elected an academician of the newly founded Scottish Academy, in which he held at first the professorship of colour, and subsequently that of drawing. He devoted himself chiefly to portraiture, but from time to time he produced genre and historical pictures. Among these were 'Lucy Ashton at the Mermaid's Fountain' and 'Jeanie Deans on her Journey to London,' exhibited in 1831; 'Cuddie Headrigg visiting Jenny Dennison,' in 1834; 'Queen Mary signing her Abdication,' in 1835; 'Old Mortality' and 'A Covenanter,' in 1836; 'Anne Page inviting Master Slender to Dinner,' in 1837; and 'Isaac of York visiting his Treasure Chest' and 'The Lily of St. Leonards,' in 1838.

In 1840 he sent to the exhibition of the Royal Academy in London his well-known

picture of 'Prince Charles Edward and the Highlanders entering Edinburgh after the Battle of Preston,' in which he introduced the portraits of several eminent Scotchmen then living, and which appeared again in the Royal Scottish Academy in 1841. 'The Waefu' Heart,' an illustration from the ballad of 'Auld Robin Gray,' now in the Sheepshanks collection, South Kensington Museum, was his contribution to the Royal Academy exhibition of 1841, and 'Scene on Benormen, Sutherlandshire' (or 'Deer-stalking'), to that of 1842; while to that of 1843 he sent 'Prince Charles Edward asleep after the Battle of Culloden, protected by Flora Macdonald and Highland Outlaws.' Both these pictures of Prince Charles Edward became the property of Mr. Alexander Hill, and were engraved, the first by Frederick Bacon, and the second by H. T. Ryall. These works led to his election in 1843 as an associate of the Royal Academy, and in 1844 he exhibited pictures of 'Cupid' and 'The Martyrdom of John Brown of Priesthill, 1685,' the latter of which is now in the Glasgow Corporation Galleries of Art. This was his last exhibited work, with the exception of a masterly portrait of himself, which appeared at the Royal Academy in 1846, after his death, and which was purchased by fifty Scottish artists and presented by them to the Royal Scottish Academy. Shortly before his last illness he received a commission from the Marquis of Breadalbane to paint a picture in commemoration of Queen Victoria's visit to Taymouth Castle, and a finished sketch for it, together with an unfinished sketch of 'George Wishart on the day of his Martyrdom dispensing the Sacrament in the Prison of the Castle of St. Andrews,' appeared in the exhibition of the Royal Scottish Academy in 1846. He died in Edinburgh, 25 April 1845, from a tumour on the brain, and was buried in the Edinburgh cemetery at Warriston. His principal pictures represent scenes in Scottish history, and show a considerable gift for colour. His portraits are faithfully and skilfully rendered, and evince delicate feeling for female beauty and keen appreciation of Scottish character. They include those of Sir John M'Neill, Professor Miller, Lord Robertson, Lord Colonsay, Dr. Gordon, and Dr. Chalmers. Several of Duncan's works are in the National Gallery of Scotland: 'Anne Page inviting Master Slender to Dinner,' 'Jeanie Deans and the Robbers,' 'Bran, a celebrated Scottish Deerhound,' 'The Two Friends, Child and Dog,' and portraits of himself, Lady Stuart of Allanbank, John M'Neill of Colonsay and Oronsay, and Duncan M'Neill, lord Colonsay. The original model of a bust of Duncan, by Patrick Park, R.S.A., is in the Royal Scottish Academy.

[Chambers's Biographical Dictionary of Eminent Scotsmen, 1868, i. 507; Bryan's Biographical and Critical Dictionary of Painters and Engravers, ed. Graves, 1886, i. 436; Redgrave's Dictionary of Artists of the English School, 1878; Armstrong's Scottish Painters, 1888, pp. 62–3; Scotsman, 30 April 1845; Art Journal, 1847, p. 380, with portrait engraved by J. Smyth from a painting by himself; Catalogues of the Exhibitions of the Royal Scottish Academy, 1828–46; Catalogues of the Exhibitions of the Royal Academy, 1840–6; Catalogue of the National Gallery of Scotland, 1883.] R. E. G.

DUNCAN, WILLIAM (1717–1760), professor of philosophy at Aberdeen, son of William Duncan, an Aberdeen tradesman, by his wife Euphemia Kirkwood, daughter of a wealthy farmer in Haddingtonshire, was born in Aberdeen in 1717. He was sent to the Aberdeen grammar school, and afterwards to Foveran boarding school under George Forbes. When sixteen he entered the Marischal College, and studied Greek under Thomas Blackwell (1701–1757) [q. v.] In 1737 he took his M.A. degree. Having a dislike for the ministry, for which he was intended, he proceeded to London and wrote for the booksellers. His first works were published anonymously. He assisted David Watson with his 'Works of Horace,' 2 vols. 1741, 8vo. He published: 1. 'Cicero's Select Orations,' in English with the original Latin, London, 17 . . . , 8vo (a well-known school book often republished. Sir Charles Wentworth issued the English portion only in 1777). 2. 'The Elements of Logick,' divided into four books, part of Dodsley's 'Preceptor,' London, 1748, 8vo, and often reprinted. 3. 'The Commentaries of Cæsar, translated into English, to which is prefixed a Dissertation concerning the Roman Art of War,' illustrated with cuts, London, 1753, fol. Other editions in 1755, 1832, 1833.

Duncan was appointed by the king to be professor of natural and experimental philosophy in the Marischal College, Aberdeen, on 18 May 1752. He did not enter upon his duties until August 1753.

Duncan died unmarried 1 May 1760. He was sociable, but subject to fits of depression caused by sedentary habits. He was an elder of the church session of Aberdeen. He had several sisters and a younger brother, John, a merchant, three times chief magistrate of Aberdeen.

[Duncan's Works; Statistical Account of Scotland, xii. 1191; Biog. Brit. (Kippis), v. 500; Monthly Review, vii. 467–8; Nichols's Lit.

Anecd. iii. 268; Bowyer's Miscellaneous Tracts, 1785, has several notes on Duncan's Cæsar.]

J. W.-G.

DUNCAN, WILLIAM AUGUSTINE (1811–1885), journalist, a native of Aberdeenshire, was born in 1811, and educated for the Scottish national church. He subsequently embraced catholicism, was accepted as a student at the Scots Benedictine College, Ratisbon, and afterwards at the new college at Blairs, Kincardineshire, but having offended the authorities there by too outspoken criticism on a sermon, he gave up all thoughts of entering the priesthood. He started a publishing and bookselling business in Aberdeen, out of which he came some five years later rather poorer than when he began. He then resorted to teaching and to writing for the press, and was an earnest advocate of the Reform Bill of 1832 and of Lord Stanley's Irish education scheme. In July 1838 Duncan went out to New South Wales, becoming a publisher in Sydney. The following year he was appointed editor of a newly established Roman catholic journal, the 'Australasian Chronicle.' On relinquishing this post in 1843 he issued a paper of his own, 'Duncan's Weekly Register of Politics, Facts, and General Literature.' In 1846 he was appointed by Sir George Gipps sub-collector of customs at Moreton Bay, and soon after settling at Brisbane he was placed on the commission of the peace, made water police magistrate, guardian of minors, and local immigration commissioner. In January 1859 he succeeded Colonel Gibbes as collector of customs for New South Wales, which appointment he held until 1881. On his return to Sydney, after thirteen years' absence, he declined the chairmanship of the National Board of Education; but afterwards accepted an ordinary seat at the board, of which he remained a prominent member until its dissolution. Duncan was afterwards on the council of education, and was also chairman of the free public library. For his services to the colony he was awarded the distinction of C.M.G. in 1881, together with a pension from the colonial government. He died in 1885.

Duncan, whose acquaintance with modern languages was unusually extensive, translated from the Spanish of Pedro Fernandes de Queiros an 'Account of a Memorial presented to his Majesty [Philip III., king of Spain], concerning the Population and Discovery of the Fourth Part of the World, Australia the unknown, its great Riches and Fertility, printed anno 1610,' Spanish and English, 8vo, Sydney, 1874, to which he appended an introductory notice. He was the author of 'A Plea for the New South Wales Constitution,' 8vo, Sydney, 1856, and of a number of pamphlets on education and other subjects. It is stated that he left in manuscript a history of the colony down to the time of the government of Sir George Gipps.

[Heaton's Australian Dict. pp. 59–60; Times, 17 Aug. 1885, p. 7, col. 6; Colonial Office List 1885, p. 332; Brit. Mus. Cat.] G. G.

DUNCANSON, ROBERT (*d.* 1705), colonel, is described as being 'descended of the family of Fassokie in Stirlingshire' (*Notes and Queries*, 2nd ser. viii. 109), a family distinguished for its adherence to the house of Argyll. When Archibald, ninth earl of Argyll, made his descent on Scotland in 1685, he sent off Sir Duncan Campbell, with the two Duncansons, father and son, to attempt, at the last moment, new levies in his own county (Fox, *Reign of James II*, 4to edit. p. 193). Duncanson, as major of Argyll's foot regiment, was second in command to Lieutenant-colonel James Hamilton, who had the planning of the Glencoe massacre. On 12 Feb. 1692, Hamilton having received orders to execute the fatal commission from Colonel John Hill, directed Duncanson to proceed immediately with four hundred of his men to Glencoe, so as to reach the post which had been assigned him by five o'clock the following morning, at which hour Hamilton promised to reach another post with a party of Hill's regiment. Whether Duncanson hesitated to take an active personal part in the massacre is matter of conjecture. 'The probability is,' says Dr. James Browne, 'that he felt some repugnance to act in person,' as immediately on receipt of Hamilton's order he despatched another order from himself to Captain Robert Campbell of Glenlyon, who had already taken up his quarters in Glencoe, with instructions to fall upon the Macdonalds precisely at five o'clock the following morning, and put all to the sword under seventy years of age (Browne, *Hist. of the Highlands*, ed. 1845, ii. 216, 217). 'You are to have a speciall care,' runs this despatch, 'that the old fox and his sone doe on no acc^{t} escape yo^{r} hands. Yow're to secure all the avenues that none escape; this yow are to put in execution at 5 a cloack precisly, and by that time, or verie shortly efter it. I'll strive to be at yow w^{t} a stronger party. If I do not come to yow at 5, yow are not to tarie for me, but to fall on' (*Papers illustrative of the Highlands of Scotland*, Maitland Club, pp. 72, 73, 74). Fortunately, the severity of the weather prevented Duncanson from reaching the glen till eleven o'clock, six hours after the slaughter, so that he had nothing to do but to

assist in burning the houses and carrying off the cattle (Browne, ii. 220). No proceedings were taken against him. The Scotch parliamentary commission of inquiry of 1695, indeed, recommended the king 'either to cause him to be examined in Flanders about the orders he received, and his knowledge of the affair, or to order him home for trial,' but William declined acting on either suggestion (*ib.* ii. 224). Duncanson was promoted to the colonelcy of the 33rd regiment, 12 Feb. 1705, and fell at the siege of Valencia de Alcantara on the following 8 May.

[Authorities as above; Burton's Hist. of Scotland, 2nd edit. vii. 404; Notes and Queries, 2nd ser. viii. 109, 193, 252, 3rd ser. vii. 96–7.]

G. G.

DUNCH, EDMUND (1657–1719), politician and bon-vivant, was descended from a very ancient family resident at Little Wittenham, in the hundred of Ock, Berkshire, monuments to several of whom are printed in Ashmole's 'Berkshire,' i. 58–67. The chief of his ancestors was auditor of the mint to Henry VIII and Edward VI, and squire-extraordinary to Queen Elizabeth, who bestowed on him the manor of Little Wittenham. Another, Sir William Dunch, who died in 1612, married Mary, the aunt of Oliver Cromwell, and his great-grandson was Edmund, son of Hungerford Dunch, M.P. for Cricklade, who died in 1680. Dunch was born in Little Jermyn Street, London, 14 Dec. 1657, and baptised 1 Jan. 1658. He joined heartily in the revolution of 1688, and seems to have adhered to whiggism throughout life. From January 1701 to July 1702, and from May 1705 to August 1713, he represented in parliament the borough of Cricklade. In the ensuing House of Commons (November 1713 to January 1715) he sat for Boroughbridge in Yorkshire, and from the general election in January 1715 until his death he was member for Wallingford, a constituency which several of his ancestors had served in parliament. The freedom of that borough had been conferred on him on 17 Oct. 1695, and he was at one time proposed as its high steward, but was defeated by Lord Abingdon, who polled fifteen votes to his six. On 2 May 1702 Dunch married Elizabeth Godfrey, one of the maids of honour to the queen, and one of the two daughters and coheiresses of Colonel Charles Godfrey, by Arabella Churchill, sister to the Duke of Marlborough. Her elder sister married Hugh Boscawen, afterwards Lord Falmouth. It was rumoured in June 1702 that he would be created a baron of England: gossip asserted in April 1704 that Colonel Godfrey would become cofferer of the household, and that Dunch would succeed his father-in-law as master of the jewel office; and a third rumour, in 1708, was that Dunch would be made comptroller of the household. The place of master of the household to Queen Anne was the reward of his services on 6 Oct. 1708, and he was reappointed to the same post under George I (9 Oct. 1714); but when the comptrollership became vacant by the death of Sir Thomas Felton, in March 1709, Dunch tried for it in vain. He died on 31 May 1719, and was buried in the family vault at Little Wittenham on 4 June. The male line of this branch then became extinct, but he had cut off the entail of the property and left it to his four daughters—Elizabeth, married in 1729 to Sir George Oxenden; Harriet, the wife (3 April 1735) of the third Duke of Manchester; Catherine, who died young and unmarried; and Arabella, the wife (6 Feb. 1725) of Edward Thompson, M.P. for York. The fate of the last lady is told by Lord Hervey, in his 'Memoirs of the Reign of George II,' ii. 346. According to this chronicler she had two children by Sir George Oxenden, and on his account was separated from her husband, and died in childbirth. An elegy to Mrs. Thompson was written by Lady Mary Wortley Montagu, and is printed in her 'Letters' (1861 ed.), ii. 484–5. Dunch was one of the Kit-Cat Club, and his portrait was duly painted and engraved. He was a descendant of Oliver Cromwell, and his wife, who was one of the beauties commemorated in the Kit-Cat Club verses, was half-sister to the illegitimate children of James II. He was a great gamester, and is said to have clipped his fortunes by his gambling.

[Noble's continuation of Granger, iii. 175; Memoirs of Kit-Cat Club (1821), p. 209; Nichols's Collection of Poems, v. 171–2; Lady M. W. Montagu's Letters (1861), i. 481, ii. 298; Noble's Cromwell, ii. 155–6; Wentworth Papers, p. 78; Hedges's Wallingford, ii. 211, 239; Luttrell's Relation of State Affairs (1857), v. 169, 185, 419; Bliss's Rel. Hearniana (1857), i. 429–30; Burn's Fleet Marriages, p. 75.]

W. P. C.

DUNCOMB, JOHN (1765–1839), topographer. [See Duncumb.]

DUNCOMBE, Sir CHARLES (*d.* 1711), banker and politician, was, according to one account, the son of Mr. Duncombe of Drayton Beauchamp, Buckinghamshire, whose family came from Ivinghoe in the same county, and according to another he was born in Bedfordshire of mean parentage, while his sister, Ursula Duncombe, on her marriage in 1678 to Thomas Browne of St. Margaret's, Westminster, was described as 'of Rickmansworth,

Herts, spinster, about 20.' He is entered in the pedigrees of the family in Burke's 'Peerage' (sub. 'Feversham') and Hoare's 'Wiltshire' (sub. 'Downton,' iii. 45) as the son of Alexander Duncombe of Drayton, Buckinghamshire (who married, 15 May 1645, Mary, daughter of Richard Paulye, lord of the manor of Whitchurch in that county), and as baptised at Whitchurch 16 Nov. 1648. The entry in Le Neve's 'Knights' runs: 'His father, a haberdasher of hatts in Southwark as some say, others that he was steward to Sir Will. Tiringham of Tiringham in Bucks,' and the balance of probability inclines to the latter statement. Charles was apprenticed to Alderman Backwell [q. v.], the leading goldsmith of London, whose son and heir was married to the daughter of Sir William Tyringham; but on his master's financial embarrassment he succeeded in escaping entanglement. In the 'London Directory' of 1677, in the list of 'goldsmiths who keep running cashes,' occur the names of 'Char. Duncomb and Richard Kent, at the Grashopper in Lombard Street,' and the firm is stated to have been established there a few years before that date. So early as 1672 Duncombe had attained to a leading position in the city of London. He was at that time banker to Lord Shaftesbury, from whom he received a timely warning of the projected closing of the exchequer by Charles II, and by this means he was enabled to withdraw 'a very great sum of his own,' and 30,000*l.* belonging to the Marquis of Winchester, afterwards the first duke of Bolton. He remained a city banker until August 1695, when Luttrell records in his 'Diary:' 'This week Charles Duncomb sold all his effects in the Bank of England, being 80,000*l.*' On his retirement, 'at the moment when the trade of the kingdom was depressed to the lowest point,' he purchased the estate of Helmsley in Yorkshire, which had been bestowed by the House of Commons on Fairfax, and had passed in dowry with Fairfax's daughter to the Duke of Buckingham. This was the greatest purchase ever made by any subject in England; the consideration money is fixed by Evelyn 'at neare 90,000*l.*, and he is reported to have neare as much in cash.' The character of old Euclio (Pope, *Moral Essays*, ep. i. ll. 256–61), the dying miser who, even in his last agony, could not consent to part with all his substance, has been fathered on Duncombe, and Pope alludes to his acquisition of land in the couplet—

> And Helmsley, once proud Buckingham's delight,
> Slides to a scrivener or city-knight.

Macaulay describes the transfer of the estate, and adds: 'In a few years a palace more splendid and costly than had ever been inhabited by the magnificent Villiers rose amidst the beautiful woods and waters which had been his, and was called by the once humble name of Duncombe.'

Under Charles II and James II the receivership of the customs was held by Duncombe (*Harl. MS.* 7020), and when the latter monarch fled to France, he sent to the receiver for '1,500*l.* to carry him over sea, which he denied,' a proceeding which caused Duncombe's name to appear as the only excepted citizen in the general declaration of pardon which the exiled James issued on 20 April 1692. When the lieutenancy of London carried their address to the Prince of Orange, desiring him to repair forthwith to the city, Duncombe formed one of the deputation. After his retirement from business he took a more active part in public affairs. Among his landed purchases was the estate of Barford, in the borough of Downton in Wiltshire, and that constituency returned him to parliament from October 1695 till he was expelled from the House of Commons in 1698, and again from 1702 to the year of his death. In the city of London he took high rank among the leaders of the tory citizens; and as the Bank of England was started and fostered by whig financiers, it met with his opposition (Rogers, *First Nine Years of Bank of England*, passim). He was elected sheriff on 24 June 1699 without a poll, and when the corporation waited on the king at Kensington on 20 Oct. in the same year to express their satisfaction at his safe return Duncombe was knighted. On 31 May 1700 he was chosen alderman of Bridge ward by a majority of three to one, and in that year he was nominated as lord mayor of London, with the result that on the declaration of the polling of the livery the numbers were—Duncombe 2,752, Abney 1,919, Hedges 1,912, and Dashwoood 1,110 (1 Oct. 1700). A week later the aldermen met to make their choice, when by fourteen votes to twelve, amid great excitement and fierce recriminations, they gave their decision in favour of Abney. He was a whig, and Duncombe was a tory, and as the new East India Company worked for Abney, the old body laboured for his opponent. Next year Duncombe was again nominated as lord mayor, but his election did not take place until September 1708, when he was unanimously chosen to that office. He was treasurer of the Artillery Company for five years (1703–8), but his party's management of its affairs did not prove beneficial to the company's interests.

Duncombe had obtained his receivership of

the excise through Sunderland's influence, and had been ejected from his post by Montague. A demand for the payment into the exchequer for the public service of 10,000*l.* was made upon him, and instead of paying the demand note in silver, he made up the amount in exchequer bills, then at a discount, and pocketed the difference, about 400*l.* This in itself was not a criminal offence, but it was discovered that the bills had been falsely endorsed as having been a second time issued, and had thus been wrongly credited with an interest of 7*l.* 12*s.* per cent. per annum. Macaulay says that 'a knavish Jew' had been employed by Duncombe in forging these 'endorsements of names,' and that some were 'real and some imaginary.' The matter came before the House of Commons on 25 Jan. 1698, and in less than a week Duncombe had been committed a close prisoner to the Tower, had pleaded illness, and after a confession (as was alleged) of his guilt, had been expelled from parliament. A bill of pains and penalties, by which two-thirds of his property, real and personal, was seized for public uses, passed the commons on 26 Feb., 'after much debate—yeas 139, noes 103.' It went to the upper house, when 'three great tory noblemen,' Rochester, Nottingham, and Leeds, headed the opposition, and the Duke of Bolton, remembering Duncombe's good offices in 1672, exerted all his interest on behalf of the accused. After much debate the bill was rejected on 15 March by one vote (yeas 48, noes 49), and Duncombe was immediately set at liberty, only to find himself recommitted to the Tower by the order of the lower house (31 March 1698), and kept a prisoner there until parliament was prorogued on 7 July. In the following spring (4 Feb. 1699) he was tried at the court of king's bench 'for false endorsing of exchequer bills,' but was found not guilty, through a mistake in the information. This was amended in the next term, but 'the jury, without going from the bar, found him not guilty' (17 June 1699), and further proceedings against him were abandoned.

Duncombe kept his shrievalty and mayoralty in the hall of the Goldsmiths' Company, of which body he was a leading member, but he made no gift to its corporate funds. While he was sheriff many of the unhappy wretches detained in the London prisons for debt were released through his liberality, for which he was justly lauded in a Latin poem of four pages by Gulielmus Hogæus. At the cost of 600*l.* he erected 'a curious dyal' in the church of St. Magnus, near London Bridge. His country house at Teddington was built and fitted up by himself, the ceilings being painted by Verrio, and the carvings being the work of Grinling Gibbons. A poem on this house was addressed to Duncombe by Francis Manning, and will be found in his poems, p. 180. A poetical description of his country house of Barford, at Downton, and an account of the festivities there on New Year's day 1708, are in 'Pylades and Corinna, or Memoirs of Richard Gwinnett and Elizabeth Thomas' (1731), and are reprinted in Hoare's 'Modern Wiltshire.' The pageant at his mayoralty was described in the usual strain by Elkanah Settle in a tract of six pages. Duncombe died at Teddington 9 April 1711. It was at first proposed, as appears in the long memorandum in Le Neve's 'Knights,' that he should be interred in state in St. Paul's Cathedral; but the intention was changed, and he was buried in the south transept of Downton, where a monument was placed to his memory. He left no will, and administration to his effects was granted, 30 May 1711, to his sister, Ursula Browne, his mother, Mary Duncombe, renouncing her right. His father apparently died early in life; his mother lived to the age of ninety-seven, and was buried in Teddington Church on 7 Nov. 1716. The second Duke of Argyll married, as his first wife, Duncombe's niece, Mary Browne, and she acted as her uncle's lady mayoress. The old alderman was the richest commoner in England, and Swift, in chronicling his death, adds: 'I hear he has left the Duke of Argyll . . . two hundred thousand pounds. I hope it is true, for I love that duke mightily.' The duchess left no children, but from Duncombe's brother is descended the present Earl of Radnor, and his sister was the progenitrix of the Earl of Feversham.

[Swift's Works (1883), ii. 223; Orridge's Citizens of London, pp. 241–2; Vernon Correspondence (1841), i. 469–88, ii. 19–26, iii. 138–41; Herbert's History of the Livery Companies of London, ii. 204; Hoare's History of Wiltshire (iii. sub. 'Downton'), pp. 26, 40–5; Le Neve's Knights (Harl. Soc.), pp. 468–9; Luttrell's Brief Historical Relation of State Affairs (1857), passim; Evelyn's Diary (1827), iii. 354, 363; Price's Handbook of London Bankers (1876), pp. 94–5; Marriage Licenses (Harl. Soc. vol. xxiii.), p. 283; Biog. Brit. (Kippis), v. 504; Burnet's Own Time (Oxford ed., Lord Dartmouth's notes), i. 533; Hist. MSS. Comm. 10th Rep. appendix, pt. iv. 450; Macaulay's History, iv. 630, v. 19, 37 et seq.] W. P. C.

DUNCOMBE, JOHN (1729–1786), miscellaneous writer, only child of William Duncombe [q. v.], was born in London on 29 Sept. 1729. He was first educated at two schools in Essex, then entered, 1 July 1745, Corpus Christi College, Cambridge, where he proceeded B.A. 1748, M.A. 1752. He was after-

wards chosen fellow of his college, 'was in 1753 ordained at Kew Chapel by Dr. Thomas, bishop of Peterborough, and appointed, by the recommendation of Archbishop Herring, to the curacy of Sundridge in Kent; after which he became assistant-preacher at St. Anne's, Soho' (*Gent. Mag.* March 1786, p. 188). Duncombe was in succession chaplain to Squire, bishop of St. David's; and to Lord Cork. In 1757 Archbishop Herring, his constant friend, presented him to the united livings of St. Andrew and St. Mary Bredman, Canterbury. He was afterwards made one of the six preachers in the cathedral, and in 1773 obtained from Archbishop Cornwallis the living of Herne, near Canterbury, 'which afforded him a pleasant recess in the summer months.' The archbishop also appointed him master of St. John's Hospital, Canterbury, and, as no emolument was annexed, gave him a chaplaincy, which enabled him to hold his two livings. Duncombe died at Canterbury 19 Jan. 1786. He married in 1761 Susanna [see DUNCOMBE, SUSANNA], daughter of Joseph Highmore. She and an only daughter survived him.

Duncombe seems to have had some fame as a preacher, and to have been a man of varied if not high attainments. Of his many poems the best known were, 'An Evening Contemplation in a College, being a Parody on the "Elegy in a Country Churchyard"' (1753), 'The Feminead' (1754), 'Translations from Horace' (1766–7). His numerous occasional pieces, as 'On a Lady sending the Author a Ribbon for his Watch,' do not require notice (for full list see *Gent. Mag.* June 1786, pp. 451–2, and *Biog. Brit.* ed. Kippis, iv. 511). Of works connected with archæology, Duncombe wrote: 1. 'Historical Description of Canterbury Cathedral,' 1772. 2. A translation and abridgment of Battely's 'Antiquities of Richborough and Reculver' 1774. 3. 'History and Antiquities of Reculver and Herne,' and of the 'Three Archiepiscopal Hospitals at and near Canterbury' (contributed to Nichols's 'Bibliotheca Topographica Britannica,' vols. i. and iv. 1780). Duncombe edited: 1. 'Letters from Italy' of John Boyle, first earl of Cork and Orrery, 1773. 2. 'Letters by several Eminent Persons deceased, including the Correspondence of J. Hughes, Esq.,' 1773. 3. 'Letters from the late Archbishop Herring to William Duncombe, Esq., deceased,' 1777. 4. 'Select Works of the Emperor Julian,' 1784. He also published several sermons.

[Gent. Mag. 1786, pt. i.; Biog. Brit. ed. Kippis, v. 509 et seq.; European Mag. ix. 66; Cantabr. Grad. (1659–1787), p. 124; Notes and Queries, 4th ser. viii. 243; Brit. Mus. Cat.] F. W–r.

DUNCOMBE, SUSANNA (1730?–1812), poetess and artist, only daughter of Joseph Highmore, the painter, and illustrator of 'Pamela,' was born about 1730, probably in London, either in the city or Lincoln's Inn Fields. She was one of a party to whom Richardson read his 'Sir Charles Grandison;' and she made a sketch of the scene, which forms the frontispiece to vol. ii. of Mrs. Barbauld's 'Correspondence of Samuel Richardson.' She contributed the story of 'Fidelio and Honoria' to 'The Adventurer;' was eulogised by John Duncombe [q. v.] as Eugenia in his 'Feminead,' 1754; and, after a protracted courtship, they were married on 20 April 1763, and went to his living in Kent, taking her father with them. In 1773 she furnished a frontispiece to vol. i. of her husband's 'Letters by John Hughes;' she also wrote a few poems in the 'Poetical Calendar,' and in 1782 some of her poems appeared in Nichols's 'Select Collection.' In January 1786 she was left a widow, with one child, a daughter, and took up her residence in the Precincts, Canterbury. In 1808 her portrait of Mrs. Chapone was transferred from her 'Grandison' frontispiece to the second edition of 'Mrs. Chapone's Posthumous Works.' She died on 28 Oct. 1812, aged about eighty-two, and was buried with her husband at St. Mary Bredman, Canterbury.

[Bryan's Dict. of Painters; Chalmers's Biog. Dict.; Gent. Mag. lxxxii. ii. 497.] J. H.

DUNCOMBE, THOMAS SLINGSBY (1796–1861), M.P. for Finsbury, was the eldest son of Thomas Duncombe of Copgrove, near Boroughbridge, in the West Riding of Yorkshire, by his wife Emma, eldest daughter of John Hinchliffe, bishop of Peterborough, and nephew of Charles, first Baron Feversham. He was born in 1796, and was sent to Harrow School in 1808, where he remained until Christmas 1811. Shortly before leaving school he was gazetted an ensign in the Coldstream guards, and in November 1813 he embarked with part of his regiment for Holland, and during the latter portion of the campaign acted as aide-de-camp to General Ferguson. Returning to England he took no part in the battle of Waterloo, and being raised to the rank of lieutenant on 23 Nov. 1815 retired from the army on 17 Nov. 1819. Duncombe unsuccessfully contested Pontefract in 1821, and Hertford in 1823, as a whig candidate. At the general election in June 1826, however, he was returned for the latter borough, defeating Henry Lytton Bulwer by a majority of ninety-two. Duncombe's first speech which attracted the attention of the house was made in the debate on the ministerial

explanations on 18 Feb. 1828 (*Parl. Debates*, new ser. xviii. 540–3). He was again returned for Hertford at the general elections of 1830 and 1831, but lost his seat at the general election in December 1832. The Marquis of Salisbury, whose influence was predominant in the borough, had employed every means to oppose Duncombe's return; but the election was afterwards declared void on the ground of bribery, and both writs were suspended during the rest of the parliament. Duncombe's five contests for the borough are computed to have cost him no less than 40,000*l*. After his defeat at Hertford, Duncombe became more advanced in his political views, and threw in his lot with the radicals. On 1 July 1834 he was returned for the newly created borough of Finsbury in the place of Robert Grant, who had been appointed governor of Bombay, and from this date until his death Duncombe continued to sit for that borough. The incidents arising out of some remarks upon his character which appeared in 'Fraser's Magazine' for September 1834 will be found in 'Fraser's Magazine,' x. 494–504. Being always ready to undertake the cause of the unfortunate, without regard to the opinions they might hold, Duncombe, on 30 May 1836, moved that an address be presented to the king asking his intercession with Louis-Philippe for the liberation of Prince Polignac and the other imprisoned ministers at Havre (*ib.* 3rd ser. xxxiii. 1191–5). In the summer of 1838 he visited Canada, and upon his return to England exerted himself in the defence of his friend Lord Durham, the late governor-general. In 1840 he took up the case of the imprisoned chartists, and in March spoke in favour of an address to the queen for the free pardon of Frost, Jones, and Williams. This action, however, only received the support of seven members, one of whom was Benjamin Disraeli, and was negatived by a majority of sixty-three (*ib.* lii. 1142–4); but Duncombe's motion in the following year for the merciful consideration of all political offenders then imprisoned in England and Wales was more successful, and was only lost by the casting vote of the speaker (*ib.* lviii. 1740–1750). On 2 May 1842 he presented the people's petition praying for the six points of the charter. This monster petition was said to have been signed by 3,315,752 persons, and 'its bulk was so great that the doors were not wide enough to admit it, and it was necessary to unroll it to carry it into the house. When unrolled it spread over a great part of the floor, and rose above the level of the table' (*ib.* lxii. 1373). His motion on the following day, that the petitioners should 'be heard by themselves or their counsel at the bar of the house,' was defeated by a majority of 236. On 14 June 1844 he presented a petition from Mazzini and others, complaining that their letters had been opened by the post office (*ib.* lxxv. 892), and was the means of raising a storm of popular indignation against Sir James Graham, the home secretary, who acknowledged that he had issued a warrant for the opening of the letters of one of the petitioners. According to his biographer Duncombe took part in the plot which led to Prince Louis Napoleon's escape from Havre in May 1846. In the same year he presented the petition of Charles, duke of Brunswick, to the House of Commons. Though unsuccessful in his attempt to induce parliament to interfere, Duncombe continued to interest himself in the affairs of the duke, who in December 1846 made an extraordinary will in his favour, the contents of which are given at length in Duncombe's 'Life' (ii. 68–70). Subsequently Duncombe for some years employed his secretary in running to and fro between England and France on secret missions to the duke and the emperor of the French. His father died on 7 Dec. 1847, but owing to Duncombe's financial embarrassments the Yorkshire estate which he inherited had to be immediately sold for the benefit of his numerous creditors. Though Duncombe had to a great extent identified himself with the chartists, he entirely discountenanced their idea of an appeal to physical force, and in 1848 did his best to restrain them from the demonstration of 10 April. In 1851, at the request of Mazzini, he became a member of the council of the 'Friends of Italy.' On 9 Feb. 1858 he defended the emperor, Louis Napoleon, from the attack which had been made upon him in the debate on the motion for leave to bring in the Conspiracy to Murder Bill, and, for once deserting the radical party, took no part in the division (*Parl. Debates*, 3rd ser. cxlviii. 979–81). In 1861 he interested himself on behalf of Kossuth in the question of the Hungarian notes. In spite of his ill-health, which for many years before his death prevented his regular attendance in the house, a number of his reported speeches will be found in the 'Parliamentary Debates' of this session. He died on 13 Nov. 1861 at South House, Lancing, Sussex, in the sixty-sixth year of his age, and was buried at Kensal Green cemetery on the 21st. Duncombe was a good-looking and agreeable man, popular alike in society and in his constituency of Finsbury. He had the reputation of being the best-dressed man in the house, and was a fluent, though eccentric, speaker. His speeches, without being actually witty, always raised a laugh, and he has been described

by an acute observer as being 'just the man for saying at the right moment what everybody wished to be said and nobody had the courage to say.' Though rather a clever man of fashion than a man of great political mark in the house, Duncombe, as an advocate of radical views, had a considerable following in the country. He commenced a work on 'The Jews of England, their History and Wrongs,' but only the preface and ninety-four pages seem to have been printed, and nothing was published. According to his biographer his 'published pamphlets would fill a volume;' but none of these appear under his name in the 'Brit. Mus. Cat.' A crayon portrait of Duncombe by Wilkins was exhibited at the third Loan Exhibition of National Portraits in 1868 (No. 391 Cat.)

[Life and Correspondence of Thomas Slingsby Duncombe (1868); Foster's Peerage, 1883, p. 288; Harris's Hist. of the Radical Party in Parliament (1885); Annual Register, 1861, vol. ciii. app. to chron. p. 432; Gent. Mag. 1861, new ser. xi. 697, 1862, xii. 93–4; Fraser's Mag. 1846, xxxiv. 349–52; Quarterly Review, cxxxviii. 37–40; Athenæum for 23 Nov. 1867, pp. 675–7; Times for 7 Jan. 1868; Hayward Letters, 1886, ii. 172, 175–6, 181–3; Official Return of Lists of Members of Parliament, ii. 304, 318, 331, 343, 354, 368, 384, 402, 418, 434, 450.] G. F. R. B.

DUNCOMBE, WILLIAM (1690–1769), miscellaneous writer, youngest son of John Duncombe of Stocks in the parish of Aldbury, Hertfordshire, was born in Hatton Garden, London, 9 Jan. 1690. He was educated at Cheney in Buckinghamshire and at Pinner in Middlesex, and in 1706 entered as clerk in the navy office. This he quitted in 1725, and being in easy circumstances was able to give the remainder of his long life to his favourite literary pursuits. He had already translated some parts of Horace (1715 and 1721), and the 'Athaliah' of Racine (1722), and he now wrote a number of fugitive pieces for the 'Whitehall Evening Post,' of which he was part proprietor. A somewhat curious incident (with which no doubt the resignation of his clerkship was connected) brought about or hastened his marriage. He held a lottery ticket for 1725 in partnership with a Miss Elizabeth Hughes. The ticket was 'drawn a prize of 1,000*l.*,' and the partners were married on 1 Sept. of the following year. In 1728 an attack by Duncombe in the 'London Journal' on the 'Beggar's Opera,' in which he showed 'its pernicious consequences to the practice of morality and christian virtue,' attracted some notice. It gained him the acquaintance and lifelong friendship of Dr. Herring, afterwards archbishop of Canterbury (their correspondence was edited by Duncombe's son in 1777), who warmly approved of Duncombe's position. In 1732 Duncombe's most ambitious effort, his tragedy of 'Lucius Junius Brutus,' founded on Voltaire's play, was approved of by 'the theatrical triumvirate, Booth, Cibber, and Wilks,' and its production promised. This did not take place till November 1734, 'when the town was empty, the parliament not sitting, and Farinelli in full song and feather at the Haymarket.' As the author said, 'the quavering Italian eunuch proved too powerful for the rigid Roman consul.' 'Brutus' ran six nights at Drury Lane. It obtained some applause, and we are assured 'that there was scarcely a dry eye in the boxes during the last scene between Brutus and Titus' (where Brutus condemns his son to death, act v. sc. 9). It was again acted in February 1735, and printed the same year. A second edition appeared in 1747.

When the Jacobite rising of 1745 occurred, Duncombe, who was a devoted friend of the Hanoverian succession, reprinted a sermon (really written by Dr. Arbuthnot) purporting to be 'preached to the people at the Mercat Cross of Edinburgh.' He prefixed to this an account of the advantages which had accrued to Scotland from the union with England. He also reprinted with a preface a tract which his relative Mr. Hughes had written in regard to the rising of 1715, but which had never appeared, 'On the Complicated Guilt of Rebellion.' In 1749 Duncombe was 'accidentally instrumental to the detection of Archibald Bower' [q. v.], from whose account he had compiled a narrative of his escape from the inquisition. This being published attracted considerable notice, and was one of the circumstances which led to the damaging attack made by Douglas, bishop of Salisbury, on Bower's veracity (collection relating to Archibald Bower in *British Museum MS.*) Duncombe died in Margaret Street, Cavendish Square, London, 26 Feb. 1769, and was buried near his wife (*d.* 1736) in Aldbury Church, Hertfordshire. He was survived by his only child, John Duncombe [q. v.]

In addition to the works already named and a number of occasional pieces in prose and verse, Duncombe edited his friend Henry Needler's 'Original Poems, Translations, Essays, and Letters' (1724), John Hughes's 'Poems' (1735), Jabez Hughes's 'Miscellanies in Prose and Verse' (1737), Samuel Say's 'Essays and Poems' (1743), and a volume of Archbishop Herring's sermons (1763). He also translated Werenfel's 'On the Usefulness of Dramatic Interludes in the Education of Youth' (1744).

[Biog. Brit. ed. Kippis, v. 504; Gent. Mag. for 1769, p. 168; Lond. Mag. for 1769, p. 333; Annual Register for 1769, p. 172; Addit. MS. 31588, f. 2.] F. W–T.

DUNCON, ELEAZAR (*d.* 1660), royalist divine, was probably matriculated at Queens' College, Cambridge, but took his B.A. degree as a member of Caius College, whence he was elected fellow of Pembroke Hall in 1618 (*Antiquarians' Communications*, Cambr. Antiq. Soc. i. 248). On 13 March 1624–5, being M.A., he was ordained deacon by Laud, then bishop of St. David's (Laud, *Autobiography*, Oxford, 1839, p. 33), receiving priest's orders from Neile, at that time bishop of Durham, on 24 Sept. 1626 (Hutchinson, *Durham*, ii. 188; Cosin, *Correspondence*, Surtees Soc. i. 200). He became a great favourite with Neile, who made him his chaplain, and gave him several valuable preferments. In January 1627–8, being then B.D., he was collated to the fifth stall in the church of Durham (Le Neve, *Fasti*, ed. Hardy, iii. 312), obtaining the twelfth stall at Winchester 13 Nov. 1629 (*ib.* iii. 43). On 10 April 1633, having taken his doctor's degree in the previous March, he became rector of Haughton-le-Skerne, Durham (Surtees, *Durham*, iii. 342). He resigned his stall at Winchester, 24 April 1640, to succeed to the prebend of Knaresborough-cum-Brickhill in York Minster on the following 1 May (Le Neve, iii. 197). He was also chaplain to the king. Duncon, who was one of the most learned as well as ablest promoters of Laud's high church policy, was stripped of all his preferments by the parliament, and retired to the continent. In 1651 he was in attendance upon the English court in France, and officiated with other exiled clergymen in Sir Richard Browne's chapel at Paris (Evelyn, *Diary*, ed. 1879, ii. 20, 30 *n.*) During the same year he went to Italy (Cosin, *Correspondence*, i. 280), but in November 1655 he was living at Saumur, busied with some scheme of consecrating bishops (Clarendon, *State Papers*, vol. iii. appendix, pp. c, ci, ciii; Cosin, *Works*, Anglo-Cath. Libr., iv. 375 *n.* a). On 28 Aug. 1659 Cosin, writing from Paris to Sancroft, says of Duncon, 'now all his imployment is to make sermons before the English merchants at Ligorne and Florence' (*Correspondence*, i. 290). According to the statement of his friend, Dr. Richard Watson, it seems that Duncon died at Leghorn in 1660 (preface to Duncon's *De Adoratione*); in Barnabas Oley's preface to Herbert's 'A Priest to the Temple' he and his brother, John Duncon, are mentioned as having 'died before the miracle of our happy restauration.' His only known work, 'De Adoratione Dei versus Altare,' being his determination for the degree of D.D., 15 March 1633, appears to have been published soon after that date, and the arguments answered in a tract entitled 'Superstitio Superstes' (Cawdry, preface to *Bowing towards the Altar*). It was reprinted after the author's death by R. Watson, 12mo (Cambridge?), 1660, an English version, by I. D., appearing a few months later, 4to, London (1661). A reply by Zachary Crofton [q. v.] entitled 'Altar-Worship,' 12mo, London, 1661, giving small satisfaction to the puritans, a violent tirade by Daniel Cawdry [q. v.], 'Bowing towards the Altar . . . impleaded as grossely Superstitious,' 4to, London, 1661, came out shortly afterwards. Two of Duncon's letters to John Cosin, dated respectively 9 July 1637 and 20 April 1638, are in Additional MS. 4275, ff. 197, 198.

John Duncon, brother of Eleazar, was, as he says, holding a cure in Essex at the time of the civil war (preface to 3rd edition of *The Returnes*, &c.) After his deprivation he was received into the house of Lady Falkland. He is author of a quaint and once popular religious biography, 'The Returnes of Spiritual Comfort and Grief in a devout Soul. Represented (by entercourse of Letters) to the Right Honourable the Lady Letice, Vi-Countess Falkland, in her Life time. And exemplified in the holy Life and Death of the said Honorable Lady' (without author's name), 12mo, London, 1648; 2nd edition, enlarged, 12mo, London, 1649; another edition, 'with some additionals,' 12mo, London, 1653; 3rd edition, enlarged, 12mo, London, 1653. It was partly reproduced in the various editions of Dr. Thomas Gibbons's 'Memoirs of eminently Pious Women' (1777, 1804, 1815).

Another brother, Edmund Duncon, LL.B., was sent by Nicholas Ferrar [q. v.] of Little Gidding, near Huntingdon, to visit George Herbert during his last illness. Herbert placed the manuscript of 'A Priest to the Temple' in his hands, with an injunction to deliver it to Ferrar. Duncon afterwards became possessed of it, and promoted its publication (Oley, preface). He also gave some slight assistance to Walton when writing his life of Herbert. On 23 May 1663 he was instituted to the rectory of Friern Barnet, Middlesex (Newcourt, *Repertorium*, i. 606). He died in 1673. His son, John Duncon, M.A., a bachelor, succeeded to the living, but survived a few weeks only, dying at Cambridge in the beginning of 1673–4. Administration of his estate was granted to his sister, Ruth Duncon, 10 Feb. 1673–4 (*Administration Act Book*, P. C. C., 1674, f. 17 *b*). Unlike his brothers Edmund Duncon was a puritan (see

his letter to John Ellis, *Addit. MS.* 28930, f. 24).

[Authorities cited above; Cal. State Papers, Dom. 1629–31, pp. 20, 483, 1631–3, p. 77, 1633–1634, p. 150, 1636–7, p. 14, 1639–40, pp. 515, 539, 542, 1651–2, p. 271; Kennett's Register, p. 489; Notes and Queries, 1st ser. ix. 56, 184, 359.] G. G.

DUNCON, SAMUEL (*fl.* 1600–1659), political writer, was a citizen of Ipswich, of considerable means, and devoted to the parliamentary side in the civil wars. In 1640 he was 'strayed three times' for refusing to pay ship-money. He was ordered to march with the king's forces against the Scots; but he was allowed, after some troublesome negotiations, to hire a substitute. Processes were also begun against him in the commissaries' court and the court of arches. This caused him to repair several times to London, and led finally to his being 'damnified about 300*l.*' Duncon complained to the parliament, but without result. When the civil war broke out he as well as his father and father-in-law aided the parliament with many contributions, by raising troops (which brought him into direct communication with Cromwell), and by acting as high collector of assessments till 1651. Duncon seems finally to have settled in London, and to have died about the time of the Restoration. Duncon wrote: 1. 'Several Propositions of publick concernment presented to his Excellency the Lord Generall Cromwell,' 1651. 2. 'Several Proposals offered by a Friend to Peace and Truth to the serious consideration of the keepers of the Liberties of the People of England,' &c., 1659. The chief end of these tracts is (besides the recital of the author's sacrifices for the Commonwealth) towards the 'settling of peacemakers in every city and county of this nation.' These peacemakers were to be the 'most understanding plain honest-harted men' that the people of the district could find. Their function was to be to settle all sorts of disputes, and thus avoid as far as possible the necessity for law courts (see CAMPBELL, *Lives of the Chancellors*, viii. 359, for a somewhat similar scheme proposed by Lord Brougham).

[Works; Addit. MSS. 21418, f. 270, 21419, f. 145.] F. W–r.

DUNCUMB, JOHN (1765–1839), topographer, born in 1765, was the second son of Thomas Duncumb, rector of Shere, Surrey. He was educated at a school in Guildford, under a clergyman named Cole, and at Trinity College, Cambridge. He proceeded B.A. in 1787, and M.A. in 1796. In 1788 he settled at Hereford in the dual capacity of editor and printer of Pugh's 'Hereford Journal.' Two years later he accepted an engagement from Charles, eleventh duke of Norfolk, the owner, *jure uxoris*, of extensive estates in the county, to compile and edit a history of Herefordshire. The terms were 2*l.* 2*s.* per week for collecting materials, with extra payment for journeys out of the county, the work to be the property of the duke. The first volume, containing a general history of the county and account of the city, was published, 4to, Hereford, 1804; and the first part of a second volume, containing the hundreds of Broxash and Ewyas-Lacy, with a few pages of Greytree hundred, in 1812. At the death of the duke in December 1815 the supplies stopped and Duncumb ceased to work. The unsold portions of the work, with the pages of Greytree hundred then printed but not published, being part of the duke's personal estate, were removed from Hereford to a warehouse in London, in which place the parcels remained undisturbed and forgotten until 1837, when the whole stock was purchased by Thomas Thorpe, the bookseller, who disposed of his copies of vols. i. and ii. with the pages of Greytree (319–58), to which he appended an index. After p. 358, vol. ii. was completed with index in 1866 by Judge W. H. Cooke, who issued a third volume containing the remainder of Greytree in 1882. A fourth volume will include the parishes in the hundred of Grimsworth. A useful supplement to Duncumb and Cooke's history is George Strong's 'Heraldry of Herefordshire,' fol., London, 1848 (DUNCUMB, preface to vol. i.; COOKE, postscript to vol. ii. p. 401, preface to vol. iii.)

Duncumb's connection with the local newspaper ceased in 1791, when he entered into holy orders. He was instituted to the rectory of Tâlachddû in Brecknockshire in 1793 (*Gent. Mag.* vol. lxiii. pt. ii. p. 1219), and to Frilsham, Berkshire, in the same year. In 1809 he became rector of Tortington, Sussex, but resigned the living soon afterwards on his institution to Abbey Dore, Herefordshire (*ib.* vol. lxxix. pt. ii. p. 778), the Duke of Norfolk being the patron of both benefices. In 1815 he obtained the vicarage of Mansel-Lacy, Herefordshire, from Mr. (afterwards Sir) Uvedale Price (*ib.* vol. lxxxv. pt. i. p. 561), and held both these Herefordshire benefices at his death.

Duncumb was secretary to the Herefordshire Agricultural Society from its formation in 1797, and published in 1801 an 'Essay on the Best Means of Applying Pasture Lands, &c., to the Production of Grain, and of reconverting them to Grass,' 8vo, London. Another useful treatise was a 'General View

of the Agriculture of the County of Hereford,' 173 pp. 8vo, London, 1805, for the consideration of the Board of Agriculture and Internal Improvement. He also published two sermons, one preached 7 March 1796, the day appointed for the general fast, 16 pp. 8vo, London; the other preached in the cathedral church, 3 Aug. 1796, at the annual meeting of the subscribers to the General Infirmary in Hereford, and printed for the benefit of the charity, 16 pp. 8vo, London, 1797 (Watt, *Bibl. Brit.* i. 323 *o*). By 1809 he had become a fellow of the Society of Antiquaries.

Duncumb died at Hereford 19 Sept. 1839, aged 74 (*Gent. Mag.* new ser. xii. 660–1), and was buried in the church of Abbey Dore, where a monument is placed to his memory. He married in 1792 Mary, daughter of William Webb of Holmer, near Hereford, by whom he had three children: Thomas Edward (*d.* 1823) and William George (*d.* 1834), and a daughter. All died unmarried. Mrs. Duncumb died in 1841. Duncumb's manuscript collections were sold by his widow to a local bookseller. He lived in Hereford from 1788 to his death, and was never resident on any of his various preferments.

[The above memoir has been for the most part compiled from information kindly communicated by Judge Cooke. See also Gent. Mag. vol. xciii. pt. ii. p. 644, new ser. i. 219, v. 209, xvi. 664; Oxford Graduates (1851), p. 199.] G. G.

DUNDAS, CHARLES, Baron Amesbury (1751–1832), born 5 Aug. 1751, was younger son of Thomas Dundas of Fingask, M.P. for Orkney and Shetland 1768–71, and a commissioner of police in Scotland 31 Jan. 1771, who died 16 April 1786. His mother was his father's second wife, Janet, daughter of Charles Maitland, sixth earl of Lauderdale. He was called to the bar, but devoted himself to a political life. He first sat for the borough of Richmond in 1774, then for Orkney and Shetland (1781–4), again for Richmond, and finally for Berkshire, which he represented in ten successive parliaments (1794–1832). He was finally the second eldest member in the house. Dundas was a liberal in politics. In 1802, on the resignation of Mitford (afterwards Lord Redesdale), the then speaker, he was nominated by Sheridan as his successor in opposition to Abbot. He, however, withdrew from the contest. Dundas was counsellor of state for Scotland to the Prince of Wales, and colonel of the White Horse volunteer cavalry.

Dundas was twice married. His first wife, Anne, daughter of Ralph Whitley of Aston Hall, Flintshire, by whom he had one daughter, Janet, wife of Sir James Whitley Deans Dundas [q. v.], brought him the considerable estate of Kentbury-Amesbury, Wiltshire, and other property. His second wife, whom he married on 25 Jan. 1822, was his cousin, Margaret, daughter of Charles Barclay, and widow of (1) Charles Ogilvy, and (2) Major Archibald Erskine. Dundas was made a peer as Lord Amesbury by letters patent 11 May 1832. He died 7 July 1832 at his residence in Pimlico, whereupon the title became extinct. Lady Amesbury died 14 April 1841.

[Gent. Mag. August 1832; Burke's Dormant and Extinct Peerages (1883), pp. 183–4; Addit. MS. 2867, ff. 164, 166; Foster's Members of Parliament (Scotland).] F. W–t.

DUNDAS, Sir DAVID (1735–1820), general, was the third son of Robert Dundas, a merchant of Edinburgh, by his wife Margaret, daughter of Thomas Watson of Muirhouse. He was educated at the Royal Academy at Woolwich, and assisted in the great survey of Scotland under his maternal uncle, General David Watson, and under General Roy from 1752 to 1755. He was appointed a lieutenant fireworker in the royal artillery in 1754, a practitioner engineer in 1755, and a lieutenant in the 56th regiment in 1756, in which year he received the post of assistant quartermaster-general to General Watson. He threw up his staff appointment in 1758 to join his regiment when ordered on foreign service, and was present at the second Duke of Marlborough's attack on St. Malo, at General Bligh's capture of Cherbourg, and at the fight at St. Cas. At the close of the same year he joined the army under the command of Prince Ferdinand of Brunswick in the threefold capacity of assistant quartermaster-general, engineer, and lieutenant of infantry, and left Germany on the conclusion of the campaign to join the 15th light dragoons, into which he had just been promoted captain. Colonel Eliott, afterwards Lord Heathfield, who commanded that regiment, took a fancy to Dundas, who acted as his aide-de-camp in the campaigns of 1760 and 1761 in Germany, when he was present at the battles of Corbach, Warburg, and Clostercampen, the siege of Wesel, and the battle of Fellinghausen, and also in the expedition to Cuba in 1762, when Eliott served as second in command to Lord Albemarle at the capture of Havana. At the end of the seven years' war Dundas commenced that study of his profession which eventually caused him to be considered the most profound tactician in England. He was present every year at the manœuvres of the French, Prussian, or Austrian armies, and was able to get a thorough insight into the

military reforms of Frederick the Great, which had revolutionised the armies of Europe. In 1770 he was promoted major, and when the war of American independence broke out in 1774 he was anxious to go on active service. On further consideration he thought it would be better for him rather to work out his new system of tactics, and he therefore purchased in 1775 the lieutenant-colonelcy of the 12th light dragoons instead. He was appointed quartermaster-general in Ireland in 1778, promoted colonel in 1781, and made lieutenant-colonel of the 2nd Irish horse in 1782, when he again had leisure to study the military systems of the continent. He attended the Prussian autumn manœuvres in Pomerania, Silesia, and Magdeburg in 1785, 1786, and 1787, and in 1788 he brought out the results of his long study in his great work, 'The Principles of Military Movements, chiefly applicable to Infantry.' The publication of this book made his reputation, and for the next ten years Dundas was constantly employed. In 1789 he was appointed adjutant-general in Ireland, on 28 April 1790 he was promoted major-general, and on 2 April 1791 made colonel of the 22nd regiment. In June 1792 the 'Rules and Regulations for the Formation, Field Exercises, and Movements of His Majesty's Forces,' which he had drawn up by the direction of the authorities at the Horse Guards, were issued as the official orders for the army, and were speedily followed by the 'Rules and Regulations for the Cavalry,' for which Dundas was largely indebted to the experience of Sir James Stewart Denham [q. v.] Under these rules and regulations the armies which fought under Abercromby, Moore, and Wellington were disciplined. When war broke out with France in 1793, Dundas was sent to Jersey to report on the practicability of a descent on St. Malo, after which he paid a short visit to the Duke of York's army before Dunkirk, where he served for a short time in command of a brigade, and then in October travelled through Germany and Italy to Toulon, where he took up the post of second in command to General O'Hara. When O'Hara was taken prisoner, Dundas took command of the small English force at Toulon; but he soon saw the impossibility of holding that city against the great superiority of the French troops. After repelling the attacks of 17 and 18 Dec. he became one of the chief advocates for the evacuation of that city, which was carried into effect on 29 Dec. He took his army to Elba and then to Corsica, where he superintended the capture of San Fiorenze, and then hurried across the continent to join the Duke of York in Flanders. He commanded a brigade of cavalry at the battle of Tournay on 22 May 1794, and when the Duke of York returned to England he received the command of the troops on the lower Waal, amounting to eight thousand men. With this force he fought the battle of Geldermalsen, and on 30 Dec. the battle of Tuyl, when, in spite of his inferiority of numbers, he drove the French back across the Waal. But it was impossible to hold the Waal for long, and Dundas had, in spite of his victories, to cover the disastrous retreat of the British army on Bremen with his cavalry. When Lord Harcourt returned to England with the infantry in April 1795, Dundas was left in command of twenty-four squadrons of cavalry, with which he served in Westphalia until the final recall of the troops from the continent in January 1796. He was largely rewarded for his great services, being appointed colonel of the 7th light dragoons on 23 Dec. 1795, made quartermaster-general at the Horse Guards in 1796, and promoted lieutenant-general and made governor of Landguard fort in 1797. As quartermaster-general he had much to do in reorganising the army after the disasters in Flanders, and in enforcing his 'Rules and Regulations.' He also commanded the camps of exercise at Weymouth and Windsor, which brought him into intimate relations with the king. In 1799 he accompanied the Duke of York in the expedition to the Helder. He commanded the second column in the battle of 19 Sept., and the centre column in the fierce attack on Bergen on 2 Oct., when his services were particularly praised by the Duke of York, but he felt obliged on the 17th to acquiesce in the convention of Alkmaer, as no good had been done and no ground gained by these battles. In 1801 he was made colonel of the 2nd dragoons and governor of Fort George in the place of Sir Ralph Abercromby, in 1802 he was promoted general, and in 1803 he resigned his post at the Horse Guards to take command of the southern district. In 1804 he was made a knight of the Bath and appointed governor of Chelsea Hospital, and in 1805 he resigned his command and retired to Chelsea, where he lived for the rest of his life. He acted as president of the court of inquiry held upon the conduct of Sir Hew Dalrymple, Sir Harry Burrard, and Sir Arthur Wellesley as to the convention of Cintra in 1808, and in the following year he was selected to succeed the Duke of York as commander-in-chief of the army. It was felt necessary that the duke should resign after the disclosures caused by the inquiry of the House of Commons into the case of Mrs. Mary

Anne Clarke [q. v.], and it was considered best to choose some one who would at once carry out the great reforms begun by the duke, and be ready to resign to the duke when the scandal should have blown over. Dundas was chosen, because as the duke's right-hand man at the Horse Guards he thoroughly understood his military policy, besides being a most intimate friend. Dundas was accordingly sworn of the privy council, and held the post of commander-in-chief of the army from 18 March 1809 to 26 May 1811, a period signalised by the victories of Talavera and Busaco and the retreat to Torres Vedras, and he was then perfectly ready to resign to the Duke of York. He was transferred to the colonelcy of the 1st or king's dragoon guards in 1813, and lived quietly at Chelsea Hospital until his death there, at the age of eighty-five, on 18 Feb. 1820. Dundas, who married Charlotte, daughter of General Oliver de Lancey, barrackmaster-general, left no children. His widow died in April 1840, and his property devolved on his nephew, Robert Dundas of Beechwood in Midlothian, one of the principal clerks of the court of session in Scotland, who was created a baronet in 1821, and died 28 Dec. 1835.

Sir Henry Bunbury devotes the following passage to Sir David: 'General Dundas had raised himself into notice by having formed a system for the British army, compiled and digested from the Prussian code of tactics both for the infantry and the cavalry. This work had been eagerly adopted by the Duke of York, as commander-in-chief, and had become the universal manual in our service. The system was in the main good, and written on right principles, though the book was ill-written, and led the large class of stupid officers into strange blunders. But a uniform system had been grievously needed, for not two regiments, before these regulations were promulgated, moved in unison. Dundas was a tall, spare man, crabbed and austere, dry in his looks and demeanour. He had made his way from a poor condition (he told me himself that he walked from Edinburgh to London to enter himself as a fireworker in the artillery); and there were peculiarities in his habits and style which excited some ridicule among young officers. But though it appeared a little out of fashion, there was "much care and valour in that Scotchman"' (*Narratives of some Passages in the Great War with France*, 1799–1810).

[Royal Military Calendar, ed. 1820, i. 284–301; Chambers's Dict. of Eminent Scotsmen; Georgian Biography; Moore's Life of Sir John Moore; Bunbury's Narrative of some Passages in the Great War with France; Gent. Mag. March 1820.] H. M. S.

DUNDAS, Sir DAVID (1799–1877), statesman, the eldest surviving son of James Dundas of Ochtertyre, Perthshire, by his marriage with Elizabeth, daughter of William Graham of Airth, Stirlingshire, was born in 1799. Admitted on the foundation of Westminster at the age of thirteen, he was elected to Christ Church, Oxford, in 1816, where he graduated B.A. 3 Feb. 1820, and was elected a student of the society; he proceeded M.A. 2 Nov. 1822. He was called to the bar at the Inner Temple, 7 Feb. 1823, and went the northern circuit. He was also a member of the Scotch bar. In March 1840 he was elected member of parliament for Sutherlandshire, and in the following April was appointed a queen's counsel, being elected a bencher of his inn in due course. He represented Sutherlandshire for twelve years till 1852, and sat for it again from April 1861 until May 1867. He entered parliament as an adherent of the liberal party, and on 10 July 1846 was appointed solicitor-general under Lord John Russell, receiving the customary knighthood on 4 Feb. 1847. Indifferent health obliged him to resign office 25 March 1848, when it was thought he would have accepted the more comfortable and permanent post of principal clerk of the House of Lords. He, however, declined it. In May 1849 he again took office, this time as judge-advocate-general, was sworn a privy councillor on the following 29 June, and retired with his party in 1852. Thereafter it was understood that he did not care for further professional or political advancement. An accomplished scholar, he lived a somewhat retired life at his chambers, 13 King's Bench Walk, Inner Temple, where he had brought together a fine library. He died unmarried on 30 March 1877, aged 78. Dundas was an honorary M.A. of Durham University, and from 1861 to 1867 a trustee of the British Museum. He always gave his steady support to Westminster School, and was a constant attendant at its anniversaries and plays. He was one of those 'Old Westminsters' who most strongly opposed the proposal of removing the school into the country.

[Welch's Alumni Westmon. 1852, pp. 475, 480, 553; Law Times, 18 July 1846, 1 April 1848, 7 April 1877; Foster's Members of Parliament (Scotland), p. 110.] G. G.

DUNDAS, FRANCIS (*d.* 1824), general, of Sanson, Berwickshire, colonel 71st highland light infantry, was second son of Robert Dundas of Arniston the younger [q. v.], who held various important judicial posts in Scotland and died in 1787, by his second wife, Jean, daughter of William Grant, lord

Prestongrange (see FOSTER'S *Peerage*, under 'Melville'). He was appointed ensign 1st foot guards 4 April 1775, and became lieutenant and captain in January 1778. In May 1777 he was one of the officers of the guards sent out to relieve a like number in America (HAMILTON, *Hist. Gren. Guards*, ii. 225). He fought at Brandywine and Germantown, in the attack on the Delaware forts, and in the action of Monmouth during the march from Philadelphia to New York. He was frequently employed on detached services during the campaigns of 1778–9, and being appointed to the light company of his regiment, formed for service in America—the regiments of guards did not possess permanent light companies until some years later—commanded it under Lord Cornwallis in Carolina and Virginia, where it formed the advance guard of the army, and was daily engaged with the enemy. He was one of the officers who surrendered with Cornwallis at York Town, 19 Oct. 1781 (*ib.* ii. 255). He became captain and lieutenant-colonel 11 April 1783, exchanged as lieutenant-colonel to 45th foot, and thence in 1787 to 1st royals, a battalion of which he commanded in Jamaica from 1787 to 1791. He was adjutant-general with Sir Charles Grey at the capture of Martinique and Guadaloupe in 1794. In 1795 he was appointed colonel-commandant of the Scotch brigade—a corps formed out of the remains of the Scotch brigade in the service of the United Provinces of Holland, which was then taken into British pay, and afterwards became the 94th foot—for which he raised an additional battalion. The same year he was ordered to the West Indies with the expedition under Sir Ralph Abercromby, but, being driven back by stress of weather to Southampton, was countermanded and appointed to command the troops at the Cape of Good Hope, whither he proceeded in August 1796. The chief events of his military command in South Africa were the mutiny on board the men-of-war in Table Bay in 1797, and the Kaffir war on the Sundays river in 1800. Together with the command of the troops he held the post of acting governor from Lord Macartney's departure in November 1798 until the arrival of the new governor, Sir George Young, in December 1799, and again from the recall of the latter in 1801 until the colony was restored to the Dutch in 1803. He commanded the Kent division of the army collected on the south coast of England under Sir David Dundas [q. v.] during part of the invasion alarms of 1804–5, commanded a division under Lord Cathcart in the Hanover expedition of 1805–6, and again commanded on the Kentish coast after his return. He became lieutenant-general in 1802, and general in 1812. After the 94th (Scotch brigade) was disbanded in 1818, he was appointed colonel of the 71st highland light infantry. He was also transferred from the governorship of Carrickfergus, to which he was appointed in 1787, to that of Dumbarton Castle. He was never on half-pay.

Dundas married Eliza, daughter of Sir J. Cumming, H.E.I.C.S., by whom he had two sons and one daughter. He died 15 Jan. 1824.

[Foster's Peerage, under 'Melville;' Philippart's Roy. Mil. Cal. 1820, i. 388; Gent. Mag. xc. pt. i. 378. Particulars of the military operations in which Dundas took part will be found in Hamilton's Gren. Guards, ii. 225–55, London, 1872; Cooper Willyams's Campaign in West Indies in 1794, London, fol.; Bunbury's Narrative of some Passages in the War, pp. 174–80, London, 1852. Some account of affairs at the Cape during his command will be found in Allardyce's Life of Admiral Elphinstone, Viscount Keith (Edinburgh, 1883), in Sir John Barrow's writings on the Cape, in Theodore Hook's Life of Sir David Baird, in the Journal of Lady Anne Barnard (printed in the Earl of Balcarres's Lives of the Lindsays, London, 1858), and in Extraordinary Military Career of John Shipp (London, 1843), vol. i.] H. M. C.

DUNDAS, HENRY, first VISCOUNT MELVILLE (1742–1811), fourth son of Robert Dundas of Arniston the elder [q. v.], lord president of the court of session 1748–53, by his second wife, Anne, daughter of Sir William Gordon of Invergordon, bart., was born on 28 April 1742. Robert Dundas, second lord Arniston [q. v.], was his grandfather. He was educated at Edinburgh High School and University, and was admitted a member of the Faculty of Advocates on 26 Feb. 1763. Dundas acquired the art of public speaking in the general assembly of the church of Scotland, which at that time was the great school of oratory in Scotland, and, being of a well-known legal family, he rapidly obtained a large practice at the bar. His first appointment was that of assessor to the magistrates of the city, and shortly afterwards he was made one of the depute-advocates. At the age of twenty-four Dundas was appointed solicitor-general for Scotland, and his half-brother, the lord president of the court of session, was, by royal warrant dated 20 June 1766, ordered to allow 'Mr. Henry Dundas, his majesty's sole solicitor in Scotland, to sit within the bar.' At the general election in October 1774 he was elected member for the county of Midlothian, for which he continued to sit until the dissolution in 1790, with the exception of a few months at

the end of 1782, when he represented the borough of Newtown in the Isle of Wight. He made his first speech in the House of Commons on 20 Feb. 1775, in the debate on Lord North's propositions for conciliating the American colonists. Dundas showed his independence by alluding 'in very strong terms' to the inconsistency of the prime minister, and declared that he could never accede to any concessions whatever 'until the Americans did, in direct terms, acknowledge the supremacy of this country; much less could he consent to such concessions while they were in arms against it' (*Parl. Hist.* xviii. 332). He spoke again on 6 March in favour of the bill for restricting the trade of the New England colonies, and in reply to Thomas Townshend, who had urged the injustice of an act which made no discrimination between the innocent and the guilty, but starved all alike, declared that the bill, which was both just and merciful, 'had his most hearty approbation,' and that, 'as to the famine which was so pathetically lamented, he was afraid it would not be produced by this act' (*ib.* 387–8). On 24 May 1775 he was appointed lord advocate in the place of James Montgomery, who had been made chief baron of the exchequer in Scotland, but it was not until 20 July that Dundas presented his commission in the high court of justiciary. From this time Dundas devoted his attention chiefly to politics, though at first he regularly appeared as the public prosecutor in the Scotch courts. In 1777 he was appointed joint keeper of the signet in Scotland, but still continued to oppose every plan for effecting a reconciliation with the American colonists.

In February 1778 his support of Powys's amendment for the repeal of the Massachusetts charter made the king so indignant that, in a letter to Lord North, he declared 'the more I think on the conduct of the advocate of Scotland, the more I am incensed against him; more favours have been heaped on the shoulders of that man than ever were bestowed on any Scotch lawyer, and he seems studiously to embrace every opportunity to create difficulties; but men of tallents when not accompanied with integrity are pests instead of blessings to society, and true wisdom ought to crush them rather than to assist them' (Letter 454). The king, however, recognising Dundas's use as a debater, soon afterwards became reconciled to him, and on 21 April 1779 wrote to Lord North: 'Let the lord advocate be gained to attend the whole session and let him have the confidence concerning measures in parliament' (Letter 561). On 14 May 1778 Dundas gave notice of his intention to bring in a bill, similar to Sir George Savile's, for the relief of the Roman catholics in Scotland (*Parl. Hist.* xix. 1142). But the agitation which was immediately commenced in that country against the proposed toleration assumed such formidable proportions that Dundas was obliged to abandon his intention. To such an extent had sectarian bitterness been aroused, that, though in the general assembly a motion against the proposed change had been defeated by a large majority in May 1778, in the following year a resolution was passed by the same body declaring that 'a repeal of the laws now in force against papists would be highly inexpedient, dangerous, and prejudicial to the best interests of religion and civil society in this part of the United Kingdom.'

Dundas took a prominent part in the debate on Dunning's famous resolution relating to the influence of the crown on 6 April 1780, and tried to end the discussion by moving that the chairman should leave the chair, but ultimately withdrew this motion and moved the addition to the resolution of the words 'that it is necessary to declare.' This amendment, which was made apparently for the sake of gaining time, was immediately accepted by Fox, and Dundas thereupon voted with the government in the minority (*ib.* xxi. 360–1, 366, 374).

In April 1781 he was made chairman of the secret committee appointed to report on the causes of the war in the Carnatic and the state of the British possessions in that part of India. On 9 April 1782 he moved that the six reports which he had presented should be referred to a committee of the whole house, and in a speech lasting nearly three hours strongly condemned the mismanagement of the Indian presidencies (*ib.* xxii. 1275–83). On 30 May following his resolutions declaring that Warren Hastings and William Hornby (president of the council of Bombay) having 'in sundry instances acted in a manner repugnant to the honour and policy of England,' ought to be removed from their respective offices, were agreed to (*ib.* xxiii. 75–6). But though an order for the recall of Hastings was made by the directors, it was subsequently rescinded, and he remained in India until 1785. Dundas retained the office of lord advocate during the Rockingham and Shelburne administrations, and on 19 Aug. 1782 was also appointed by the latter minister treasurer of the navy. He was admitted to the privy council on 31 July 1782, and was also given the office of keeper of the Scotch signet, as well as the patronage of all places in Scotland (Fox, *Memorials and Correspondence*, 1853, ii. 29). Shortly before Shelburne's downfall

Dundas entered into negotiations for the purpose of securing Lord North's support to the ministry. The latter, however, refused to commit himself, and directly afterwards formed the coalition with Fox which put an end to the Shelburne administration (*ib.* pp. 30–7). Dundas then attempted to prevail on Pitt to accept the office of prime minister, but after a long ministerial interregnum the coalition government came into power in April 1783, and Dundas was succeeded as treasurer of the navy by Charles Townshend. The office of lord advocate Dundas continued to hold for some time longer, but in spite of his boast that 'no man in Scotland will venture to take my place,' he was at length displaced by Fox in August 1783 in favour of Henry Erskine. On 14 April 1783 Dundas moved for leave to bring in his bill for the regulation of the government of India (*Parl. Hist.* xxiii. 757–60). As the government afterwards brought in a bill of their own, Dundas abandoned his, and vehemently denounced Fox's as 'big with the most alarming consequences to the constitution' (*ib.* 1401–3).

Upon Pitt's accession to power Dundas once more became treasurer of the navy, an office which he continued to hold until June 1800. He was also appointed one of the committee of the privy council for trade and foreign plantations on 5 March 1784, and on the passing of Pitt's East India Bill was constituted a member of the board of control on 3 Sept. in the same year. Though Dundas did not become president of the board of control until 28 June 1793, the management of Indian affairs was practically left in his hands from the first formation of the board. Towards the close of the session of 1784 Dundas brought in a bill for the restoration of the forfeited estates in Scotland, which was received with great favour in that country, and passed through both houses with little difficulty (24 Geo. III, sess. 2, c. 57). In December 1785 Dundas, who had for some years been dean of the Faculty of Advocates, resigned that office and was succeeded by Henry Erskine. When Burke brought the charge arising out of the Rohilla war against Hastings in June 1786, Dundas, in spite of the resolutions which he had himself carried in the House of Commons in 1782, opposed it. In his speech on this occasion he called Hastings 'the saviour of India,' and endeavoured to explain his own position by declaring that, though he still condemned the Rohilla war, what he had formerly desired was the recall, and not the criminal prosecution, of Hastings (*Parl. Hist.* xxvi. 87–9). A few days later the ministry suddenly changed their policy, and when Fox brought forward the charge relating to the rajah of Benares, Pitt spoke in favour of the motion and Dundas silently voted with the majority. At the general election in June 1790 Dundas was returned for the city of Edinburgh, for which constituency he continued to sit until his elevation to the peerage. In June 1791 he became home secretary, in the place of Lord Grenville, who had been appointed the secretary for foreign affairs. Dundas's appointment, which was at first merely a provisional one, was confirmed on the refusal of Lord Cornwallis, who was then in India, to accept the post.

On 23 April 1793 Dundas moved a resolution pledging the house to secure the renewal of the monopoly to the East India Company for a further term of years. He defended the government of India by the company at great length, and maintained that the country had been indebted to the company for the great increase of its shipping (*ib.* xxx. 660–85). His speech on this occasion was in Pitt's opinion one which, 'for comprehensive knowledge of the history of India, and of the various sources of the British commerce to the East Indies, ... though it might have been equalled in that house, had never been excelled' (*ib.* 945). On the accession of the Duke of Portland to the ministry in the summer of 1794 he was appointed home secretary in the place of Dundas, who accepted the new secretaryship of war. As the duke shortly afterwards laid claim to all the rights of patronage which Dundas had hitherto possessed, the latter announced that he should resign the seals and relinquish the conduct of the war. After great pressure from Pitt, who declared that he should 'give up all hope of carrying on the business with comfort, and be really completely heartbroken if you adhere to the resolution' (Stanhope, *Life of Pitt*, ii. 53), and a letter from the king desiring him 'to continue secretary of state for the war,' Dundas consented to remain in office. On 10 June 1800 he was appointed keeper of the privy seal of Scotland. The credit of the Egyptian campaign of 1801 was in a great measure due to his energy and perseverance, as he both planned and carried out the expedition against the opinion of Pitt and the king. With reference to this campaign it is related that Dundas used afterwards to tell with pride how on one occasion the king proposed a toast 'to the minister who planned the expedition to Egypt, and in doing so had the courage to oppose his king.' On Pitt's resignation in March 1801 Dundas resigned the office of secretary for war, and in the following May resigned his

position at the board of control. Dundas, however, gave Addington his general support, and at the general election of 1802 managed the Scotch elections in the interest of the government so successfully that out of the forty-five members returned only two were whigs. Greatly to Pitt's surprise Dundas accepted a peerage from Addington, and on 24 Dec. 1802 was created Viscount Melville of Melville in the county of Edinburgh, and Baron Dunira in the county of Perth. Melville unsuccessfully attempted to induce Pitt to join the Addington ministry, and on the return of Pitt to power was appointed first lord of the admiralty on 15 May 1804. In 1785 Dundas had carried through a bill for 'better regulating the office of treasurer of the navy' (25 Geo. III, c. 31), the object of which was to prevent the treasurer for the time being from appropriating any part of the money passing through his hands to his own private use. In 1802 an act was passed (43 Geo. III, c. 16) by which five commissioners were appointed to inquire into the frauds and irregularities which were supposed to exist in the several naval departments. On 13 Feb. 1805 their tenth report, which dealt with the office of treasurer of the navy, was presented to the house (*Parl. Debates*, iii. 1147–1212). The commissioners had extended their inquiry back to the time when Barré was treasurer in 1782. Melville had been examined before them on 5 Nov. 1804, and their report gave rise to considerable suspicions against him, as it was conclusively shown that large sums of public money during his tenure of office had been applied to other uses than those of the navy.

On 8 April 1805 Samuel Whitbread called the attention of the House of Commons to the tenth report, and moved a series of resolutions setting out the case against Melville (*ib.* iv. 255–9). Pitt thereupon moved the previous question, and promised that in the event of his motion being carried he would then move that the report should be remitted to a select committee. Wilberforce, in a powerful speech, gave his 'most cordial and sincere support' to Whitbread's motion. Upon a division, in a house of 432 members, the numbers were found to be equal, and the speaker (Abbot), after some hesitation, gave his vote in favour of the original motion. Melville immediately resigned the office of first lord of the admiralty, and on 9 May his name was erased from the roll of the privy council. On 25 April Whitbread moved that the tenth report should be remitted to a select committee, which was appointed on the following day. On 27 May the report of the select committee was presented to the house (*ib.* v. i–cxxxii). Melville was heard at the bar of the House of Commons in his own defence on 11 June, and at the close of his speech Whitbread moved that 'Henry, lord viscount Melville, be impeached of high crimes and misdemeanors.' On the morning of the 13th Whitbread's motion was lost by 272 to 195, and Bond's amendment in favour of a criminal prosecution by the attorney-general was carried by 238 to 229. It was subsequently thought by Melville's friends that an impeachment would be less dangerous than a trial before Lord Ellenborough and a jury; and on 25 June Leycester's motion, that the house should proceed by impeachment and that the attorney-general should stay the proceedings in the prosecution already ordered, was ultimately agreed to. On the following day Whitbread, in obedience to the order of the house, proceeded to the House of Lords and impeached Melville of high crimes and misdemeanors. The impeachment was commenced in Westminster Hall on 29 April 1806. Whitbread opened the case for the prosecution, and both Piggott and Romilly, the attorney- and solicitor-general, were heard on behalf of the commons during the course of the proceedings. Melville was defended by Plumer, afterwards the master of the rolls, Adam, and Hobhouse. After a trial lasting fifteen days the peers reassembled on 12 June and acquitted Melville on all the charges, the majorities in his favour varying from 27 to 128, while on the fourth charge the acquittal was unanimous (Howell, *State Trials*, 1821, xxix. 549–1482). On the second and third charges, which accused Melville of permitting Trotter, his paymaster, to withdraw public money from the Bank of England, and of conniving at its use by Trotter for his own private emolument, Melville was only acquitted by majorities of 27 and 31. These two charges were the strongest point of the prosecution; for though it is tolerably clear that Melville did not embezzle any of the public money himself, it is equally evident that he was guilty of considerable negligence, and that he had acted contrary to the spirit of the act of 1785. On the formation of the Duke of Portland's ministry, Melville's eldest son was appointed president of the board of control, and on 8 April 1807 Melville was restored to the privy council. Though he continued to take great interest in public affairs, and often gave his advice on matters connected with India and the navy, he never again took office. In October 1809 he declined Perceval's offer of an earldom (*Diary of Lord Colchester*, 1861, ii. 218). His last speech in the House of Lords was

delivered on the occasion of the third reading of the Scotch Judicature Bill on 14 June 1810 (*Parl. Debates*, xvii. 644). He died suddenly at Edinburgh, at the house of his nephew, the lord chief baron, on 28 May 1811, in the seventieth year of his age, and was buried in one of the aisles of the old church at Lasswade, Midlothian.

Melville was twice married. By his first wife, Elizabeth, daughter of David Rennie of Melville Castle, whom he married on 16 Aug. 1765, he had three daughters and an only son, Robert Saunders Dundas [q. v.], who afterwards became the second viscount. He married secondly, on 2 April 1793, Lady Jane Hope, sixth daughter of John, second earl of Hopetoun, by whom he had no issue. His second wife, surviving him, married, on 16 Feb. 1814, Thomas, lord Wallace, and died on 29 June 1829.

As the intimate friend and trusted lieutenant of Pitt, Dundas fills an important place in the political history of the age in which he lived. Without any gift of eloquence, and in spite of his broad Scotch accent and ungraceful manner, he was a steady debater and a lucid and argumentative speaker. Deficient alike in refinement and in literary taste, he was possessed of great political sagacity and of indefatigable industry. In his private life he was frank and straightforward in character, convivial in his habits, and utterly indifferent about money. For nearly thirty years he was the most powerful man in Scotland, and, as the election agent for the government, controlled the elections of the Scotch representative peers, as well as of the Scotch members of the House of Commons. As treasurer of the navy, he introduced various improvements into the details of the admiralty departments, and carried through several measures for the improvement of the condition of seamen and their families.

As the practical head of the board of control, the management of Indian affairs was in his hands for more than sixteen years. 'His celebrated reports,' says Lord Brougham, 'upon all the complicated questions of our Asiatic policy, although they may not stand a comparison with some of Mr. Burke's in the profundity and enlargement of general view, any more than their style can be compared with his, are nevertheless performances of the greatest merit, and repositories of information upon that vast subject, unrivalled for clearness and extent' (*Statesmen of the Time of George III*, i. 228). On the other hand, James Mill says that 'the mind of Mr. Dundas was active and meddling, and he was careful to exhibit the appearance of a great share in the government of India. . . . But I know not any advice which he ever gave, for the government of India, that was not either very obvious or wrong' (*History of British India*, 1858, iv. 398). It is worthy of notice that the possibility 'of an attack on India either through Persia or some part of Asia' was one that Dundas had often in contemplation, and it was upon this ground that he 'insisted with the court of directors on establishing a resident at Bagdad' (*Castlereagh Despatches*, 2nd ser. 1851, v. 456). His earlier political career is thus ruthlessly satirised in the 'Rolliad' (1788, p. 43):—

> For true to public Virtue's patriot plan,
> He loves the Minister, and not the Man;
> Alike, the Advocate of North and Wit,
> The friend of Shelburne, and the guide of Pitt.

He was created an LL.D. by the university of Edinburgh on 11 Nov. 1789, was lord rector of the university of Glasgow from 1781 to 1783, and on 2 Feb. 1788 was appointed chancellor of the university of St. Andrews.

Three monuments have been erected to his memory, viz. a marble statue by Sir Francis Chantrey in the outer house of the court of session; a column, surmounted by a statue, in the centre of St. Andrew Square, Edinburgh, which was erected in 1821 by the officers and seamen of the royal navy; and a third on the hill overlooking Dunira in Perthshire, where he frequently lived during the closing years of his life. Three portraits of Melville, painted respectively by Romney, Raeburn, and Reynolds, were exhibited at the Loan Collection of Scottish National Portraits at Edinburgh in 1884 (Catalogue Nos. 290, 305, 475). Etchings by Kay will be found in the two volumes of 'Original Portraits' (Nos. 48, 117, 150, 211, 256), and a coloured portrait is given in the second volume of Drummond's 'Histories of Noble Families' (1846), vol. ii. Besides a number of his speeches, the following letters and correspondence of Lord Melville's have been published:—1. 'The Letter of the Right Honourable Henry Dundas . . . unto the Right Honourable Thomas Elder, Postmaster-General of Scotland,' &c. [Edinburgh, 1798], 8vo. 2. 'Letter from the Right Honourable Henry Dundas to the Chairman, Deputy-Chairman, and Court of Directors of the East India Company,' London, July 1801, 8vo. 3. 'A Letter from the Right Honourable Lord Viscount Melville to the Right Hon. Spencer Percival relative to the Establishment of a Naval Arsenal at Northfleet,' second edition, London [1810], 4to.

4. 'A Letter from Lord Viscount Melville to the Right Hon. Spencer Perceval on the subject of Naval Timber,' London, 1810, 8vo. 5. 'A Letter from the Right Hon. Lord Viscount Melville to the Earl of Aberdeen relative to the Management of the Civil Service of the Navy,' London [1810], 4to. 6. 'Letters from the Right Hon. Henry Dundas to the Chairman of the Court of Directors of the East India Company upon an Open Trade to India,' London, 1813, 8vo.

[Omond's Lord Advocates of Scotland (1883), ii. 83-162; Omond's Arniston Memoirs (1887); Anderson's Scottish Nation (1863), ii. 97-9; Chalmers's Biog. Dict. of Eminent Scotsmen (1868), i. 513-19; Stanhope's Life of Pitt (1861-2); Mahon's Hist. of England (1851-4), vols. vi-viii.; Donne's Correspondence of King George the Third with Lord North (1867), ii. 139, 245; Mill's Hist. of British India (1858), vols. iv. v. vi.; Brougham's Statesmen of the Time of George III. 1st ser. (1839) pp. 227-35; Foster's Peerage (1883), p. 483; Annual Register, 1811, chron. pp. 190-1; Graduates in the University of Edinburgh (1858), p. 258; Scots Mag. 1765, xxvii. 391, 1793, lv. 205, 1811, lxxiii. 479-80; Haydn's Book of Dignities, 1851; Official Return of Members of Parliament, pt. ii. pp. 160, 168, 173, 186, 198, 211, 225; Brit. Mus. Cat.]

G. F. R. B.

DUNDAS, HENRY, third Viscount Melville (1801-1876), general, eldest son of Robert Saunders Dundas, second viscount Melville [q. v.], was born on 25 Feb. 1801. He entered the army as an ensign and lieutenant in the 3rd or Scots guards on 18 Nov. 1819, was promoted captain into the 83rd regiment in April 1824, and major and lieutenant-colonel in the same regiment on 11 July 1826 and 3 Dec. 1829. His regiment was in Canada when the rebellion of 1837 broke out, and Dundas showed such vigour in its suppression, and more particularly in repelling a body of American brigands who landed near Prescott in Upper Canada in 1838, that he was made a C.B. and promoted colonel and appointed an aide-de-camp to the queen on 28 Nov. 1841. He exchanged into the 60th Rifles in 1844, and accompanied his battalion to India, and was appointed a brigadier-general on the Bombay staff in 1847. He was chosen to command the column sent from Bombay to cooperate with Lord Gough's army in the second Sikh war, and was present at the siege and capture of Multán as second in command to General Whish, and joined the main army just before the battle of Goojerat. In that battle his division played a leading part; he was mentioned in despatches, received the thanks of parliament and of the directors of the East India Company, and was made a K.C.B. He returned to England in 1850, and succeeded his father as third viscount in 1851. He was promoted major-general on 20 June 1854, and commanded the forces in Scotland from 1856 to 1860, in which year he was made governor of Edinburgh Castle. He was promoted lieutenant-general on 5 May 1860, appointed colonel-commandant of the 60th rifles on 1 April 1863, promoted general on 1 Jan. 1868, and made a G.C.B. in 1870. Lord Melville, who was vice-president of the council of the Royal Archers, the Royal Body Guard for Scotland, died unmarried at Melville Castle, near Edinburgh, on 1 Feb. 1876.

[Hart's Army Lists; Times, 4 Feb. 1876.]

H. M. S.

DUNDAS, Sir JAMES, first Lord Arniston (*d.* 1679), son of Sir James Dundas of Arniston, Midlothian, governor of Berwick under James I, by Marie, daughter of George Home of Wedderburn, was educated at the university of St. Andrews. In 1639 he signed the 'national covenant;' in 1640 he was appointed an elder of the church, and on 16 Nov. 1641 he was knighted by Charles I. He represented Edinburgh in parliament in 1648, and was commissioner for war within the sheriffdom of that city between 1643 and 1648, sat on a commission composed partly of lawyers and partly of laymen, to which the liquidation of the insolvent estates of the Earl of Stirling and Lord Alexander was referred in 1644; on a parliamentary committee of eighteen appointed to consider of dangers threatening religion, the covenant, and the monarchy, and how to meet them; on another 'close and secret' committee of six empowered to take steps rendered necessary by the presence of garrisons of 'malignants and sectaries' in Berwick and Carlisle in March 1648; and on 11 May was appointed one of the 'committee of estates' in which supreme power was vested during the adjournment of parliament. The same year he was also a member of a committee for considering of ecclesiastical matters in conference with the commissioners of the kirk, and was added to the 'commission for the plantation of kirks.' He signed the solemn league and covenant, apparently with some reluctance, in 1650. From that date his history is a blank until we find him again a member of the commission for the plantation of kirks in 1661, and also one of the commissioners for raising the sum of 40,000*l.* granted to the king in that year. Though not a trained lawyer he was nominated an ordinary lord of session, and assumed the title of Lord Arniston, on 16 May 1662; and having satisfied the court of his knowledge of law was admitted to the College of Justice on 4 June. His tenure of office, however, was brief. In

1663 a statute was passed requiring all public officials to subscribe a declaration, affirming the duty of passive obedience, and renouncing the solemn league and covenant. Being unable conscientiously to sign the declaration, Dundas sent in his resignation. It was signed by ten of the judges on 10 Nov. 1663, Dundas being absent. Though the time for signature was extended in his case until 8 Jan. 1664, and then for a further period of eighteen months, and though he was frequently pressed to reconsider the matter, Dundas steadily refused to sign unless he were permitted to qualify the clause in the declaration abjuring the covenant by the words, 'in so far as it led to deeds of actual rebellion.' The compromise was not accepted, but it was notified to him that if he would sign the declaration as it stood the king would permit him to make reservation in private audience. To this Dundas replied: 'If my subscription is to be public, I cannot be satisfied that the salvo should be latent.' On 28 Aug. 1665 Sir John Lockhart of Castlehill was appointed to succeed him. Dundas died at Arniston in October 1679. He married, first, in 1641, Marion, daughter of Robert, lord Boyd, by whom he had one son, Robert, second lord Arniston [q. v.], lord of session, and three daughters; secondly, Janet, daughter of Sir Adam Hepburn of Humbie, and widow of Sir John Cockburn of Ormiston, by whom he had three sons; thirdly, in 1666, Helen, daughter of Sir James Skene, president of the court of session, and widow of Sir Charles Erskine of Alva.

[Collins's Peerage (Brydges), vi. 404; Brunton and Haig's Senators of the College of Justice; Anderson's Scottish Nation; Douglas's Baronage, p. 180; Omond's Arniston Memoirs.] J. M. R.

DUNDAS, JAMES (1842–1879), captain royal engineers, eldest son of George Dundas, one of the judges of the court of session in Scotland, was born on 12 Sept. 1842. He was educated at the Edinburgh Academy and the East India Company's military college at Addiscombe, received a commission in the royal (late Bengal) engineers in June 1860, and, proceeding to India in March 1862, was appointed to the public works department in Bengal.

In 1865 he accompanied the expedition to Bhootan under General Tombs, and was awarded the Victoria Cross for his distinguished bravery in storming a block-house which was the key of the enemy's position, and held after the retreat of the main body. Fearing that protracted resistance might cause the Bhoteas to rally, General Tombs called upon a body of Sikh soldiers to swarm up the wall. The men, who had been fighting in a broiling sun on very difficult ground for upwards of three hours, hesitated until Major W. S. Trevor and Dundas of the Royal Engineers volunteered to show the way. They had to climb a wall fourteen feet high, and then to enter a house occupied by some two hundred desperate men, head foremost, through an opening not more than two feet wide. After the termination of the Bhootan expedition Dundas rejoined the public works department, in which his ability and varied and accurate engineering knowledge won for him a high position. In 1879, on the fresh outbreak of the Afghan war, he found his way to the front, and was killed with his subaltern, Lieutenant Nugent, R.E., on 23 Dec. 1879, in attempting to blow up a fort near Cabul. A general order referring to the services of the royal engineers in this campaign, issued by Sir Frederick Roberts, contained an appreciative notice of Dundas's services. A monument was erected by his relatives and friends in Edinburgh Cathedral, and his brother officers of the corps of royal engineers have placed a stained glass window to his memory in Rochester Cathedral.

[Official Records, Corps Papers.] R. H. V.

DUNDAS, Sir JAMES WHITLEY DEANS (1785–1862), admiral, son of Dr. James Deans of Calcutta, was born on 4 Dec. 1785, and entered the navy on 19 March 1799. After serving six years in the Mediterranean, on the west coast of France, and in the North Sea, he was promoted by Lord Keith to be lieutenant of the Cambrian 25 May 1805, and the following year, after being for a few weeks flag-lieutenant to the Hon. George Cranfield Berkeley [q. v.], he was made commander, 8 Oct. 1806. On 13 Oct. 1807 he was posted, and continued actively employed in the Baltic or the North Sea to the peace. On 2 April 1808 he married his first cousin, Janet, only daughter and heiress of Charles Dundas, lord Amesbury [q. v.], and at the same time took the surname of Dundas. From 1815 to 1819 he commanded the Tagus frigate in the Mediterranean. From 1830 to 1832 he was flag captain to Sir William Parker on board the Prince Regent of 120 guns, on the coast of Portugal, and from 1836 to 1838 commanded the Britannia at Portsmouth as flag captain to Sir Philip Durham. On 25 Oct. 1839 he was nominated a C.B., and was advanced to the rank of rear-admiral 23 Nov. 1841. For some months in 1841, and again in 1846, he had a seat at the board of admiralty. In January 1852 he was appointed commander-in-chief in the Mediterranean, was advanced to be vice-admiral on 17 Dec. 1852, and was still in the Mediter-

ranean when the Russian war broke out in 1854. He had thus the chief naval command of the operations during the summer and autumn of that year, including the transport of the army to the Crimea, the support of the allies in the battle of the Alma, and the engagement with the sea-forts of Sebastopol on 17 Oct. Dundas's conduct with reference to this bombardment has been much criticised; and many writers, following the 'Times' correspondent, have repeated the current gossip of the camp, circulated in ignorance of the many details which cramp and control a commanding officer (cf. KINGLAKE, *Invasion of the Crimea*, iii. 386 et seq. and 411). At the same time, it is difficult not to believe that Dundas, though a most estimable gentleman, brave and chivalrous, was old both in years and constitution, and was wanting in the energy which the occasion demanded. In January 1855, having completed the usual term of command, he was succeeded by his second, Sir Edmund Lyons, afterwards Lord Lyons [q. v.], and returned to England. On 5 July of the same year he was nominated a G.C.B., and his services were acknowledged by our allies with the grand cross of the Legion of Honour and the Medjidie of the first class. He attained the rank of admiral on 8 Dec. 1857, but had no further service, and died 3 Oct. 1862. His first wife died in April 1846, and in August 1847 he married Lady Emily Moreton, daughter of the first Earl of Ducie, and younger sister of Lady Charlotte Moreton, who had married in 1834 Admiral Berkeley, afterwards Lord Fitzhardinge, and for many years a lord of the admiralty. By his first wife he had a life interest in large estates in Flintshire and Berkshire, which at his death passed to his grandson, Mr. Charles Amesbury Deans-Dundas. On the passing of the Reform Bill he was elected member for Greenwich, and represented that borough in several subsequent parliaments.

[O'Byrne's Nav. Biog. Dict.; Marshall's Roy. Nav. Biog. (supplement, pt. i.), p. 265; Gent. Mag. (1862, vol. ii.), new ser. xiii. 782; Annual Register (1862), civ. 348.] J. K. L.

DUNDAS, Sir RICHARD SAUNDERS (1802–1861), vice-admiral, second son of Robert Saunders Dundas, second viscount Melville [q. v.], and of Anne, grand-niece and coheiress of Admiral Sir Charles Saunders [q. v.], was born on 11 April 1802, received his early education at Harrow, was entered at the Royal Naval College in 1815, and on 15 June 1817 as a volunteer on board the Ganymede frigate, under the Hon. Robert Cavendish Spencer, in the Mediterranean. As the son of the first lord of the admiralty, his promotions were as rapid as the rules of the service permitted. On 18 June 1821 he was made lieutenant, was made commander on 23 June 1823, and captain on 17 July 1824, during all which time he was continuously employed, for the most part on the Mediterranean and North American stations. In September 1825 he was appointed to the Volage frigate, in which he went out to the East Indies and New South Wales, where he was transferred to the Warspite, and returned to England in October 1827. For the next three years he was private secretary to his father, then first lord of the admiralty; in November 1830 commissioned the Belvidera frigate, which he commanded for three years in the Mediterranean, and in September 1837 was appointed to the Melville of 72 guns. In her he went out to China, and participated in the operations of the first Chinese war, being specially mentioned for his conduct at the capture of Ty-cock-tow on 7 Jan. 1841 and of the Bogue forts 26 Feb. For these services he was nominated a C.B. on 29 June. In the end of 1841 he returned to England. In 1845 he was private secretary to the Earl of Haddington, first lord of the admiralty, and in 1853 was appointed a junior lord of the admiralty under Sir James Graham. On 4 July 1853 he attained the rank of rear-admiral, and in February 1855 was appointed commander-in-chief of the fleet in the Baltic, where no active operations were carried on excepting the bombardment of Sveaborg, 9–11 Aug., the effect of which was much exaggerated in the current reports, and where the principal work was the maintenance of a close blockade of the Gulf of Finland, and the fishing for small torpedos which had been laid down in great numbers in the passage to the north of Cronstadt. On 4 Feb. 1856 Dundas was nominated a K.C.B., and on the conclusion of the peace resumed his seat at the admiralty, where he continued till his death on 3 June 1861. He was a grand officer of the Legion of Honour, and on 24 Feb. 1858 was promoted to the rank of vice-admiral.

[O'Byrne's Nav. Biog. Dict.; Marshall's Royal Nav. Biog. ix. (vol. iii. pt. i.) 183; Gent. Mag. (1861, ii.), new ser. xi. 87.] J. K. L.

DUNDAS, ROBERT, second Lord ARNISTON (*d.* 1726), ordinary lord of session, eldest son of Sir James Dundas, lord Arniston [q. v.], by Marion, daughter of Robert, lord Boyd, was educated abroad, but returned to Scotland as an adherent of the Prince of Orange, and represented Midlothian in the parliaments of 1700–2 and 1702–7. He was appointed an

ordinary lord of session on 1 Nov. 1689, assuming the title of Lord Arniston, and sat on the bench for thirty years. He was fond of retirement and study. Guarini's 'Pastor Fido' was among his favourite books. By his wife Margaret, daughter of Sir Robert Sinclair of Stevenson, he had six sons, of whom the second, Robert the elder [q. v.], became lord president of the court of session, and four daughters. Dundas died on 25 Nov. 1726.

[Collins's Peerage, ed. Brydges, vi. 407; Brunton and Haig's Senators of the College of Justice; Douglas's Baronage, p. 187; Omond's Arniston Memoirs.] J. M. R.

DUNDAS, ROBERT, of Arniston, the elder (1685–1753), judge, second son of Robert Dundas, second lord Arniston [q. v.], a judge of the court of session, who died in 1726, by Margaret, daughter of Sir Robert Sinclair of Stevenson, was born on 9 Dec. 1685. He was admitted a member of the Faculty of Advocates on 26 July 1709, and without any great application soon became a profound lawyer. Interest and talent secured his advancement, and in 1717 he was appointed solicitor-general. Though more highly trusted than Sir David Dalrymple, the lord advocate, by the Duke of Roxburghe, he felt this an irksome position, and in 1718 applied to succeed Eliot of Minto on the bench; but the place was already given to Sir Walter Pringle. However, he was made, in 1720, lord advocate, in succession to Dalrymple. On 9 Dec. 1721 he became dean of the Faculty of Advocates. On 11 July 1721 he resigned the post of assessor to the city of Edinburgh, which he had held previously to his advancement, and an acrimonious correspondence took place between him and the magistrates of Edinburgh. He sat in the parliaments of 1722–7, 1727–34, and 1734–7 as M.P. for the county of Midlothian. He opposed the malt-tax in 1724, when the Argyll party came with Walpole into power. He held himself somewhat aloof at first from politics, and on the advice of the Duke of Roxburghe forbore next year to join the party forming against the Duke of Argyll, but soon engaged in a violent and even factious opposition to government. In 1727 he opposed the address of the lords of session to the king with a counter address complaining of the malt-tax, and in 1730 promoted a bill to give the court of session the power of adjourning (Wodrow, *Analecta*, Maitland Soc., iii. 290, 404, iv. 104). With Erskine of Grange Dundas was the chief adviser of the opposition formed of representative peers and members of parliament against the administration of Scotch affairs adopted by Lord Ilay, and in 1734 he brought before the House of Commons the proceedings at the recent election of Scotch peers. This opposition movement was, however, unsuccessful. On 10 June 1737, in succession to Sir Walter Pringle of Newhall, he was appointed a judge of the court of session, but in 1745 he was only dissuaded by his son Robert from retiring into private life. This resolution, it was believed, he would have carried out in 1748 had his hopes of the lord presidency been disappointed; the ministry and independent whigs, however, after a vacancy of nine months, overbore the resistance of the Duke of Argyll, and on 10 Sept. 1748 he succeeded Duncan Forbes of Culloden as lord president, which office he worthily filled till his death at Abbey Hill, Edinburgh, on 26 Aug. 1753. He was buried on 31 Aug. in the family tomb at Borthwick. As an advocate he was both eloquent and ingenious; in private life idle and convivial (see Scott's *Guy Mannering*, *n.* 9). He was the author of an eloquent eulogium on Lord Newhall, enrolled in the books of the Faculty of Advocates. His most famous case was his defence of Carnegie of Finhaven in 1728 on his trial for the murder of Charles, earl of Strathmore, whom he killed in a drunken brawl by mistake for Lyon of Bridgeton. The original practice was to allow the jury to find the prisoner generally 'guilty' or 'not guilty;' about the time of Charles II this was altered to a finding upon the facts of 'proven' or 'not proven.' In this case it was clear that Carnegie killed Strathmore. If the jury were to find the fact 'proven,' leaving the court to pronounce the legal effect of that finding, Carnegie was a dead man. Dundas forced the court to return to the older course, and the jury found Carnegie 'not guilty,' and this practice was adopted in subsequent cases. Dundas married, first, in 1712, Elizabeth, eldest daughter of Robert Watson of Muirhouse, who, with four of his children, died in January 1734 of small-pox, and by her he had a son, Robert, afterwards lord president [see Dundas, Robert, of Arniston, the younger], and other children; and, secondly, on 3 June 1734, Anne, daughter of Sir William Gordon, bart., of Invergordon, by whom he had five sons and a daughter. One of these sons, Henry, treasurer of the navy and first viscount Melville, is separately noticed. Dundas's appearance was forbidding and his voice harsh; his portrait is preserved at Arniston, and is engraved in the 'Arniston Memoirs.'

[Omond's Arniston Memoirs, 1887; Omond's Lord Advocates of Scotl.; State Trials, xvii. 73; Lockhart Papers, ii. 88; Brunton and Haig's Senators; Trans. of Roy. Soc. Edinb. ii. 37; Scots Mag. 1753 and 1757; Douglas's Baronage of Scotl.; Drummond's Hist. of Noble British Families; Tytler's Life of Lord Kames, i. 50.] J. A. H.

DUNDAS, ROBERT, of Arniston, the younger (1713–1787), judge, eldest son of Robert Dundas, lord president of the court of session [q. v.], by Elizabeth Watson, his first wife, was born on 18 July 1713. He was educated first at home and at school, and then at the university of Edinburgh. In 1733 he proceeded to Utrecht, then celebrated for the teaching of Roman law, and also visited Paris. Returning to Scotland in 1737 he was admitted an advocate in 1738. He was quick, ingenious, and eloquent, and had a retentive memory. Like his father, he was convivial and shirked drudgery. He is said, though a good scholar, never to have read through a book after leaving college, and being solely ambitious of attaining to the bench, he refused many cases, especially those which involved writing papers, and took only such work as seemed to lead to advancement. For his first five years his fees only averaged 280*l.* per annum. Through the favour of the Carteret administration he was appointed solicitor-general on 11 Aug. 1742, and, no change occurring in the Scotch department on Lord Wilmington's death, held that post through the arduous and responsible times of the Jacobite plots and the rising of 1745. Being, however, unable to act easily with Lord Milton, the lord justice clerk, in 1746 he resigned upon the change of ministry, but was at once elected dean of the faculty. On 16 Aug. 1754 he was appointed lord advocate, having fortunately been returned for Midlothian unopposed on 25 April at the general election. While in parliament he opposed the establishment of a militia in Scotland, and, as lord advocate, was largely occupied in settling the new conditions of the highlands, and in disposing of his great patronage so as to enhance the family influence. But one speech of his in parliament is recorded, viz. in 1755 (*Parl. Hist.* xv. 562). He was appointed a commissioner of fisheries on 17 June 1755, and on the death of Robert Craigie he became lord president of the court of session, 14 June 1760. He found upwards of two years' arrears of cases undecided, and having by great efforts disposed of them, he never allowed his cause-list to fall into arrear again. He was the best lord president who had filled the office, short but weighty in his judgments, thorough in his grasp of the cases, indignant at chicane, a punctilious guardian of the dignity of the court, a chief who called forth all the faculties of his colleagues. Having, on 7 July 1767, given the casting vote against the claimant, Archibald Stewart, in the Douglas peerage case, he became very unpopular, and during the tumultuous rejoicings at Edinburgh, after the House of Lords had reversed that decision on 2 March 1769, the mob insulted him and attacked his house. In his latter years his eyesight failed, and after a short illness he died at his house in Adam's Square on 13 Dec. 1787, and was buried with great pomp at Borthwick on 18 Dec. (see *Scots Mag.* 1787, p. 622). He married, first, on 17 Oct. 1741, Henrietta Baillie, daughter of Sir James Carmichael Baillie of Lamington and Bonnytoun, who died on 3 May 1755; and, secondly, in September 1756, Jean, daughter of William Grant, lord Prestongrange. By his first wife he had four daughters, of whom Elizabeth, the eldest, married Sir John Lockhart Ross, bart., of Balnagowan; and by his second four sons, of whom Robert, the eldest, became lord advocate (see below), and two daughters. Two younger sons, Francis and William, are separately noticed. His portrait, by Raeburn, is preserved at Arniston, and is engraved in the 'Arniston Memoirs.'

Robert Dundas of Arniston (1758–1819), the eldest son, born 6 June 1758, was admitted advocate in 1779; succeeded Sir Ilay Campbell as solicitor-general for Scotland in 1784; became lord advocate in 1789, and from 1790 to 1796 was M.P. for Edinburghshire. He appeared for the crown in the great prosecutions for sedition at Edinburgh in 1793. He was joint-clerk and keeper of the general registers for seisins and other writs in Scotland from 1796 until on 1 June 1801 he was appointed chief baron of the exchequer in Scotland. He died 17 June 1819. His portrait appears in Kay's 'Edinburgh Portraits.' He married in May 1787 Elizabeth, daughter of Henry Dundas, first viscount Melville; she died 18 March 1852. By her he had three sons and two daughters. Robert, his heir, died in 1838. Henry, the second son, was vice-admiral in the navy, and died 11 Sept. 1863.

[Omond's Arniston Memoirs, 1887; Omond's Lord Advocates of Scotland; Brunton and Haig's Senators of the College of Justice; Transactions of the Royal Society of Edinburgh, ii. 37; Drummond's History of Noble British Families; Douglas's Peerage; Scots Mag. 1787; Foster's Members of Parliament (Scotland), 1357–1882; Anderson's Scottish Nation; Kay's Edinburgh Portraits.] J. A. H.

DUNDAS, ROBERT SAUNDERS, second Viscount Melville (1771–1851), statesman, only son of Henry Dundas, first viscount Melville [q. v.], the friend of Pitt, was born on 14 March 1771. He was educated at the Edinburgh High School, and entered parliament, when just of age in 1794, as M.P. for Hastings. He received his initiation into political life by acting as private secretary to his father, who was from 1794

to 1801 both secretary of state for war and the colonies and president of the board of control for the affairs of India. In 1796 he was elected M.P. for Rye, and in the same year he married an heiress, Anne Saunders, great niece of Admiral Sir Charles Saunders, K.B., whose name he took in addition to his own, and in May 1800 he received his first official appointment as one of the keepers of the signet for Scotland. In 1801 he was elected M.P. for Midlothian, and in 1805 and 1806 he first made his mark in the House of Commons by his speeches in favour of his father when attacked and finally impeached for malversation in his office as treasurer of the navy. In March 1807 he was sworn of the privy council, and in April accepted a seat in the cabinet of the Duke of Portland as president of the board of control, a seat offered him rather on account of his father's great merits as an administrator and services to the tory party than for anything he had himself done. Sir Walter Scott, whom he visited about this time at Ashiestiel, Selkirkshire, says of him to John Murray: 'Though no literary man he is judicious, clairvoyant, and uncommonly sound-headed, like his father, Lord Melville.' In 1809 he filled the office of Irish secretary from April to October, but in November returned to his old post of president of the board of control under the Perceval administration. On his father's death, in May 1811, he became second lord Melville. When Lord Liverpool reconstituted the ministry in the following year, Melville was appointed first lord of the admiralty, an office which he held for no less than fifteen years. In this office he showed great administrative talent, kept his department in good order, and took particular interest in Arctic expeditions, an interest which was acknowledged by Melville Sound being called after him. He held many other offices in Scotland, was made lord privy seal there in 1811, appointed a governor of the Bank of Scotland, elected chancellor of the university of St. Andrews in 1814, and made a knight of the Thistle in 1821. After the death of Lord Liverpool, Lord Melville was one of the tory leaders who refused to serve under Canning, and he therefore resigned office; but he was reappointed to the admiralty by the Duke of Wellington in 1828, and occupied it till the fall of the Wellington administration in 1830, when he retired from political life. He took up his residence at Melville Castle, near Edinburgh, where he died at the age of eighty on 10 June 1851, and was succeeded as third viscount by his eldest son, Henry (see DUNDAS, HENRY, third viscount Melville).

[Gent. Mag. August 1851; Doyle's Official Baronage.] H. M. S.

DUNDAS, THOMAS (1750–1794), major-general, of Fingask and Carron Hall, Larbert, Stirlingshire, was eldest son of Thomas Dundas of Fingask, M.P. for Orkney and Shetland, who died in 1786, having had no issue by his first wife, Janet Graham, and having married secondly Lady Janet Maitland, daughter of Charles, sixth earl of Lauderdale. Dundas the younger, whose brother Charles, baron Amesbury, is separately noticed, was born 30 June 1750, and 25 April 1766 was appointed cornet in the king's dragoon guards. On 20 May 1769 he obtained a company in the 63rd foot, and on 20 Jan. 1776 became major, by purchase, in the 65th foot, with which he served in America and the West Indies. Early in 1778 the corporation of Edinburgh offered to raise a regiment of foot for the king's service. The offer was accepted, and a regiment, consisting of a thousand lowlanders, in ten companies, was formed under the name of the 80th (royal Edinburgh volunteers) regiment of foot. The colonelcy was given to Sir William Erskine, who was then serving in America, and Dundas, who had acquired the reputation of a smart and able officer, was appointed lieutenant-colonel, his commission bearing date 17 Dec. 1777. He proceeded in command of the regiment to America in 1779, and served under Clinton and Cornwallis in the campaigns of 1779–81, most of the time at the head of a brigade composed of the 76th and 80th regiments. He was one of the commissioners named by Lord Cornwallis to arrange the capitulation at York Town, Virginia, 17 Oct. 1781. He became a brevet-colonel 20 Nov. 1782. The 80th foot was disbanded in 1783, and Dundas remained some years on half-pay. At the outbreak of the French revolutionary war Dundas was made a major-general and colonel 68th foot, and was appointed to the staff of the expedition sent to the West Indies under Lieutenant-general Sir Charles Grey and Admiral Jervis, and distinguished himself in command of a brigade of light infantry, composed of the light companies of various regiments, at the capture of Martinique, St. Lucia, and Guadaloupe in 1794. He died of fever while in command at Guadaloupe, 3 June 1794. When the island was recaptured by the French shortly after his death, a bombastic proclamation, headed 'Liberté, Égalité, Droit et Fraternité,' was issued by the French republican deputy, Victor Hugues, setting forth that 'it is resolved that the body of Thomas Dundas, interred in Guadaloupe, be dug up and given a prey to the birds of the air; and that upon the spot shall be erected, at the expense of the Republic, a monument having on one side this decree, and on the other the

following inscription: "This ground, restored to liberty by the valour of the Republicans, was polluted by the body of Thomas Dundas, major-general and governor of Guadaloupe for the bloody King George the Third."' A public monument to the memory of Dundas was voted by parliament the year after and placed in St. Paul's Cathedral. Dundas was returned as M.P. for the stewartry of Orkney and Shetland in 1771, in the room of his father, who had been appointed an officer of police in Scotland, and represented the same constituency in the parliaments of 1774 and 1784. He married, 9 Jan. 1784, Lady Elizabeth Eleanora Home, daughter of Alexander, ninth earl Home, by whom he left a son, the late Lieutenant-colonel Thomas Dundas of Carron Hall, and other issue. His widow died on 10 April 1837.

[Burke's Landed Gentry, under 'Dundas of Fingask.' For particulars of Dundas's services may be consulted Colonel J. J. Graham's Life of General S. Graham (privately printed, 1862); Ross's Cornwallis Correspondence, vol. i. (London, 3 vols.); Rev. Cooper Willyams's Account of Campaign in West Indies, 1794 (London, 1795); and London Gazettes, 1794.] H. M. C.

DUNDAS, WILLIAM (1762–1845), politician, third son of Robert Dundas (1713–1787) [q. v.], lord president of the court of session in 1760, by Jean, daughter of William Grant, lord Prestongrange, born in 1762, was called to the bar at Lincoln's Inn on 31 Jan. 1788, and entered parliament as M.P. for the united boroughs of Kirkwall, Wick, Dornoch, Dingwall, and Tain in 1796, for which he was reelected in the following year on taking office as one of the commissioners on the affairs of India (board of control), of which his uncle, Henry Dundas, afterwards Viscount Melville [q. v.], was then president. He sat on the board until 1803. He was sworn of the privy council in 1800. In 1802 and 1806 he was returned to parliament for Sutherland, and in 1810 for Cullen in Aberdeenshire. Between 1804 and 1806 he was secretary-at-war. On 26 March 1812 he succeeded Sir Patrick Murray, who had accepted the stewardship of the Chiltern Hundreds, as M.P. for the city of Edinburgh, which he continued to represent until 1831, when he retired from parliamentary life. On 10 Aug. 1814 he was appointed keeper of the signet, and in 1821 lord clerk register. He was also clerk of the sasines for seven years before his death, which occurred at St. Leonards-on-Sea on 14 Nov. 1845, and was then in receipt of an income of nearly 4,000*l.* from official sources alone. Dundas married Mary, daughter of the Hon. James Stuart Wortley Mackenzie.

[Omond's Arniston Memoirs; Ann. Reg. 1845 (App. to Chron.), p. 313.] J. M. R.

DUNDEE, Viscount (1643–1689). [See Graham, John.]

DUNDONALD, Earls of. [See Cochrane, Archibald, 1749–1831, ninth earl; Cochrane, Thomas, 1775–1860, tenth earl, admiral; Cochrane, Sir William, *d.* 1686, first earl.]

DUNDRENNAN, Lord (1792–1851). [See Maitland, Thomas.]

DUNFERMLINE, Baron (1776–1858). [See Abercromby, James.]

DUNFERMLINE, Earls of. [See Seton.]

DUNGAL (*fl.* 811–827), an Irish monk in deacon's orders, seems to have been one of that host of ecclesiastics who were compelled by the Danish invasions to abandon their country. He appears first in history as the writer of a letter to Charlemagne in 811. Charlemagne had asked for an explanation of two eclipses of the sun, said to have occurred in 810, and sought an explanation of it from the abbot of St. Denis, near Paris. He applied to Dungal, then known for his scientific attainments. Dungal accordingly wrote to the king, giving him such an explanation as he could of an event which had not really occurred. The rumour is supposed to have arisen from an erroneous calculation, predicting a double eclipse in 810. The letter, however, exhibits a considerable acquaintance with the astronomy of the day. Dungal was evidently not quite satisfied with the Ptolemaic system. 'Some,' he says, whose statement is nearer the truth, 'affirm that these [the fixed stars] also have a proper motion, but on account of the immense time they take to accomplish their revolutions, and the shortness of human life, their movements cannot be discerned by observation.' He seems, like his countryman Virgilius of Salzburg in the previous century, to have had more enlightened views on the subject than prevailed at the time. About 820 Dungal is generally said to have been in Pavia, at the head of the education of a large district. In a capitular of Lothair's published in 823, the youth from Milan and ten other towns are ordered to repair to Pavia and place themselves under Dungal's instruction. Some years after his settlement here Claudius, who had been appointed bishop of Turin by Lothair, attracted much attention in the north of Italy by his deprecation of pilgrimages to Rome and the veneration of images. He is said to

have cast out the images and crosses from the churches, whereupon there arose through all the Frankish territories a cry that he was introducing a new religion. Against him Dungal in 827 wrote his work, 'A Reply to the perverse Opinions of Claudius, Bishop of Turin,' dedicating it to both kings Louis and Lothair. A summary of his arguments may be seen in Lanigan. They consist chiefly of passages from the Greek and Latin fathers, and copious extracts from church hymns. He asserts that from the beginning of christianity to 820 images were honoured, yet it is only from the latter part of the fourth century he is able to quote instances. He places more reliance on the discovery of relics and such matters, as Schroeckh observes. Muratori expresses some doubt as to whether the author of this work was Dungal the astronomer. The name was a common one, and occurs twenty-two times in the 'Annals of the Four Masters,' and the subjects of the two treatises are very different. It is impossible now to decide the question. Dungal had an excellent library, the catalogue of which has been published by Muratori; prefixed to it is a note stating that they are the books which 'Dungal, the eminent Irishman, presented to the blessed Columbanus,' or, in other words, to the library of Bobbio, the monastery founded by Columbanus, his countryman. The books were afterwards removed by F. Cardinal Borromeo to the Ambrosian library in Milan, where they still remain. Not the least interesting of them is the Antiphonary of Bangor (in county Down), a hymn-book compiled in the seventh century. It has been inferred with some probability, from the presence of this book, that Dungal was a monk of Bangor, and brought this book with him when leaving Ireland. Some epistles of his to Alcuin are extant, and an acrostic addressed to Hildoald. Mabillon has published a contemporary poem in praise of him, which shows how highly he was thought of. He is supposed to have passed the close of his life at Bobbio, after the gift of books to its library. The year of his death is not known.

[D'Achery's Spicilegium, x. 143–53, Paris, 1671; Bibliotheca Patrum, xiv. 196; Schroeckh's Kirchengeschichte, xxiii. 407–14; Muratori Scriptt. Rer. Ital. i. bk. ii. 151; O'Conor's Scriptt. Rer. Hiber. iv. 175; Migne's Patrologia, cv. col. 447 seq.] T. O.

DUNGANNON, Viscount (1798–1862). [See Trevor, Arthur Hill.]

DUNGLISSON, ROBLEY, M.D. (1798–1869), medical writer, son of William Dunglisson, was born at Keswick, Cumberland, 4 Jan. 1798, and, in accordance with a custom of the north-west of England, received in baptism his mother's maiden name. He was apprenticed to an apothecary at Keswick, attended lectures at Edinburgh and in London, and in 1819 became a surgeon-apothecary, to which diplomas in 1824 he added an Erlangen doctorate, as a preliminary to commencing practice as a man midwife. He published in 1824 'Commentaries on Diseases of the Stomach and Bowels of Children,' a lengthy compilation which excited the admiration of an agent of the university of Virginia, then seeking professors in Europe, and led to Dunglisson's appointment as a professor. He reached America in 1825, and lectured for nine years in the university of Virginia. During this period he published a 'Human Physiology' in two volumes, and a medical dictionary. In 1833 he migrated to the university of Maryland, and lectured at Baltimore on materia medica, therapeutics, hygiene, and medical jurisprudence, and at the same time wrote treatises on general therapeutics and on hygiene. He was elected professor of the institutes of medicine in Jefferson Medical College, moved to Philadelphia in 1836, and there lectured till 1868. He wrote magazine articles on a great variety of subjects, translated and edited many medical books, and wrote a 'Practice of Medicine,' 1842, and a 'History of Medicine' (edited since his death by his son, 1872). A complete list of his medical writings is printed in the 'Index Catalogue of the Library of the Surgeon-General's Office, U.S. Army' (iii. 949–950). They show extensive superficial acquaintance with books, but no thorough reading in medicine, while his knowledge of disease from personal observation seems to have been small. He could write down in a morning enough to fill fifteen pages of print, but his reputation for learning in America was due to the want of learning in the universities in which he flourished. He was a most industrious professor, and excited the admiration of his pupils and of the American medical world, which bought 125,000 copies of his works. He was the most voluminous writer of his day in the new world, and his American biographer records with pride that in point of bulk the works of all his American contemporaries sink into insignificance beside his. He married in London in 1824 Harriette Leadam, and had seven children. He died of disease of the aortic valves, 1 April 1869, and at the post-mortem examination his brain was found to be five ounces heavier than the average English male brain.

[Gross's Memoir, Philadelphia, 1869; Works.] N. M.

DUNHAM, SAMUEL ASTLEY, LL.D. (*d.* 1858), historian, was author of works published in Lardner's 'Cabinet Cyclopædia.' All were distinguished by original research and conscientious thoroughness. He wrote: 1. 'The History of Poland,' 1831. 2. 'History of Spain and Portugal,' 5 vols, 1832–3. This is still accounted the best work on the subject in any language. It obtained for him the distinction of being made a member of the Royal Spanish Academy; and it was translated into Spanish by Alcala Galiano in 1844. 3. 'A History of Europe during the Middle Ages,' 4 vols., 1833–4. 4. 'Lives of the Most Eminent Literary and Scientific Men of Great Britain,' 3 vols., 1836–7. These volumes include dramatists and early writers, and were not wholly written by Dunham. 5. 'History of Denmark, Sweden, and Norway,' 3 vols., 1839–40. 6. 'History of the Germanic Empire,' 3 vols., 1844–5. After this time he was largely occupied with the reviewing of books, and, in his latest years, with biblical work, much of which has never seen the light. He is stated to have had a long and intimate acquaintance with Spain, presumably prior to the writing of his history. He was intimate with Southey, who spoke of his knowledge of the middle ages as marvellous, and he was in close correspondence with Lingard, the historian, who was godfather to one of his sons. His death took place suddenly by paralysis on 17 July 1858. One of his sons is a missionary priest, at present (1888) labouring in the Australian bush.

[Athenæum, 24 July 1858, p. 111; Adams's Manual of Historical Literature, 1882; Brit. Mus. Cat.; communications from Mr. Samuel Dunham.] C. W. S.

DUNK, GEORGE MONTAGU, second EARL OF HALIFAX (1716–1771), son of George Montagu, second baron, who was created Earl of Halifax in 1715, and married as his second wife Lady Mary Lumley, daughter of Richard, earl of Scarborough, was born 5 Oct. 1716, and succeeded on his father's death in 1739 to the earldom and to the position of ranger of Bushey Park. The family estates were but small, and throughout his life he was 'by no means an economist,' but at the commencement of his career he was 'so lucky as to find a great fortune in Kent.' The heiress was Anne, the only daughter of William Richards, who had inherited in 1718 the property of Sir Thomas Dunk, knight, the representative of a family of 'great clothiers' seated at Tongs in Hawkhurst, Kent. She brought her husband the enormous fortune in those days of 110,000*l.*, and the marriage was celebrated on 2 July 1741, having been delayed for some time because the lady had inherited this money on condition of marrying some one engaged in commercial life. This obligation Halifax is said to have fulfilled by becoming a member of one of the trading companies in London, and he also assumed her name. Richard Cumberland, who as the peer's private secretary had good opportunities for studying their domestic life, bears high witness to her character, and to his 'perfect and sincere regard,' which was shown in his grief at her premature decease in 1753, when she was but twenty-eight years old. Halifax was educated at Eton and at Trinity College, Cambridge, and as a scholar ranked much above his contemporaries in position. When he took his seat in the House of Lords he joined the opposition as a follower of the Prince of Wales, and received in October 1742 the post of lord of the bedchamber in the prince's household; but at the close of 1744 he made his peace with the Pelham ministry, and was rewarded with the position of master of the buckhounds. On the invasion of England in 1745, Halifax, like other noblemen, volunteered to raise a regiment, and his speech at Northampton on 25 Sept. 1745 to rally the gentry of that county to the royal banner is printed in the 'Gentleman's Magazine' for 1745, pp. 501–13. Though these promised regiments 'all vanished in air or dwindled to jobs,' he was created a colonel in the army 4 Oct. 1745, and though never engaged in active service ultimately rose to the position of lieutenant-general (4 Feb. 1759). The mastership of the buckhounds he retained until June 1746, and from that month until 7 Oct. 1748 he held the chief-justiceship in eyre of the royal forests and parks south of the Trent. In the autumn of that year Halifax was placed at the head of the board of trade, with John Pownall as its acting secretary, and his own chief adviser. By some critics the new president was deemed overbearing in manners and moderate in talents, but his zeal in pushing the mercantile interests of his country and his application in raising the credit of his department were universally recognised. The commerce of America was so much extended under his direction that he was sometimes styled the 'Father of the Colonies,' and the town of Halifax in Nova Scotia was called after him in 1749, in commemoration of his energy in aiding the foundation of the colony. In June 1751 he tried, says Horace Walpole, to get the West Indies entirely placed under the rule of the board of trade, and to secure his own nomination as 'third secretary of state for that quarter of the world,' but the king refused his consent to the scheme. Walpole states that at

a later period Halifax twice resigned (in June 1756 and again in June 1757), and on both occasions the ground of his resignation was that he had not been promoted to the dignity of secretary of state for the West Indies. Cumberland allows that his patron threw up his place, alleging a 'breach of promise on the part of the Duke of Newcastle to give him the seals and a seat in the cabinet as secretary of state for the colonies,' but adds that he resumed his old position 'upon slight concessions' from the duke. During these negotiations Halifax behaved 'with sense and dignity,' and it is to his credit for independence that he pleaded in his place in the House of Lords for the unhappy Admiral Byng. In October 1757 he was admitted to the cabinet, and with this honour remained at the head of the board of trade until 21 March 1761. He was then nominated to the lord-lieutenancy of Ireland, and assumed the duties of his new position on his arrival at Dublin in October 1761, in company with W. G. Hamilton ('Single-speech Hamilton') as his chief secretary, and Richard Cumberland as his Ulster secretary. In February of the following year the Irish parliament raised the viceroy's allowance from 12,000*l.* to 16,000*l.* per annum, whereupon Halifax accepted the increased emolument for his successors, but declined to receive it himself, although his pecuniary affairs were already involved, and his expenditure of 2,000*l.* a year while in Ireland led to greater embarrassments. Through his popularity with the merchants he was created first lord of the admiralty in June 1762, and allowed to retain the viceroyalty of Ireland for a year from that date. Before that time expired he became secretary of state in Lord Bute's administration (October 1762), and when Bute was succeeded by George Grenville (April 1763), the seals of secretaryship continued in Halifax's hands. His position was further strengthened by an intimation to the foreign ministers that the king had now entrusted the direction of his government to Grenville and the two secretaries, Lords Egremont and Halifax. The three ministers were at once christened the triumvirate, and their characters were immediately criticised by their contemporaries in politics. One onlooker deemed Egremont incapable, but assigned to Halifax 'parts, application, and personal disinterestedness.' Another considered Halifax the weakest but the most amiable of the set, praising the readiness, and condemning the substance of his speeches, while adding that his profusion 'in building, planting, and on a favourite mistress' had made him poor, and that he sought to recover himself 'by discreditable means.'

The troubles with Wilkes had already commenced. Halifax, acting on the advice of Edward Weston, then under-secretary of state, signed a general warrant against Wilkes. He was arrested on 30 April 1763, and carried to the house of Halifax, where he was examined by the two secretaries of state. On 6 May he was discharged by the unanimous order of the judges, and without any delay rushed into controversy with the two ministers, endeavouring, though in vain, to obtain warrants for searching their houses. Halifax tried every means to escape from the attacks of Wilkes and the other victims of the warrant—the 'mazes of essoigns, privileges, and fines, ordinary and extraordinary,' in which the minister involved himself are set out in the 'Grenville Papers,' ii. 427—but without success, for Beardmore recovered 1,500*l.* damages in 1764, and the jury awarded to Wilkes in November 1769 damages amounting to 4,000*l.* In August 1763, when Pitt was called upon to form an administration, the king suggested Halifax as the head of the treasury. Pitt instantly refused, with the remark that 'he was a pretty man, and as in bad circumstances might be groom of the stole or paymaster.' The Grenville ministry dragged on its course until July 1765, when Halifax and his friends were dismissed. In the following December overtures were tendered to him by the new government, but he remained out of office until the formation of his nephew Lord North's administration, in January 1770, when he received the dignified place of lord privy seal. Exactly a year later he was transferred to the more laborious duties of secretary of state, although George III, in writing to Lord North, said: 'Had I been in his situation and of his age, I should have preferred his motto, *otium cum dignitate*;' and Horace Walpole, in surprise at the appointment, wrote: 'He knew nothing, was too old to learn, and too sottish and too proud to suspect what he wanted.' The rapid decay of his faculties would not have permitted him to continue long in that arduous position, but he died in harness on 8 June 1771, when the king expressed his sorrow 'at the loss of so amiable a man.' A monument by Bacon to his memory was erected in the west aisle of Westminster Abbey. At the time of his death he was secretary of state for the northern department, ranger and warden of Salcey Forest and Bushey Park, lord-lieutenant of Northamptonshire (to which he was appointed in November 1749), privy councillor (created 11 Jan. 1749), and knight of the Garter (23 April 1764). Langhorne inscribed to him in 1762 a poem called 'The Viceroy,' in praise

of his government of Ireland and his determination not to accept for himself the additional allowance of 4,000*l.* a year which had been granted to him. Dr. Dodd, with the assistance of Bishop Squire, addressed in 1763 'A Letter to the Right Hon. Lord Halifax on the Peace.' Many of his own letters are in the possession of C. F. Weston Underwood, of Somerby, near Brigg, to whom they have descended from his ancestor already mentioned (*Hist. MSS. Comm.* 10th Rep. App. p. 199), Lord Lansdowne (*ib.* 3rd Rep. App. p. 142; 5th Rep. App. p. 248, and 6th Rep. App. p. 239), Lord Braybrooke (*ib.* 8th Rep. App. p. 286), and among the collections formerly belonging to Lord Ashburnham (*ib.* 8th Rep. App. iii. p. 15). In 1769 there appeared vol. i. of 'Letters between the Duke of Grafton, Lord Halifax, &c., and Wilkes.' It was a genuine work, but the second volume was never issued. Halifax's administration of the board of trade held out the promise of a bright future for him in the highest position of official life; but his advancement, unfortunately for his reputation, was delayed until his fortunes were wasted and his faculties impaired by dissipation. The 'favourite mistress' previously referred to was represented with him in a caricature in the 'Town and Country Magazine' for 1769. She was described as 'D * * * l * * n born Faulkner,' and her name was Mary Anne Faulkner, the niece and adopted daughter of George Faulkner, the Dublin printer. A singer at the Drury Lane Theatre, and deserted by a worthless husband, she became the governess of Halifax's daughter, and then his mistress, by whom he had two children. For her sake he broke off a marriage with a wealthy lady, the daughter and heiress of Sir Thomas Drury of Northamptonshire, whereupon the bon-mot circulated throughout London that 'the hundreds of Drury have got the better of the thousands of Drury.' She accompanied him into Ireland, and became notorious there and elsewhere as a placemonger. His ambition and extravagance were shown over the notorious election for the borough of Northampton in 1768, when three peers, Halifax, Northampton, and Spencer, struggled for the supremacy, and the contest and subsequent scrutiny cost the last of them 100,000*l.*, and the others 150,000*l.* apiece.

[Walpole's Letters, Cunningham's ed. i. 334, iii. 21, 84–90, 317, 386, iv. 2, 35–6, 74, v. 106, 282, 299, 301; Walpole's Last Ten Years of George II, i. 173, 344, ii. 176; Walpole's Memoirs of Reign of George III, i. 177, 276–80, 293, 415, ii. 51–60, iv. 261; Corresp. of George III and Lord North, i. 50–1, 73–4; Chatham Corresp. iv. 69, 72, 143, 179; Grenville Paper ii. 427, iii. 221–2; Mahon's Hist. iv. 4, v. 28, 31, 38, 97, 234; Satirical Prints at Brit. Museum, iv. 586–7; Cumberland's Memoirs (1806), 98–122, 134–40, 158–64, 180–5; Corresp. of Frances, Countess of Hartford (1806), ii. 101, iii. 206; Nichols's Lit. Anecd. ii. 280, 350, viii. 61; Gent. Mag. 1762, pp. 133–4, 1764, pp. 600–1, 1769, pp. 533–7, 1771, p. 287; Malcolm's Lond. Redivivum, i. 102; Hasted's Kent, iii. 71; Burke's Extinct Peerage; Doyle's Official Baronage; Taylor's Sir Joshua Reynolds, i. 240, 253, 266; Grego's Parl. Elections (1886), 226–8.] W. P. C.

DUNKARTON, ROBERT (*fl.* 1770–1811), mezzotint engraver, born in London in 1744, was a pupil of Pether. He practised as a portrait-painter at first, but discontinued exhibiting after 1779. In 1762 he was awarded a premium by the Society of Arts. His works in mezzotint bear dates from 1770 to 1811. He scraped over forty portraits, among which were: Henry Addington, after Copley; William, lord Amherst, after Devis; Sarah and Jeffery Amherst, after Robert Fagan; Elizabeth Billington, after Downman; Anne Catley, after Lawranson; James, earl of Fife, after Devis; James, lord Lifford, after Reynolds; Lady Philadelphia Wharton, after A. Vandyck, &c. To these should be added numerous plates, published in 1810–15, in Woodburn's 'One Hundred Portraits of Illustrious Characters,' and, in 1816, 'Fifteen Portraits of Royal Personages.' Other portraits were sold at Richardson's sale, 22 April 1814, as portraits to illustrate Clarendon and Burnet.

[Smith's British Mezzotinto Portraits, pt. i. p. 221.] L. F.

DUNKIN, ALFRED JOHN (1812–1879), antiquary and historian, the only son of John Dunkin [q. v.] by his wife Anne, daughter of William Chapman, civil engineer, was born at Islington, London, on 9 Aug. 1812. He received his education at the Military College, Vendôme. In 1831 he entered his father's printing and stationery business at Bromley, Kent, removed with him in 1837 to a new establishment at Dartford, and a little later took charge of a branch business at Gravesend. Some years after his father's death, in December 1846, he opened a London branch at 140 Queen Victoria Street. While travelling in the severe winter of 1878–9 he was seized with bronchitis at Newbury, Berkshire, but managed to get up to London to the house of an old nurse at 110 Stamford Street, Blackfriars Road. There he died after a few days' illness, 30 Jan. 1879. He was buried in Dartford cemetery, 4 Feb. He was never married. By his will he directs that after the death of his sister and residuary

legatee, Miss Ellen Elizabeth Dunkin, now (1888) living at Dartford, his library and collections are to go, under certain conditions, to the Guildhall Library. On failure of such conditions the collections are to be presented to the trustees of the British Museum; and that the family monuments at Dartford and Bromley may be maintained and renewed when necessary, he left to the lord mayor, the vicars of Dartford and Bromley, and the principal librarian of the British Museum freehold estates at Stone, Erith, and Bromley; ten guineas annually to be spent in a visitation dinner to examine the tombs and memorials (*Printing Times and Lithographer*, 15 April 1879, p. 89). Dunkin had an honest love for antiquities, but his writings contain little that is valuable. The lighter essays which he contributed to periodicals, and of which he afterwards reprinted a few copies, are simply inane. The following is probably an incomplete list: 1. 'Nundinæ Cantianæ. Some Account of the Chantry of Milton-next-Gravesend, in which is introduced a notice of Robert Pocock, the history of Dartford Market and Fair, together with remarks on the appointment of Grammar School Feoffees generally,' 12mo, Dover, 1842 (twelve copies printed). 2. 'Legendæ Cantianæ. William de Eynsford, the excommunicate; a Kentish legend,' 8vo, London, 1842 (twenty-five copies printed). 3. 'Nundinæ Floraliæ. Fugitive Papers. May Day, May Games, &c.,' 8vo, Dover, 1843 (twelve copies printed). 4. 'Nundinæ Literariæ. Fugitive Papers. Christmas Eve, Christmas, Easter, Whitsuntide, Harvest-Time, and the Morris Dancers,' 12mo, Dover, 1843 (twelve copies printed). 5. 'The Reign of Lockrin: a poem. Remarks upon modern poetry. Second edition with additions. The History of Lockrin, &c.,' 8vo, London, Dartford (printed, 1845). 6. 'Memoranda of Springhead and its neighbourhood during the primeval period' (without author's name), 8vo, London, 1848 (one hundred copies privately printed). 7. 'History of the County of Kent,' 3 vols. 8vo, London, 1856–58–55 [–77]. Dunkin belonged to numerous archæological societies, English and foreign. An original member of the British Archæological Association, he edited and printed the report of the first general meeting, held at Canterbury in September 1844 (one hundred and fifty copies, 8vo, London, Gravesend [printed], 1845), and that of the special general meeting of 5 March 1845 (one hundred and fifty copies, 8vo, London, Gravesend [printed], 1845). Again, in 1851 he saw through the press the report of the fifth general meeting, held at Worcester in August 1848. He also edited 'The Archæological Mine, a collection of Antiquarian Nuggets relating to the County of Kent . . . including the Laws of Kent during the Saxon epoch,' vols. 1–3, 8vo, London, 1855 [53–63]. In the belief that he was the original editor, he printed (8vo, 'Noviomago,' 1856) twenty-five copies of the works of Radulphus, abbot of Coggeshall, to which he appended an English translation. An imperfect copy of this unlucky undertaking, with some severe remarks by Sir F. Madden, is in the British Museum.

[Dartford and West Kent Advertiser, 1 and 8 Feb. 1879; Dartford Express, 8 Feb. 1879; Dartford Chronicle, 1 and 8 Feb. 1879; Brit. Mus. Cat.] G. G.

DUNKIN, JOHN (1782–1846), topographer, the son of John Dunkin of Bicester, Oxfordshire, by his wife, Elizabeth, widow of John Telford, and daughter of Thomas and Johanna Timms, was born at Bicester on 16 May 1782. While attending the free school of that town he met with a severe accident, and for many years it was feared that he would remain a cripple for life. He employed the leisure thus imposed upon him chiefly by scribbling verses, but contrived at the same time to pick up some knowledge of history and archæology. After serving an apprenticeship to a printer, and living for a while in London, he established himself before 1815 as a bookseller, stationer, and printer at Bromley, Kent. Here he published his first topographical work, a compilation in part from Philipott, Hasted, and Lysons, entitled 'Outlines of the History and Antiquities of Bromley in Kent. . . . To which is added an investigation of the Antiquities of Holwood Hill. . . by . . . A. J. Kempe,' 8vo, Bromley, 1815. It was followed the next year by 'The History and Antiquities of Bicester. . . To which is added an Inquiry into the History of Alchester, a city of the Dobuni. . . . With an Appendix and . . . Kennett's Glossary,' 2 parts, 8vo, London, 1816. In 1819 he commenced arranging for the press his account of the hundreds of Bullington and Ploughley, Oxfordshire, for which he had previously collected large materials. 'The following year,' writes his son, 'was devoted principally to re-examinations of the towns, villages, &c., together with a personal superintendence of the great excavations he was conducting at Ambrosden and Bicester,' the particulars of which will be found detailed in the Appendix. In 1823 the work appeared under the title of 'Oxfordshire: the History and Antiquities of the Hundreds of Bullington and Ploughley,' &c., 2 vols. 4to, London. The impression was limited to a

hundred copies, of which seventy only were for sale. In 1837 Dunkin removed to Dartford, where three years previously he had commenced to build himself a large printing establishment. Shortly afterwards he opened a branch business at Gravesend. In 1844 he published his 'History and Antiquities of Dartford with Topographical Notices of the Neighbourhood,' 8vo, London, Dartford [printed]. Thenceforward he occupied himself in arranging the materials he had accumulated for the histories of Oxfordshire and Kent. He died on 22 Dec. 1846, and by his desire was buried on the eastern side of the lichgate of St. Edmund's cemetery, Dartford, as near as possible to the burying-ground of Noviomagus, which he had described in his last work. A brass was erected to his memory in that part of Dartford parish church which is now occupied by the organ (*Dartford Chronicle*, 8 Feb. 1879). In 1807 he married Anne Chapman Chapman, the daughter of William Chapman of Lincolnshire, a well-known civil engineer, by whom he left issue a son, Alfred John [q. v.], and a daughter, Ellen Elizabeth. His widow survived him nineteen years, dying at Dartford on 12 March 1865, aged 77 (*Gent. Mag.* 3rd ser. xviii. 533). Dunkin was an original member of the British Archæological Association.

[Gent. Mag. new ser. xxvii. 320–2 (with a portrait).] G. G.

DUNKIN, WILLIAM, D.D. (1709?–1765), poet, was left in early life to the charge of Trinity College, Dublin, by an aunt who bequeathed her property to the college with the condition that it should provide for his education and advancement in life. He took his B.A. degree in 1729, D.D. in 1744. As a young man he had a reputation for foolish acts and clever poems. One of these poems, 'Bettesworth's Exultation,' written in 1733, may be found among Swift's poems. Some time after this Dunkin was introduced to Swift, who became at once a very valuable patron to him. His ordination by the Archbishop of Cashel in 1735 and the increase of the annuity which he received from Trinity College from 70*l.* to 100*l.* in 1736 were both due to Swift's intercession, which caused his marriage and other imprudent acts to be overlooked. In 1739 Swift made a strenuous attempt to procure the living of Coleraine for him, but in this he was not successful. At that time Dunkin was keeping a school at Dublin, and in August 1746 Chesterfield, with whom he had some intimacy, appointed him to the mastership of Portora Royal School, Enniskillen, which he held till his death on 24 Nov. 1765. Swift speaks of him as 'a gentleman of much wit and the best English as well as Latin poet in this kingdom' (Letter to Ald. Barber, 17 Jan. 1737–8). Deane Swift, writing of the 'Vindication of the Libel,' a poem attributed to Jonathan Swift, says 'that poem was, I know, written by my very worthy friend Dr. Dunkin, with whom I have spent many a jovial evening; he was a man of genuine true wit and a delightful companion' (Nichols, *Illustr.* v. 384). Besides the two poems already mentioned Dunkin wrote: 'Techrethyrambeia sive poëma in P. Murphorum Trin. Coll. subjanitorem,' Dublin, 1730; a translation of 'Techrethyrambeia,' Dublin, 1730 (also published as an appendix to Delany's 'Tribune,' 1730); 'Carbery Rocks' (the English version of 'Carberiæ Rupes'), published among Swift's poems; 'The Lover's Web,' Dublin, 1734; 'Epistola ad Franciscum Bindonem arm., cui adjiciuntur quatuor Odæ,' Dublin, 1741; 'Hymen's Triumph,' a poem in the 'Gentleman's Magazine' for 1743 (xiii. 268); a prologue at the opening of a Dublin hospital, in the 'Gentleman's Magazine' for 1745 (xv. 269); 'Bœotia, a poem,' Dublin, 1747; 'The Bramin, an eclogue to Edm. Nugent, esq.,' London, 1751 (Nugent was apparently an old pupil); 'An Ode on the death of Frederick, P. of Wales, with remarks by P. H. M. D.,' Dublin, 1752; 'An Epistle to the Rt. Hon. Philip, Earl of Chesterfield,' Dublin, 1760; 'The Poet's Prayer,' a poem in the 'Annual Register' for 1774 (vol. xvii. pt. ii. p. 223); 'Select Poetical Works,' Dublin, 1769–70; 'Poetical Works,' to which are added his 'Epistles to the Earl of Chesterfield,' Dublin, 1774, 2 vols.

[Swift's Correspondence and the notes thereto in Scott's edition; Dublin University Catalogue of Graduates; manuscript records at Portora Royal School, Enniskillen; deaths in Gent. Mag. for December 1765 (xxxv. 590); Brit. Mus. Cat. of Printed Books; Nichols's Lit. Anecd. i. 427.] E. C–n.

DUNLOP, ALEXANDER (1684–1747), Greek scholar, eldest son of William Dunlop [q. v.], principal of Glasgow University, born in Carolina in 1684, was appointed professor of Greek in the university of Glasgow about 1706. He published in 1736 a Greek grammar, which for many years was in general use in Scottish schools. In consequence of failing sight he resigned his chair in 1742 on the terms that his salary and house should be secured to him during life. His successor, Dr. James Moor, was appointed on 9 July 1742. Dunlop died on 27 April 1747.

[Glasgow Journal, 27 April 1747; Notices and Documents illustrative of the Literary History of Glasgow (Maitland Club), p. 128.] J. M. R.

DUNLOP, ALEXANDER COLQUHOUN-STIRLING-MURRAY- (1798-1870), church lawyer and politician, born 27 Dec. 1798, was the fifth son of Alexander Dunlop of Keppoch, Dumbartonshire, by Margaret Colquhoun of Kenmure, Lanarkshire. His family had in former times taken much interest in the Scottish church. Dunlop was called to the bar in 1820, and in his earliest years was an ardent student of his profession. In 1822 he became one of the editors of 'Shaw and Dunlop's Reports,' and gave no little evidence of his legal attainments. At an early period his attention was specially directed to parochial law; in 1825 he published a treatise on the law of Scotland relating to the poor, in 1833 a treatise on the law of patronage, and afterwards his fuller treatise on parochial law. The sympathies of Dunlop were very warmly enlisted in the operations of the church, and he took an active part in all the ecclesiastical reforms and benevolent undertakings of the period. But in a pre-eminent degree his interest was excited by the questions relating to the law of patronage, and the collision which arose out of them between the church and the civil courts. Relying on history and statute Dunlop very earnestly supported what was called the 'non-intrusion' party, led by Chalmers and others, believing it to be constitutionally in the right, and when the church became involved in litigation he devoted himself with rare disinterestedness to her defence. He not only defended the church at the bar of the court of session, but in private councils, in committees, deputations, and publications he was unwearied on her behalf. The public documents in which his position was stated and defended, especially the 'Claim of Right' in 1842, the 'Protest and Deed of Demission' in 1843, were mainly his work.

In 1844 he married Eliza Esther, only child of John Murray of Ainslie Place, Edinburgh, and on the death of his father-in-law in 1849 he assumed the name of Murray-Dunlop. Subsequently, in 1866, on succeeding to the estate of his cousin, William Colquhoun-Stirling of Law and Edinbarnet, he took the name of Colquhoun-Stirling-Murray-Dunlop. In 1845 and 1847 he contested the representation of his native town of Greenock, but without success; in 1852 he was returned by the electors, and for fifteen years represented them in a way that met with their most cordial appreciation. In early life he had been a tory, but he was now thoroughly liberal. In parliament, however, while generally supporting the liberals he retained an independent position, declining offices both in connection with the government and with his own profession in Scotland, to which his services and abilities well entitled him.

His services in parliament were fruitful of much useful legislation. In a sketch of his life by his friend, David Maclagan, mention is made of eight several acts which he got passed. Those on legal points introduced important practical amendments of the laws, the most interesting, perhaps, being that which put a stop to Gretna Green marriages. Some of his measures bore on social improvement, one of them being an act to facilitate the erection of dwelling-houses for the working classes, and another an act to render reformatories and industrial schools more available for vagrant and destitute children, well known as Dunlop's Act.

The most chivalrous of his parliamentary services was an attack (19 March 1861) on the government of Lord Palmerston, which he had usually supported, in connection with the Afghan war. Many years after the event it was ascertained that certain despatches written in 1839 by Sir Alexander Burnes, our envoy at the Afghan court, had been tampered with in publication, and made to express opinions opposite to those which Sir Alexander held. Dunlop, at a great sacrifice of feeling, moved on 19 March 1861 for a committee of inquiry, and was very ably supported by Mr. Bright and others. Lord Palmerston was put to great straits in his defence, as it could not be denied that Burnes's despatches had been changed; but Disraeli came to his rescue, and on the ground that the matter was now twenty years old advised the house not to reopen it. On a division, the motion of Dunlop was negatived by a vote of 159 to 49.

In 1868 he resigned his seat in parliament, the rest of his days being spent chiefly on his property of Corsock in Dumfriesshire. Lord Cockburn in his 'Journal' ranks Dunlop in everything, except impressive public exhibition, superior to Chalmers and Candlish. 'Dunlop,' he says, 'is the purest of enthusiasts. The generous devotion with which he has given himself to this cause (the church) has retarded, and will probably arrest the success of his very considerable talent and learning; but a crust of bread and a cup of cold water would satisfy all the worldly desires of this most disinterested person. His luxury would be in his obtaining justice for his favourite and oppressed church, which he espouses from no love of power or any other ecclesiastical object, but solely from piety and the love of the people.'

Dunlop died on 1 Sept. 1870, in the seventy-second year of his age. He had four sons and four daughters.

[Notice of the late Mr. Dunlop, by Mr. David Maclagan; Hansard's Debates; Disruption Worthies; Scotsman and Daily Review, 2 Sept. 1870; Funeral Sermons, by Rev. Dr. J. Julius Wood and Rev. Dr. Candlish; personal recollections and letters from Mr. Dunlop's family to the writer.] W. G. B.

DUNLOP, FRANCES ANNE WALLACE (1730–1815), of Dunlop, friend of Robert Burns, descended from a brother of William Wallace, the Scottish patriot, was the last surviving daughter of Sir Thomas Wallace of Craigie, by his wife Eleonora Agnew, daughter of Colonel Agnew of Lochryan. She was born on 16 April 1730. Her only brother died before her father, and on her father's death in 1760 she inherited the property. Previous to this she had, at the age of seventeen, become the wife of Mr. John Dunlop of Dunlop, Ayrshire. She made the acquaintance of Burns in the winter of 1786, shortly after the publication of his first Kilmarnock volume. Having read the 'Cottar's Saturday Night' in a friend's copy while recovering from a severe illness, she was so delighted with it that she immediately sent off a messenger to Mossgiel, fifteen or sixteen miles distant, for half a dozen copies, and with a friendly invitation for Burns to call at Dunlop House. Her relationship to Wallace was also mentioned, and Burns in his reply warmly expressed his gratification at her noticing his attempts to celebrate her illustrious ancestor. From this time they became fast friends and frequent correspondents, Burns's letters to her being often on the more serious themes. He was also in the habit of enclosing poems to her, among the more remarkable sent her being 'Auld Lang Syne,' 'Gae fetch to me a pint of wine,' and 'Farewell, thou fair day.' In his last years she deserted him, and he sent her several letters without ever receiving any explanation. In his last written to her, 12 July 1796, he says that having written so often without obtaining an answer, he would not have written her again but for the fact that he would soon be 'beyond that bourne whence no traveller returns.' When Currie proposed to write the 'Life of Burns,' Mrs. Dunlop refused to permit her letters to Burns to see the light, but agreed to give a letter of Burns for every one of hers returned. As Burns wrote several to her without obtaining an answer, these were not recovered. She died on 24 May 1815. She had seven sons and six daughters. Burns, in her honour, named his second son Francis Wallace.

[Robertson's Account of the Families in Ayr; Paterson's History of Ayr; Works of Robert Burns.] T. F. H.

DUNLOP, JAMES (*d.* 1832), of Dunlop, Ayrshire, lieutenant-general, was fifth son of John Dunlop, laird of that ilk, by his wife, Frances Anne [see DUNLOP, FRANCES ANNE WALLACE], last surviving daughter of Sir Thomas Wallace, bart., of Craigie, and was enfeoffed of the Dunlop estate in 1784 on the resignation of his father, his only remaining elder brother, Sir Thomas, having already succeeded to the Craigie estate under the name of Wallace. Before this, in January 1778, James Dunlop had been appointed ensign in the old 82nd (Hamilton) foot, raised in the lowlands at that time at the cost of the Duke of Hamilton. Dunlop accompanied the regiment to Nova Scotia and obtained his lieutenancy in 1779. In the spring of that year he went with the flank companies to New York and was wrecked on the coast of New Jersey, when four-fifths of the company to which he belonged were drowned and the rest made prisoners by the Americans. Having been exchanged, Dunlop accompanied part of the 80th foot from New York to Virginia, and was actively engaged there. When the mouth of the Chesapeake was seized by two French frigates, he was despatched with the news to Charlestown, where he arrived in April 1781; after which he joined a detachment under Major (afterwards Sir James) Craig [q. v.] at Wilmington, North Carolina, and commanded a troop of mounted infantry acting as dragoons. After Cornwallis's surrender at York Town, Virginia, on 19 Oct. 1781, the troops at Wilmington were withdrawn to Charlestown, and Dunlop, who meanwhile had purchased a company in his own corps, the 82nd, rejoined it at Halifax, where he served until the peace in 1783, when the regiment was ordered home. A leak caused the transport to run for Antigua, where the troops landed and did duty until 1784, when the regiment was disbanded at Edinburgh, and Dunlop put on half-pay. In 1787, having raised men for a company in the 77th foot, one of the four king's regiments raised at that time at the expense of the East India Company, he was brought on full pay in that regiment, accompanied it to Bombay, and served under Lord Cornwallis in the campaign against Tippoo Sahib in 1791. In 1794 he became deputy paymaster-general of king's troops, Bombay, and later, military secretary to the governor of Bombay. The same year he became brevet-major, which promotion did not appear in orders in India until two years afterwards. He became major in the 77th in September, and lieutenant-colonel in December 1795. When the latter promotion was announced in orders about twelve months after date,

Dunlop resigned his staff appointments, joined his regiment, and commanded a field-force against a refractory rajah in Malabar, defeating three detachments, one of them two thousand strong, sent out against him. After this he commanded at Cochin. On the breaking out of the Mysore war, he was appointed to a European brigade in General Stewart's division, and commanded it in the action at Sedaseer 6 March, and at the capture of Seringapatam 4 May 1799, where he led the left column of assault (the right column being led by David Baird [q. v.]), and received a very severe tulwar wound, from which he never quite recovered. He was subsequently employed against the hill-forts in the Canara country, and soon after returned home. On the renewal of the war with France in 1803, Dunlop was ordered to take command of a royal garrison battalion in Guernsey, composed of recruiting detachments and recruits of king's regiments serving in India. In 1804 he exchanged from the 77th to 59th foot, then stationed on the Kentish coast; in 1805 he became brigadier-general and was appointed to a brigade in Cornwall; afterwards he was transferred to the eastern district, and for a time commanded a highland brigade at Colchester. He became a major-general 25 July 1810, and in October was appointed to the staff of Lord Wellington's army in the Peninsula, which he joined at Torres Vedras in November the same year. He was appointed to a brigade in the 5th division under General Leith, which took part in the pursuit of the French to Santarem. On Leith's departure after the return of the division to Torres Vedras, Dunlop assumed command. At the head of the division he joined Lord Wellington between Leiria and Pombal in March 1811, and commanded it throughout the ensuing campaign, including the battle of Fuentes d'Onoro, 5 May 1811, with the exception of a period of ten days, when the command devolved on Sir William Erskine. When the division went into winter quarters at Guarda, Dunlop obtained leave of absence and did not rejoin the Peninsular army. He was made lieutenant-general in 1817, and colonel 75th foot in 1827. He represented the stewartry of Kirkcudbright in three successive parliaments from 1813 to 1826. He died in 1832. Dunlop married, in 1802, Julia, daughter of Hugh Baillie of Monckton, and by her left issue. His grandson, the late Sir James Dunlop, M.P., received a baronetcy in 1838.

[For the genealogy of the ancient Lowland family of Dunlop of Dunlop, see Jas. Paterson's Acct. of co. Ayr (Ayr, 1847), ii. 46–8; for Dunlop's services see Philippart's R. Mil. Cal. 1820, vol. iii.; Gent. Mag. cii. i. 640.] H. M. C.

DUNLOP, JAMES (1795–1848), astronomer, was born in Ayrshire in 1795. He accompanied Sir Thomas Makdougall Brisbane [q. v.] to New South Wales in 1821 as assistant in the observatory founded by him at Paramatta, of which, after Rümker's departure on 16 June 1823, Dunlop remained in sole charge. The greater part of the observations for the 'Brisbane Catalogue' of 7385 southern stars, brought to a close on 2 March 1826, were thus made by him. He detected Encke's comet on 2 June 1822, at its first calculated return, and observed the bright comet of 1825 from 21 July to 8 Nov., inferring axial rotation from striking changes in the figure of its tail. An occultation by the same body of the third magnitude star η Eridani was carefully watched by him on 3 Oct. (*Edinb. Journ. of Science*, vi. 84).

After the return of his principal to Europe late in 1825 Dunlop resolved, at some sacrifice of his private interests, to remain in the colony for the purpose of exploring its little-known skies. A nine-foot reflector of his own construction served him for sweeping from the pole to latitude 30°; and his micrometrical measures of double stars were executed with a 46-inch equatorial, which he had provided with two micrometers—a parallel-line, and a double-image on Amici's principle. His own house at Paramatta was his observatory. The chief results were embodied in 'A Catalogue of Nebulæ and Clusters of Stars in the Southern Hemisphere, observed at Paramatta in New South Wales,' presented to the Royal Society by Sir John Herschel, and read on 20 Dec. 1827 (*Phil. Trans.* cxviii. 113). The collection included 629 objects, nearly all previously unknown, and was accompanied by drawings of the more remarkable among them. Its merit was acknowledged by the bestowal of the Astronomical Society's gold medal, in presenting which, on 8 Feb. 1828, Sir John Herschel spoke in high terms of Dunlop's qualities as an observer (*Monthly Notices*, i. 60). Unfortunately this favourable opinion was not altogether confirmed by subsequent experience. No more than 211 of Dunlop's nebulæ were disclosed by Herschel's far more powerful telescopes at the Cape, and he was driven to conclude that in a great number of cases 'a want of sufficient light or defining power in the instrument used by Mr. Dunlop has been the cause of his setting down objects as nebulæ where none really exist' (*Observations at the Cape*, p. 4). Nor did the 'Brisbane Catalogue' afford him the well-determined star places he expected from it. The polar distances proved indeed satisfactory; but the right ascensions were affected by comparatively large instru-

mental errors imperfectly investigated. Moonlit and other nights unfavourable to the discovery of nebulæ were devoted by Dunlop at Paramatta to the observation of double stars, of which 254 were catalogued, and 29 micrometrically measured by him. In the form of a letter to Brisbane these results were imparted to the Astronomical Society on 9 May 1828, and were published in their 'Transactions' with the title 'Approximate Places of Double Stars in the Southern Hemisphere' (*Mem. R. A. Soc.* iii. 257). Some have not since been re-identified, no doubt owing to faultiness in their assigned positions.

Dunlop returned to Europe in April 1827 and took charge of Sir Thomas Brisbane's observatory at Makerstoun in Roxburghshire, where he observed Encke's comet 26 Oct. to 25 Dec. 1828 (*ib.* iv. 186), and determined the 'difference of the right ascensions of the moon and stars in her parallel,' with a four-foot transit instrument in 1829–30 (*ib.* v. 349). In 1827, 1828, and 1829 he made an extensive series of magnetic observations in various parts of Scotland, and arranged the ascertained particulars in 'An Account of Observations made in Scotland on the Distribution of the Magnetic Intensity,' communicated to the Royal Society of Edinburgh on 19 April 1830 by Brisbane, who had borne the entire expense of the undertaking (*Edinb. Phil. Trans.* xii. 1). A chart of the isodynamical magnetic lines throughout Scotland was appended.

On Rümker's resignation in 1829, Dunlop was by the government of New South Wales appointed director of the Paramatta Observatory, and repaired to his post in 1831. He there discovered two small comets on 30 Sept. 1833 and 19 March 1834 respectively (*Monthly Notices*, iii. 100); determined the relative brightness of about four hundred southern stars with a double image eye-piece (*ib.* ii. 190); and his observations of the 'Moon and Moon-culminating Stars, Eclipses of Jupiter's Satellites, and Occultations of Fixed Stars by the Moon' during 1838 were laid by Brisbane before the Royal Astronomical Society (*ib.* v. 8). These were the last signs of activity from the Paramatta Observatory. Dunlop resigned in 1842, and the instruments were removed to Sydney five years later. He died at Bora Bora, Brisbane Water, on 22 Sept. 1848, aged 53. He had been since 1828 a fellow of the Royal Astronomical Society, and he was a corresponding member of the Paris Academy of Sciences.

[Sydney Morning Herald, 27 Sept. 1848; Comptes Rendus, xxxii. 261; Observatory, iii. 614; H. C. Russell on the Sydney Observatory; Roy. Soc.'s Cat. of Sci. Papers.] A. M. C.

DUNLOP, JOHN (1755–1820), song-writer, born November 1755, was the youngest son of Provost Colin Dunlop of Carmyle in the parish of Old Monkland, Lanarkshire. He began life as a merchant, and was lord provost of Glasgow in 1796. He lived at Rosebank, near Glasgow, a property which he planted and beautified. Early in the eighteenth century it came into the possession of Provost Murdoch, and through his daughter, Margaret, it fell to her son-in-law, John Dunlop. He was appointed collector of customs at Borrowstounness, whence he was afterwards removed to Port Glasgow. An active-minded man, he is described as 'a merchant, a sportsman, a mayor, a collector, squire, captain and poet, politician and factor.' His humour and social qualities made him sought after. He sang well and wrote songs, some of which show a graceful lyrical faculty and are still popular. 'Oh dinna ask me gin I lo'e ye' is perhaps the best known, and with 'Here's to the year that's awa' is often included in collections of Scottish poetry. These and two others by him are in the 'Modern Scottish Minstrel' (1857, v. 77–81) of Dr. C. Rogers. Dunlop was also known as a writer of monumental and other inscriptions. He was a leading member of the convivial Hodge Podge Club in Glasgow, for which some of his verses were composed (J. Strang, *Glasgow and its Clubs*, 2nd edit. 1857, pp. 43–6, 50, 53). In figure he was a 'hogshead,' but 'as jolly a cask as ere loaded the ground.' In 1818 he edited for a son of Sir James and Lady Frances Steuart some letters to them from Lady Mary W. Montagu, since reprinted by Lord Wharncliffe. He printed for private circulation a couple of volumes of his occasional pieces, and his son, John Colin Dunlop [q. v.], the author of the 'History of Fiction,' edited a volume of his poems in 1836. According to the statement of the Rev. Charles Rogers, four volumes of poetry in manuscript are in existence (*Notes and Queries*, 5th ser. iv. 435). He died at Port Glasgow 4 Sept. 1820, aged 65 (*Scots Magazine*, October 1820, p. 383).

His works are: 1. 'Poems on several Occasions,' Greenock, 1817–19, 2 vols. 8vo (only ten copies, privately printed; one is in the Abbotsford Library). 2. 'Original Letters from the Right Hon. Lady Mary W. Montagu to Sir James and Lady Frances Steuart, and Memoirs and Anecdotes of those distinguished Persons,' 12mo, Greenock, 1818 (privately printed). 3. 'Poems on several Occasions from 1793 to 1816,' 8vo, Edinburgh, 1836 (only fifty copies privately printed by J. Colin Dunlop). Not one of these three works is in the British Museum.

[G. Stewart's Curiosities of Glasgow Citizenship, 1881, pp. 201–2; Martin's Catalogue of Privately Printed Books, 2nd edition, 1854, pp. 232, 243, 463; Coltness Collections (Maitland Club), 1842, pp. xxi, 310, 383, 388; Letters to Lady Steuart and G. Chalmers, November 1804, in British Museum, Addit. MS. 22901, ff. 205, 211.] H. R. T.

DUNLOP, JOHN COLIN (*d.* 1842), author, was the son of John Dunlop [q. v.] of Rosebank, Glasgow. He was studious and retired in disposition. He was admitted an advocate in 1807, but was only nominally at the bar. The first edition of his well-known 'History of Fiction' was published at Edinburgh in 1814. An article by W. Hazlitt in the 'Edinburgh Review' (November 1814, pp. 38–58) complains of the omission of reference to metrical fiction and the narrow and unphilosophical views; but Christopher North censured the reviewer as 'one of the shallowest praters that ever contaminated the fields of classical disquisition by his touch' (*Blackwood's Mag.* September 1824, p. 291). The 'Quarterly Review' (July 1815, pp. 384–408) considered the work executed on 'a defective plan, in what we incline to think rather a superficial manner.' These strictures are noticed in the preface to the second edition, which the author claims to have improved and enlarged. More recent specialists have investigated particular branches of the subject, some of Dunlop's views and opinions are obsolete, and it would be easy to point out small deficiencies and errors, but he was a conscientious critic, and in most instances he had carefully read the works he describes. The oriental and modern sections are the weakest. The chapters on romances of chivalry are good, and those on the Italian novelists deserve high praise. The stories are well condensed, and the book is written in a clear and agreeable style. It is still the most complete and useful history of prose fiction. 'Noch immer ist die Arbeit des Schotten John Dunlop die einzige in ihrer Art,' says Liebrecht. Evidence of the worth of the work is to be seen in the fact that the German version is not materially preferable to the original.

Dunlop was appointed 'sheriff depute of the shire of Renfrew, in the room of John Connell, esq., resigned,' in 1816 (*London Gazette*, 20 July 1816). This office he retained until his death. In 1823 he produced the first two volumes of a 'History of Roman Literature,' which is noticeable for useful abstracts of the writings described, and illustrations drawn from modern European literatures. The 'Memoirs of Spain,' published in 1834, deals with the period from 1621 to 1700, supplementing R. Watson and Thomson's 'Philip II and III' (1555–1621), which, with Robertson's 'Charles V' and Coxe's 'Memoirs of the Kings of Spain of the House of Bourbon' (1700–88), supply the English reader with a continuous history of Spain for nearly three hundred years. In 1836 he printed for private circulation fifty copies of the 'Poems' of his father, John Dunlop. His last production was a volume of translations from the Latin anthology (1838), which is said to give evidence of plagiarism and negligence (*Blackwood's Mag.* April 1838, pp. 521–64). He died at Edinburgh in February 1842 (*Gent. Mag.* March 1842, p. 341).

He was well read in the Greek and Latin classics, and in the literatures of France, Germany, Italy, and Spain. Gentle, amiable, cheerful, and a good talker, his physical presence showed a marked contrast with that of his robust and jovial father. 'People sometimes wondered how so feeble and so retired a creature could venture as a penal magistrate among the strong sailors of Greenock or the illfed rebels of precarious Paisley; but he did his duty among them very well. . . . In appearance he was exceedingly like a little, old, gray cuddy—a nice kindly body, with a clear, soft Scotch voice, so exactly like that of Glenlee that the two were undistinguishable. Everybody loved Dunlop; and, with the single exception of a relation who was always trying to swindle him, there was no one whom Dunlop did not love' (*Journ. of Henry Cockburn*, 1874, i. 310–11).

The titles of his works are: 1. 'The History of Fiction, being a Critical Account of the most celebrated Prose Works of Fiction from the earliest Greek Romances to the Novels of the present Age,' 3 vols. sm. 8vo, Edinburgh, 1814; 2nd edition, 3 vols. sm. 8vo, Edinburgh, 1816; 3rd edition (unaltered), large 8vo, double columns, London, 1845. A new edition, continued to recent times, is announced by Messrs. George Bell & Sons. Translated as 'John Dunlop's Geschichte der Prosadichtungen, u.s.w., aus dem Englischen übertragen und vielfach vermehrt und berichtigt, so wie mit einleitender Vorrede, ausführlichen Anmerkungen und einem vollständigen Register versehen von Felix Liebrecht,' large 8vo, Berlin, 1851. 2. 'History of Roman Literature, from its earliest period to the Augustan Age,' 3 vols. 8vo, London, 1823–8 (now scarce, especially complete with the third volume). 3. 'Memoirs of Spain during the Reigns of Philip IV and Charles II, from 1621 to 1700,' 2 vols. 8vo, Edinburgh, 1834. 4. 'Selections from the Latin Anthology, translated into English Verse,' 8vo, Edinburgh, 1838.

'Notes and Queries,' 6th ser. iv. 393, 479, 485; xii. 366; 'Encyclopædia Britannica,' 9th edition, 'Romance,' by H. R. Tedder and M. Kerney; 9th edition, vol. xx., 1886.] H. R. T.

DUNLOP, WILLIAM, the elder (1691?–1750), principal of the university of Glasgow, born about the middle of the seventeenth century, was son of the Rev. Alexander Dunlop, A.M., minister of Paisley, and his second wife, daughter of William Muir of Glanderstoun. Both parents had suffered by imprisonment from the privy council on account of their sympathy with the covenanter party. The family had a wide and close connection with the more prominent presbyterians. Dunlop devoted himself to the ministry, became a licentiate of the church of Scotland, and for a time acted as tutor in the family of Lord Cochrane. At this time he was employed to carry to the army of the Duke of Buccleuch and Monmouth a declaration of the complaints and aims of the more moderate presbyterians. With a party of his countrymen, eager to find a home of freedom across the Atlantic, he emigrated to Carolina in North America, where he obtained [illegible] and where he soon [illegible] the functions of minister and chaplain, having become [illegible] of a settlement of exiles. On his return from America he got [illegible] of an appointment as minister of [illegible] and synod of the church of Paisley. Almost at the same time the office of principal of the university of Glasgow falling vacant in 1690, William III gave him the appointment, feeling himself indebted both to him and to his brother-in-law, Mr. (afterwards Principal) Carstares.

As principal he was distinguished by his zealous efforts on behalf of the university, for which in its disordered condition [illegible] needful to procure a fresh [illegible] He was a director of the celebrated Darien Company, in which the unhappy land [illegible] of their wealth and [illegible] enterprise in Carolina as a partner continued [illegible] to exhibit much warmth in pressing the claims which [illegible] that company.

Having continued to take a lively interest in the church, after the appointment of principals, professors, and ministers, and the [illegible] of a minister of Glasgow, whose charge [illegible] he was commissioned by the general assembly, along with Mr. Patrick Cumming, minister of Dundee, to congratulate the king on his return from the continent, and to [illegible] on presenting an address to be read to the house of the queen. As a further mark of royal favour he was appointed Historiographer for Scotland in 1693.

In the very prime of life he died in March 1700, leaving behind him, says Mr. Donaldson of Dundurn, 'a name distinguished by the rarely united excellences of an eminent scholar, an accomplished antiquary, a thoughtful statesman, a brave soldier, [illegible] a zealous divine, and an amiable man.' To use the words of Wodrow, 'his singular piety [illegible] as much lamented as perhaps any man's in this church.' A biographer of his son says of him: 'He had a greatness of spirit that few could equal. He gave proof of it in that undaunted resolution and fortitude of mind with which he bore the persecutions and hardships to which he was exposed for conscience sake, and which sent him as an exile as far as the American plantations: where, while he abode, he was the great support of his countrymen and fellow-sufferers who went along with him. He had a [illegible] professor of church history in the university of Edinburgh, both of whom are separately noticed. The [illegible] published by the Wodrow Club, is the only [illegible] of his pen.

[Wodrow's Hist.; The Genealogies of Dunbarcounties; Chambers's Dict. of Eminent Scotsmen.] W. G. B.

DUNLOP, WILLIAM, the younger (1692–1729), professor of church history in the university of Edinburgh, born at [illegible] in 1692, was the youngest son of William Dunlop the elder [q. v.] and Elizabeth Muir. The early death of his father threw on his mother the chief charge of his education. After the [illegible] he was sent to the high school of Edinburgh, where he studied with [illegible] and [illegible] the [illegible] of Edinburgh, and [illegible] the university of Leyden, where he was matriculated in the student's name. He was created M.A. by the [illegible] of Edinburgh, and [illegible] after he was appointed by George I professor of divinity and church history in the university there. For the two years of his incumbency he was [illegible] the duties of his chair, and [illegible] to preach an [illegible] presented to him by the Edinburgh [illegible] In this latter capacity he was [illegible] successful. His [illegible] great [illegible] and a [illegible] [illegible] were [illegible] by the [illegible] and [illegible] put his [illegible] with a rare power of [illegible] and [illegible] Quick of perception, of [illegible] [illegible] and a [illegible] memory, his [illegible] and learning were [illegible] extraordinary, and had his [illegible] he would doubtless have risen to the highest

distinction in the church. He died in 1729, at the early age of twenty-eight.

His publications were: 1. 'A Collection of Confessions of Faith, Catechisms, Directories, Books of Discipline and of Public Authority in the Church of Scotland,' 2 vols. 1719–22. 2. 'A Preface to an edition of the Westminster Confession, &c., lately published at Edinburgh,' 1720. 3. 'Sermons preached on Several Subjects and Occasions,' 2 vols. 8vo, 1722.

[Sketch of Life prefixed to the Sermons.] W. G. B.

DUNMORE, Earls of. [See Murray.]

DUNN, Sir DANIEL (*d.* 1617), civilian. [See Donne.]

DUNN, ROBERT (1799–1877), surgeon, studied at Guy's and St. Thomas's Hospitals, and became licentiate of the Society of Apothecaries 1825, member of the Royal College of Surgeons 1828, fellow 1852. He was also fellow of the Royal Medical and Chirurgical, the Obstetrical, and the Ethnological Societies, and of the Medical Society of London, member of the council of the Anthropological Institution, and for many years treasurer to the metropolitan counties branch of the British Medical Association. He practised in London and died 4 Nov. 1877. His writings are: 'A Case of Hemiplegia,' 1850 (reprinted from the 'Lancet'); 'An Essay on Physiological Psychology,' 1858 (a reprint of contributions to the 'Journal of Psychological Medicine'); 'Medical Psychology,' 1863 (reprinted from the 'British Medical Journal'); 'Civilisation and Cerebral Development,' in 'Ethnological Transactions,' 1865; 'Ethnic Psychology,' in the 'Journal of the Anthropological Institution,' 1874; 'Phenomena of Life and Mind,' in the 'Journal of Mental Science,' 1868; 'Loss of Speech,' in the 'British Medical Journal,' 1868.

[Medical Directory, 1876; British Medical Journal, 10 Nov. 1877.] E. C–n.

DUNN, SAMUEL (*d.* 1794), mathematician, was a native of Crediton, Devonshire. His father died at Crediton in 1744. 'In 1743, when the first great fire broke out and destroyed the west town,' writes Dunn in his will, 'I had been some time keeping a school and teaching writing, accounts, navigation, and other mathematical science, although not above twenty years of age; then I removed to the schoolhouse at the foot of Bowdown Hill, and taught there till Christmas 1751, when I came to London.' The 'schoolhouse' was the place where the 'English school' was kept previously to its union with the blue school in 1821. In London Dunn taught in different schools, and gave private lessons. In 1757 he came before the public as the inventor of the 'universal planispheres, or terrestrial and celestial globes in plano,' four large stereographical maps, with a transparent index placed over each map, 'whereby the circles of the sphere are instantaneously projected on the plane of the meridian for any latitude, and the problems of geography, astronomy, and navigation wrought with the same certainty and ease as by the globes themselves, without the help of scale and compasses, pen and ink.' He published an account of their 'Description and Use,' 2nd edition, 8vo, London, 1759. From the preface it appears that in 1758 Dunn had become master of an academy 'for boarding and qualifying young gentlemen in arts, sciences, and languages, and for business,' at Chelsea. It was at Ormond House (Faulkner, *Chelsea*, ed. 1829, ii. 211), where there was a good observatory. On 1 Jan. 1760 he made the observation of a remarkable comet (*Ann. Reg.* iii. 65); other discoveries he communicated to the Royal Society. Towards the close of 1763 he gave up the school at Chelsea, and fixing himself at Brompton Park, near Kensington, resumed once more his private teaching. In 1764 he made a short tour through France (*Addit. MS.* 28536, f. 241). In 1774, when residing at 6 Clement's Inn, near Temple Bar, he published his excellent 'New Atlas of the Mundane System, or of Geography and Cosmography, describing the Heavens and the Earth. . . . The whole elegantly engraved on sixty-two copper plates. With a general introduction,' &c., fol., London. About this time his reputation led to his being appointed mathematical examiner of the candidates for the East India Company's service. Under the company's auspices he was enabled to publish in a handsome form several of his more important works. Such were: 1. 'A New and General Introduction to Practical Astronomy, with its application to Geography . . . Topography,' &c., 8vo, London, 1774. 2. 'The Navigator's Guide to the Oriental or Indian Seas, or the Description and Use of a Variation Chart of the Magnetic Needle, designed for shewing the Longitude throughout the principal parts of the Atlantic, Ethiopic, and Southern Oceans,' 8vo, London (1775). 3. 'A New Epitome of Practical Navigation, or Guide to the Indian Seas, containing (1) the Elements of Mathematical Learning, used . . . in the Theory and Practice of Nautical affairs; (2) the Theory of Navigation. . .; (3) the Method of Correcting and Determining the Longitude at Sea . . .; (4) the Practice of Navigation in all kinds of Sailing (with

copper plates),' 8vo, London, 1777, and 'The Theory and Practice of the Longitude at Sea . . . with copper plates,' &c., 8vo, London, 1778; second edition, enlarged, &c., 4to, London, 1786. He also 'methodised, corrected, and further enlarged' a goodly quarto, entitled 'A New Directory for the East Indies . . . being a work originally begun upon the plan of the Oriental Neptune, augmented and improved by Mr. Willm. Herbert, Mr. Willm. Nichelson, and others,' London, 1780, which reached a fifth edition the same year. Dunn was living at 8 Maiden Lane, Covent Garden, in July 1777, but by September 1780 had taken up his abode at 1 Boar's Head Court, Fleet Street, where he continued for the remainder of his life. He died in January 1794. His will, dated 5 Jan. 1794, was proved at London on the 20th of the same month by his kinsman, William Dunn, officer of excise of London (registered in P.C.C.,16, Holman). Therein he describes himself as 'teacher of the mathematics and master for the longitude at sea,' and desires to be buried 'in the parish church belonging to the place where I shall happen to inhabit a little time before my decease.' He names seven relations to whom he left 20*l.* apiece; but to his wife, Elizabeth Dunn, 'who hath withdrawn herself from me near thirty years, the sum only of ten pounds.' No children are mentioned. He also requested the corporation of Crediton to provide always and have a master of the school at the foot of Bowden Hill residing therein, of the church of England, but not in holy orders, an able teacher of writing, navigation, the lunar method of taking the longitude at sea, planning, drawing, and surveying, with all mathematical science. For this purpose he left 30*l.* a year. Six boys were to be taught, with a preference to his own descendants. The stock thus bequeathed produced in 1823 dividends amounting to 25*l.* 4*s.* per annum, the school being known by the name of 'Dunn's school' (*Tenth Report of Charities Commissioners*, 28 June 1823, pp. 78–9; Lysons, *Magna Britannia*, vol. vi. (Devonshire) pt. ii. p. 150). Dunn contributed nine papers to the 'Philosophical Transactions' of the Royal Society, of which body, however, he was not a fellow. On the title-page of his 'Atlas' he appears as a member of the Philosophical Society at Philadelphia, America. A few of his letters to Thomas Birch [q. v.] are preserved in Addit. MS. 4305, ff. 85–90; one to Emanuel Mendes da Costa [q. v.] is in Addit. MS. 28536, f. 241. Besides the works mentioned above he published: 1. 'A Popular Lecture on the Astronomy and Philosophy of Comets,' 8vo, London, 1759. 2. 'Improvements in the Doctrines of the Sphere, Astronomy, Geography, Navigation, &c., . . . necessary . . . in finding out the true Longitude at Sea and Land,' 4to, London, 1765. 3. 'A Determination of the exact Moments of Time when the Planet Venus was at external and internal contact with the Sun's Limb, in the Transits of 6 June 1761 and 3 June 1769,' 4to, London, 1770. 4. 'A New and Easy Method of finding the Latitude on Sea or Land,' 8vo, London, 1778. 5. 'Nautical Propositions and Institutes, or Directions for the Practice of Navigation,' &c., 8vo, London, 1781. 6. 'An Introduction to Latitude, with Astronomical Delineations and Nautical Formulas, engraved on copper plates,' 8vo, London, 1782. 7. 'The Linear Tables described, and their utility verified,' 8vo, London, 1783. 8. 'Lunar Tables, Nos. 1–5,' fol., London, 1783. 9. 'A new Formula for Latitude,' s. sh. 4to (London), 1784. Engraved. 10. 'Formulas for all parts of Navigation, having the Tables of Logarithms,' s. sh. 4to, London, 1784. Engraved. 11. 'General Magnetic and True Journal at Sea,' s. sh. 4to (London), 1784. Engraved. 12. 'Magnetic and true Journal at Sea,' s. sh. 4to (London), 1784. Engraved. (Another edition, s. sh. 4to (London), 22 Sept. 1784. Engraved.) 13. 'Rules for a Ship's Journal at Sea,' s. sh. fol., London, 1784. Engraved. 14. 'Ship's Journal at Sea,' s. sh. 4to (London), 1784. Engraved. 15. 'A Table for Transverses and Currents,' s. sh. 4to, London, 1784. 16. 'Tables of correct and concise Logarithms . . . with a compendious Introduction to Logarithmetic,' 8vo, London, 1784. 17. 'Nautic Tables,' 8vo, London, 1785. 18. 'Tables of Time and Degrees, and hourly change of the Sun's right Ascension,' s. sh. 4to (London), 1786. 19. 'A Description of peculiar Charts and Tables for facilitating a Discovery of both the Latitude and Longitude in a Ship at Sea,' fol., London, 1787. 20. 'Linear Tables, one, two, three, four, and five, abridged, &c. (Linear Tables viii. ix. of Proper Logarithms. Linear Tables x. xi.) 3 plates,' fol. (London), 1788. 21. 'Linear Table xvi. for showing the Sun's Declination. (Errata in the reductions.)' fol., London, 1788. 22. 'The Lunar Method shorten'd in calculation & improv'd. (Short Rules for practical navigation.)' 8vo (London), 1788. 23. 'A Navigation Table for shortening days works,' s. sh. fol. (London), 1788. 24. 'The Longitude Journal; its description and application,' fol., London, 1789. 25. 'The Sea-Journal improved, with its description,' &c., fol., London, 1789. 26. 'The Daily Uses of Nautical Sciences in a Ship at Sea, particularly in finding and keeping the Latitude and Longitude during a voyage,' 8vo (London),

1790. 27. 'An Introduction to the Lunar Method of finding the Longitude in a Ship at Sea,' &c., 8vo (London), 1790. 28. 'The Astronomy of Fixed Stars, concisely deduced from original principles, and prepared for application to Geography and Navigation, Part I.,' 4to (London), 1792. 29. 'Improvements in the Methods now in use for taking the Longitude of a Ship at Sea. Invented and described by S. Dunn,' 8vo (London), 1793. 30. 'The Longitude Logarithms, in their regular and shortest order, made easy for use in taking the Latitude and Longitude at Sea and Land,' 8vo, London, 1793 (*Brit. Mus. Cat.*; WATT, *Bibl. Brit.* i. 324 f.)

[An adequate memoir of Dunn may appear in the Transactions of the Devonshire Association; worthless notices are to be found in Lempriere's Universal Biog., the New General Biog. Dict. (Rose's), vii. 178, Biographie Universelle (Michaud), xi. 567, Nouvelle Biographie Générale, xv. 241, and in Waller's Imperial Dict. of Universal Biog. ii. 174.] G. G.

DUNN, SAMUEL, D.D. (1798–1882), an expelled Wesleyan methodist minister, was born at Mevagissey in Cornwall, 13 Feb. 1798. His father, James Dunn, the master of a small trading vessel, made the acquaintance of the Rev. John Wesley in 1768, and became a class leader; with his crew he protected Dr. Adam Clarke [q. v.] from the fury of a mob in Guernsey in 1786, and he died at Mevagissey, 8 Aug. 1842, aged 88. The son Samuel received his education at Truro, under Edward Budd, who was afterwards the editor of the 'West Briton.' In 1819 he was admitted a Wesleyan methodist minister, and after passing the usual three years of probation, was received as a full minister, and volunteered for service in the Shetland Islands, where, in conjunction with the Rev. John Raby, he was the first minister of his denomination, and suffered many hardships. While here he wrote an interesting series of articles descriptive of the Orkney and Shetland islands (*Wesleyan Methodist Magazine*, 1822–5). He was afterwards stationed at Newcastle, Rochdale, Manchester, Sheffield, Tadcaster, Edinburgh, Camborne, Dudley, Halifax, and Nottingham successively, and at all these places proved a most acceptable preacher. His first work, entitled 'Subjects and Modes of Baptism,' was printed at Pembroke in 1821; thenceforward, throughout a long life, his pen was never idle. Upwards of seventy books have his name on their title-pages, a full account of which is given in Boase and Courtney's 'Bibliotheca Cornubiensis,' i. 124–7, iii. 1163. He wrote against atheism, popery, Socinianism, and unitarianism, and in defence of methodism. His best works are, 'A Dictionary of the Gospels, with maps, tables, and lessons,' published in 1846, which went to a fourth edition in the same year, and 'Memoirs of seventy-five eminent Divines whose Discourses form the Morning Exercises at Cripplegate, St. Giles-in-the-Fields, and Southwark,' which appeared in 1844. He was also a contributor to many theological magazines and reviews. Until 1847 he continued in harmony with the Wesleyan methodists, but at that date he was accused of having, in conjunction with the Rev. James Everett and the Rev. William Griffith, jun., taken part in the publication of the 'Fly Sheets.' The pamphlets so called advocated reforms in the Wesleyan governing body, reflected on the proceedings of the conference and its committees in unmeasured terms, and complained of the personal ambition of Jabez Bunting, D.D. and Robert Newton, D.D., two of the past presidents of the association. What part the three ministers had taken, if any, in the 'Fly Sheets' has never been discovered, as on being questioned with others on the matter they declined to reply. Certain it is, however, that in 1849 Dunn commenced the publication of a monthly magazine called the 'Wesley Banner and Revival Record,' which, following the example set by the 'Fly Sheets,' continuously pointed out the errors of methodism and suggested reforms. At the conference held at Manchester in 1849 the three ministers were desired to discontinue the 'Wesley Banner,' and to give up attacking methodism. They, however, refused to make any promises and were expelled on 25 July. Their expulsion gave them a wide popularity. Many meetings of sympathy with them were held, more particularly one in Exeter Hall on 31 Aug. 1849. These expulsions were very damaging to the Wesleyan methodist connexion, as between 1850 and 1855 upwards of a hundred thousand members were lost, and it was not until 1855 that it began to recover from this disruption. The literature connected with these events is very extensive, and the interest taken in the matter was so general that in a short time twenty thousand copies were sold of a small pamphlet entitled 'Remarks on the Expulsion of the Rev. Messrs. Everett, Dunn, and Griffith. By the Rev. William Horton.' From this time forward Dunn led a very peaceful life; for some time he itinerated and preached in the pulpits of various denominations. From 1855 to 1864 he lived at Camborne in Cornwall, where he ministered to the Free Church methodists. Having written very numerous articles in many American publications he was in course of time created a D.D. of one

of the United States universities, and after that event called himself minister of the Methodist Episcopal Church of America. He died at 2 St. James's Road, St. Mary Usk, Hastings, 24 Jan. 1882.

[Wesleyan Methodist Mag. (1849); Minutes of the Wesleyan Conference, 1848–51; Smith's Wesleyan Methodism (1861), iii. 70, 500–29; Wesley Banner, 1849–52, 4 vols.; Chew's James Everett (1875), pp. 366, 387, 395, 409, 415–25, 431–3; Boase's Collectanea Cornubiensia, pp. 218–19; Illustrated London News, 15 Sept. 1849, pp. 187–8, with portrait; Times, 1 Sept. p. 5, 3 Sept. p. 4; West Briton, 26 Sept. 1851, p. 5.]

G. C. B.

DUNN, WILLIAM (1770–1849), mechanic and agriculturist, was born at Gartclash, in the parish of Kirkintilloch, Dumbartonshire, in October 1770, and was educated at the parish school and partly at the neighbouring village of Campsie. Before he was eighteen he was left an orphan, with four brothers and a sister dependent on him for support. He had already given evidence of possessing an aptitude for mechanical contrivances. His first situation was in the establishment of a cotton-spinner named Waddington, at Stockingfield, near Glasgow. Here he learned iron-turning and machine-making. Three or four years later he was in Messrs. Black & Hastie's works at Bridge of Weir, from which he went to Pollokshaws, to the factories of John Monteith. About 1800, having acquired a few hundred pounds by the sale of his patrimony of Gartclash, he resolved to start in business for himself, and accordingly opened a manufactory of machines in High John Street, Glasgow. In or about 1802 he bought a small spinning-mill in Tobago Street, Calton of Glasgow, and in 1808 he purchased the Duntocher mill, some seven miles distant from that city. A few years later he purchased from the Faifley Spinning Company the Faifley mill, which stood about a mile distant from the other. In 1813 he became the proprietor of the Dalnotter Ironworks, which had been used for slitting and rolling iron and for making implements of husbandry; and after having greatly enlarged the two mills he already owned, he was encouraged by the rapid increase of his business to build upon the site of these ironworks the Milton mill, the foundation of which was laid in 1821, and which was destroyed by fire twenty-five years later. Finally, in 1831 the Hardgate mill was built in the same neighbourhood. All these works, lying near to each other, were exclusively applied to the spinning and weaving of cotton. Under Dunn's auspices Duntocher, which had before hardly deserved the name of a village, became a thriving and populous place. Previously to his first purchase in 1808 the hands employed at the works did not exceed a hundred and fifty; at his death their number was about two thousand. Dunn became a large purchaser of land in the neighbourhood of his works, and ultimately his estates extended upwards of two miles along the banks of the Clyde, and about three miles along the banks of the canal. Upon this property, twelve hundred acres of which were farmed by himself, he employed more than two hundred and fifty men in the various capacities of quarriers, wrights, and farm servants. The wages which he annually paid in this parish alone are said to have totalled 35,000*l.* Dunn died at Mountblow 13 March 1849, leaving property amounting to upwards of 500,000*l.*

[Anderson's Scottish Nation, ii. 109–10.]

G. G.

DUNNING, JOHN, first Baron Ashburton (1731–1783), younger son of John Dunning of Ashburton, Devonshire, by his wife, Agnes, daughter of Henry Judsham of Old Port in the parish of Modbury in the same county, was born at Ashburton on 18 Oct. 1731, and after receiving a good education at the grammar school of the town, was articled to his father, who practised there as an attorney. Having shown signs of remarkable ability while in his father's office, he came up to London to study for the bar, and was admitted a student of the Middle Temple on 8 May 1752. His means were small, and he was compelled to live in a most economical manner. While a student he was very intimate with Kenyon and Horne Tooke, in whose company he used to dine 'during the vacation, at a little eating-house in the neighbourhood of Chancery Lane, for the sum of seven pence halfpenny each. As to Dunning and myself,' adds Tooke, 'we were generous, for we gave the girl who waited upon us a penny a piece; but Kenyon, who always knew the value of money, sometimes rewarded her with a halfpenny, and sometimes with a promise' (Stephens, *Life of Tooke*, 1813, i. 33). Dunning was called to the bar on 2 July 1756, and joined the western circuit. For several years after his call he met with but little success. In 1762, however, Serjeant Glynn, one of the leading counsel on the circuit, being suddenly attacked with gout, placed his briefs in Dunning's hands (Holliday, *Life of Mansfield*, 1797, pp. 36–7). So well did he avail himself of this opportunity that from this time his practice rapidly increased, and in 1764 he was making 2,000*l.* a year. This sudden

success was also partly due to 'A Defence of the United Company of Merchants of England trading to the East Indies and their servants (particularly those of Bengal) against the Complaints of the Dutch East India Company; being a Memorial from the English East India Company to his Majesty on that subject,' which was drawn up by Dunning on behalf of the directors of the English company early in 1762, and afterwards published in the same year. In 1765 he established his great reputation by his celebrated arguments against the legality of general warrants in the case of Leach *v.* Money (Howell, *State Trials*, 1813, xix. 1001–28). In 1766 he was appointed recorder of Bristol, and on 28 Jan. 1768 he became solicitor-general in the Duke of Grafton's administration, in the place of Edward Willes, who was raised to the bench. At the general election in March 1768, Dunning, through the influence of Lord Shelburne, was returned to parliament as one of the members for the borough of Calne. Though solicitor-general, he took no part in the debate on the expulsion of Wilkes from the house, and was absent from the division. On 9 Jan. 1770 Dunning both spoke in favour of and voted for the amendment to the address urging an inquiry 'into the causes of the unhappy discontents which at present prevail in every part of his majesty's dominions' (*Parl. Hist.* xvi. 726), and a few days later tendered his resignation. On 19 March he spoke on the side of the minority in the debate on the remonstrance of the city of London. No report of this speech, 'which continued near an hour and a half,' has been preserved, but it is said to have been 'one of the finest pieces of argument and eloquence ever heard in the house' (*ib.* 898). After considerable delay Thurlow was appointed solicitor-general on 30 March 1770. Upon Dunning's appearance on the first day of the next term in the ordinary stuff gown, Lord Mansfield announced that 'in consideration of the office he had holden, and his high rank in business, he [Lord Mansfield] intended for the future (and thought he should thereby injure no gentleman at the bar) to call him next after the king's counsel, and serjeants, and recorder of London' (5 *Burrow's Reports*, 1812, v. 2586). On 12 Oct. 1770 the freedom of the city was voted to Dunning 'for having (when solicitor-general to his majesty) defended in parliament, on the soundest principles of law and the constitution, the right of the subject to petition and remonstrate' (*London's Roll of Fame*, 1884, pp. 23–4). In the debate which took place on 25 March 1771 Dunning made an animated speech against Welbore Ellis's motion to commit Alderman Oliver to the Tower, in which he denied the right of the house to commit in such a case (*Parl. Hist.* xvii. 139–45). Though he did not oppose the Boston Port Bill, Dunning vehemently opposed the third reading of the bill for regulating the government of Massachusetts Bay on 2 May 1774, declaring, 'We are now come to that fatal dilemma, "Resist, and we will cut your throats; submit, and we will tax you;" such is the reward of obedience' (*ib.* 1300–2). At the general election in October 1774 he was re-elected for Calne, and continued to oppose the ministerial policy towards the American colonies to the utmost of his power, and on 6 Nov. 1776 supported Lord John Cavendish's motion for the 'revisal of all acts of parliament by which his majesty's subjects in America think themselves aggrieved' (*ib.* xviii. 1447–8). The motion was defeated by 109 to 47, but in the next session Dunning, still undaunted, continued to oppose the ministry, and was instrumental in obtaining the insertion of a clause in the bill for the suspension of the habeas corpus, which considerably lessened its scope (*ib.* xix. 24–6). On 14 May 1778 he seconded Sir George Savile's motion for leave to bring in a bill for the relief of the Roman catholics (*ib.* 1139–40), and it was upon his amendment that the house unanimously voted that a monument should be erected in Westminster Abbey to the memory of the Earl of Chatham (*ib.* 1225). On 21 Feb. 1780 he supported Sir George Savile's motion for 'an account of all subsisting pensions granted by the crown' (*ib.* xxi. 86–90), and on 6 April moved his famous resolutions that 'the influence of the crown has increased, is increasing, and ought to be diminished,' and that 'it is competent to this house to examine into and correct abuses in the expenditure of the civil list revenues, as well as in every other branch of the public revenue, whenever it shall appear expedient to the wisdom of the house so to do' (*ib.* 340–8). In the teeth of Lord North's opposition, the first resolution (with a slight addition) was carried by 233 to 215, and the second agreed to without a division. But in spite of this success, when Dunning a few weeks afterwards proposed an address to the king requesting him 'not to dissolve the parliament or to prorogue the present session until proper measures have been taken to diminish the influence and correct the other abuses complained of by the petitions of the people,' he found himself in a minority of 51 (*ib.* 495–9). At the general election in September 1780 Dunning was again returned for Calne, and upon the meeting of the new parliament proposed the re-election of Sir

Fletcher Norton to the chair, but Cornwall, the ministerial candidate, was elected by 203 to 134 (*ib.* 795–6). In February 1782 he supported Conway's motion against the further prosecution of the American war (*ib.* 1081–2), and a month later announced that arrangements were being made for the formation of a new ministry 'which he trusted would meet with the wishes of that house and of the nation at large' (*ib.* 1237). On 27 March 1782 Dunning, in company with Lord John Cavendish, Fox, Burke, and Keppel, was admitted to the privy council, and on 8 April following was created Baron Ashburton of Ashburton in the county of Devon. He was now fairly entitled to the great seal, but as the king insisted upon retaining Thurlow, Dunning with considerable reluctance was sworn in as chancellor of the Duchy of Lancaster on 17 April. He continued in the cabinet after Rockingham's death, and was consulted by Shelburne as his confidential adviser in all legal matters, but took little share in the debates of the upper house. Upon Shelburne's resignation, Dunning had several interviews with the king, who had taken a great fancy to him, and asked his advice with regard to the formation of a new ministry. Before the act for the reform in the civil list expenditure (22 George III, c. 82) could be passed, a pension of 4,000*l.* was granted to Dunning. His health, however, had begun to give way, and he died at Exmouth a few months after the death of his eldest child, on 18 Aug. 1783, in the fifty-second year of his age. He was buried in the parish church of Ashburton, where a monument was erected to his memory. Though possessed of an ungainly person, a husky voice, and a provincial accent, Dunning was one of the most powerful orators of his time. Lord Shelburne in his sketch of Dunning says: 'He had the greatest power of reasoning which can be conceived, and such a habit of it that he could not slight a cause no more than an able artist could suffer a piece of work to go imperfect from his hands. . . . All parties allow'd him to be at the head of the bar. . . . The only doubt was whether he excelled most at equity or common law. There was none as to anybody's coming up to him in either' (*Life of Lord Shelburne*, iii. 453–4). Kenyon records that he was 'a man of the greatest ability' he had known (Kenyon, *Life*, p. 103); while Sir William Jones, speaking in somewhat exaggerated style of his wit, describes it as a faculty 'in which no mortal ever surpassed him, and which all found irresistible' (*Works*, 1779, iv. 578). But though Burke in his speech to the electors of Bristol declared that there was 'not a man of any profession, or in any situation, of a more erect and independent spirit, of a more proud honour, a more manly mind, a more firm and determined integrity' (Burke, *Works*, 1852, iii. 429), Dunning's conduct afterwards in accepting a sinecure office as well as a pension was grievously inconsistent with his former professions. Dunning married, on 31 March 1780, Elizabeth, daughter of John Baring of Larkbear, Devonshire, by whom he had two sons, viz. John, who was born on 29 Oct. 1781, and died in April 1783, and Richard Barré, who succeeded as second Baron Ashburton, and on 17 Sept. 1805 married Anne, daughter of William Cunninghame of Lainshaw. Upon his death without issue at Friar's Hall, Roxburghshire, in February 1823, the title became extinct. The existing barony of Ashburton was in 1835 conferred upon Alexander Baring [q. v.], the second son of Sir Francis Baring, bart., an elder brother of the first Lord Ashburton's widow. Dunning is supposed by some to have been the author of 'A Letter to the Proprietors of East India Stock on the subject of Lord Clive's Jaghire, occasioned by his Lordship's letter on that subject' (London, 1764, 8vo), and also of an 'Inquiry into the Doctrines lately promulgated concerning Juries, Libels, &c., upon the principles of the Law and the Constitution.' Horace Walpole, writing in reference to this pamphlet, which was published in 1764, says that it is 'the finest piece that I think has been written for liberty since Lord Somers. It is called . . . and is said to be written by one Dunning, a lawyer lately started up, who makes a great noise' (*Letters*, Cunningham's ed. iv. 299). The joint authorship of 'Junius's Letters' has also been attributed to him (Halkett and Laing, ii. 1435). His portrait by Sir Joshua Reynolds, which was engraved by Bartolozzi in 1787, is in the National Portrait Gallery.

[Roscoe's Lives of Eminent British Lawyers, pp. 287–306; Law Magazine, vii. 317–48; Lord Mahon's History of England, vols. v. vi. and vii.; Chatham Correspondence, vols. iii. and iv.; Lord Edmond Fitzmaurice's Life of Shelburne; Kenyon's Life of Lloyd, first Lord Kenyon; Lord Campbell's Lives of the Lord Chancellors, vols. v. vi. and vii.; Sir N. W. Wraxall's Historical Memoirs, 1815, ii. 41–4; The Georgian Era, 1833, ii. 289–91; Law and Lawyers (1840), i. 57–60, 182–3, 185–9; Collins's Peerage (1812), vii. 543–545; Burke's Peerage (1886), pp. 62, 1021; Gent. Mag. 1783, vol. liii. pt. i. p. 254, pt. ii. pp. 717–18, 1006–7; Official Return of Lists of Members of Parliament, pt. ii. pp. 144, 157, 170; Notes and Queries, 2nd ser. v. 121, 161, 240–2, 278–80, vi. 151, 3rd ser. viii. 182–3; Watt's Bibl. Brit.; Brit. Mus. Cat.] G. F. R. B.

DUNRAVEN, EARL OF (1812–1871). [See QUIN, EDWIN RICHARD WINDHAM.]

DUNS, JOANNES SCOTUS, known as the DOCTOR SUBTILIS (1265?–1308?), schoolman, was born according to one tradition about 1265, according to another about 1274. The earlier date agrees better with the voluminous character of the works ascribed to him, unless indeed he continued to live and write long after 1308. He has always been represented by the Franciscans as a member of their order, though they have never been able to determine either when or where he entered it. There has been much dispute as to his nationality and birthplace. An Irish Franciscan, Maurice O'Fihely, archbishop of Tuam, who in 1497 edited a commentary on the 'Metaphysics of Aristotle,' which he supposed to be the work of Duns, claims him in the preface as a compatriot. As to the authenticity of this work see remarks on Wadding's edition of 'Duns,' vol. iv. infra. To this conjecture (for it seems to have been no more) Hugh MacCaghwell (1571–1626), archbishop of Armagh, added the suggestion that he was probably born at Dun (now Down) in Ulster; and Luke Wadding, also an Irishman, in the life prefixed to his edition of the complete works of Duns (Lyons, 1639), follows suit. On the other hand, the fourteenth-century author or editor of the commentary on Aristotle's 'Metaphysics' above referred to, in proclaiming himself at the close of the work a disciple of Duns, describes him as 'natione Scotus,' from which it is clear that he was then regarded as a native of Northern Britain. Thomas de Eccleston, a contemporary authority (*Monumenta Franciscana*, Rolls Ser. i. 32), disposes altogether of the idea that Ireland was known to the Franciscans as Scotia. He states that all Britain north of York was reckoned in the province of Scotia, from which he expressly distinguishes the province of Hibernia. On entering the Franciscan order Duns would, according to custom, take the name of his birthplace. Hence this was at an early date identified by the Scotch with Duns or Dunse in Berwickshire (DEMPSTER, *Asserti Scotiæ Cives sui*, 17). Against this has to be set the authority (such as it is) of a statement of Leland that in a manuscript in Merton College, Oxford, Duns was said to have been born in the village of Dunstane in Northumberland (*Comm. de Scriptt. Brit.* i. cccxv). There is no evidence by which the point can be settled one way or the other. There is a tradition that he was a fellow of Merton College, which, however, is not confirmed by the records of the college. He is also said to have succeeded William Varron in the Oxford chair of divinity in 1301, and to have attracted great multitudes to his lectures, but his name does not occur in the catalogue of Oxford readers in divinity given in the 'Monumenta Franciscana,' app. ii., though the list purports to cover his period. His principal theological treatise has, however, always been known as the 'Opus Oxoniense.' On the strength of a letter (dated November 1304) from Gonsalvo, general of the Franciscan order, to the warden of the university of Paris, recommending one Joannes Scotus, described as 'subtilissimo ingenio,' for the bachelor's degree, Wadding asserts that Duns took the B.A. degree about that time. As, however, there is nothing improbable in supposing that the Franciscan order contained more than one Scotchman named John, who might in a letter of recommendation be credited with the possession of a subtle intellect, it is impossible to feel confident that the 'frater Joannes Scotus' referred to is identical with Duns. The rest of the traditional account, viz. that he became the 'regent' of the university of Paris, that in public disputation he maintained the tenet of the immaculate conception of the Virgin Mary with such ingenuity and resource as to win the title of Doctor Subtilis, that in 1308 he was sent by Gonsalvo to Cologne, that there he was received with enthusiasm by all ranks, and that there on 8 Nov. 1308 he died of apoplexy, seems to have no more solid foundation than the statements of writers of the fifteenth and sixteenth centuries, such as William Vorrillong (*Super Sentent.* Venice, 1496, ad fin.), Paul Lange (*fl.* 1500, *Chronicon Citizense*, sub anno 1330), Pelbartus de Themeswar (*fl.* 1500), who in a passage quoted by Wadding relates what took place on the occasion of the disputation concerning the immaculate conception of the Virgin with the circumstantiality of an eye-witness, Tritheim (*Catal. Scriptt. Eccles.* Basel, 1494, fol. xcvii.), and Antonio Possevino (*Apparatus*, Venice, 1597). All that seems to be certain is that in 1513 a monument was erected to his memory in the Minorite church at Cologne, where he was supposed to have been buried. It bears the inscription 'Scotia me genuit, Anglia me suscepit, Gallia me docuit, Colonia me tenet.'

The traditional account of the life of Duns is repeated with variations by Bale (*Scriptt. Maj. Brit.* 1548), Pits (*De Angl. Scriptt.* 1619), Ferchi (*Vita Duns Scoti*, Cologne, 1622), and with the help of legendary embellishments is expanded into a considerable volume by Ximenes Samaniego (*Vida del Padre J. Dunsio Escoto*, Madrid, 1668). The

question of nationality was hotly debated in the seventeenth century (see DEMPSTER as cited in the text, and also his *Historia Ecclesiastica* (1627, Bann. Club), p. 227; *Tractatus de Joannis Scoti Vita et Patria*, by JOANNES COLGANUS (John Colgan), Antwerp, 1655; *Apologia pro Scoto Anglo*, by ANGELUS À S. FRANCISCO (N. Mason), 1656; *Scotus Hiberniæ Restitutus*, by JOANNES PONCIUS (John Ponce), Paris, 1660). A tradition that Duns was buried alive was also the subject of controversy in the seventeenth century (see HUGH MACCAGHWELL, *Apologia pro Johanne Duns Scoto adversus Abr. Bzovium*; the reply of NICHOLAS JANSSEN entitled *Animadversiones et Scholia in Apologiam nuper editam de Vita et Morte Duns Scoti*; and the rejoinder of MacCaghwell entitled *Apologia Apologiæ pro Johanne Duns Scoto scriptæ adversus Nicholaum Janssenium*, Paris, 1623).

Among mediæval thinkers Duns is distinguished not only by breadth and depth of learning—he was familiar with the logical treatises of Porphyry and Boetius, and the works of the great Arabian and Jewish schoolmen, such as Averroes and Avicebron, not to speak of christian writers—but by originality and acuteness of intellect. His hitherto undoubted works embrace grammar, logic, metaphysics, and theology. The treatise on grammar is remarkable as the first attempt to treat the subject philosophically, i.e. to investigate the universal laws of articulate speech without exclusive reference to any particular language. Werner (*Scholastik des späteren Mittelalters*, 6) regards it as a development of one of Roger Bacon's ideas. Its title, 'De Modis Significandi sive Grammatica Speculativa,' is suggestive of the large scope of the work. The logical treatises of Duns took the shape of 'Quæstiones' suggested by the 'Isagoge' of Porphyry and the 'Organon' of Aristotle. It is hardly necessary to say that he regarded the syllogism as an organon, and, indeed, as the only organon. It is on his treatment of the question of universals that his chief claim to originality as a logician rests. Previous thinkers had either, like St. Thomas Aquinas and Albertus Magnus, been content to adopt without criticism the Arabian division of universals as 'ante rem,' 'in re,' and 'post rem,' or, like Roscellin, Anselm, and Abelard, had entirely failed to bring the controversy to a clear issue. Duns discarded the Arabian classification, and set himself to think out the problem *de novo*. In this he was only very partially successful, but his labours materially contributed to the establishment of the modern doctrine of conceptualism. Logic he defines as the science of the concept, and the concept as the mean between the thing and the word (*Works*, i. 125). The thing in itself ('quiditas rei absoluta quantum est de se') he declares to be neither universal nor singular, but 'indifferent' (*ib.* ii. 546). On the other hand, he holds the singular or individual thing to be real, and, indeed, the final reality. The question of the nature of individuality, or, as he puts it, of the 'principium individuationis,' is one of the points in which he differs most decidedly from St. Thomas Aquinas. By one set of thinkers numerical unity, by another matter had been held to be the 'principium individuationis.' St. Thomas Aquinas seems to have given countenance to both views. Of the second theory Duns disposes by pointing out that matter is itself a universal. To the first he opposes an argument which seems to rest upon the principle of the identity of indiscernibles. Mere numerical unity is too abstract to give individuality. Two things which differed only in number would not differ at all. By individuality is meant 'unitas signata ut hæc' (*ib.* vi. 583), or as he elsewhere says, 'hæcceitas' (*ib.* xi. 327). Individuality is not synonymous with indivisibility, but it does imply a repugnance to division. The individual is related to the species, as the species to the genus (*ib.* vi. 375, 402, 408, 413, xi. 324–6). He is clear that knowledge begins with the individual, and that the universal is reached by a process of abstraction. By abstraction, however, he does not mean merely the process of denuding a perception of all but its particular elements, which, since all in his view are particular, would result in nothing at all, but the process of noting points of agreement and neglecting differences. By this process the universal is, properly speaking, created. He denies, however, that it is on that account a figment. A figment has nothing corresponding to it in the objective world, and this the universal has, viz. a cause moving the mind to the formation of the concept. This objective cause is likeness (*ib.* i. 90). Likeness, he holds, must be an objective reality, otherwise the only unity in the universe would be numerical, and this he obviously regards as a *reductio ad absurdum* of the nominalist position (*ib.* vi. 336). The foregoing is an exposition of so much of Duns's theory as is intelligible; there is much besides about 'intelligible species,' by means of which he supposes that likeness is perceived which is by no means intelligible (*ib.* iii. 'De Rer. Princ.' qu. xiv.) The treatise 'De Rerum Principio' contains a lucid and fairly compendious statement of his principal metaphysical theories. He begins by

adducing sixteen arguments for the existence of a single cause, at once efficient, formal, and final, of all things. It is noticeable, however, that he makes no attempt to establish the identity of the first cause with an intelligent and moral being (*ib.* qu. i.) This he assumes. Such an attempt is indeed found in a fragment entitled 'De Primo Rerum Principio,' but is too feeble to require notice, and the authenticity of the fragment, which is full of devotional expressions, and otherwise very unlike the usually severe style of Duns, may be doubted. Having reached the existence of God *per saltum*, he argues against Avicenna that his unity is not incompatible with his being the immediate cause of plurality. Following Aristotle (*Metaph.* ii. c. ii.) he holds that the immutability of the divine will is not inconsistent with but implied in the existence of change. 'God,' he says, 'sees all things "uno intuitu," does all things "uno actu volendi"' (*ib.* qu. iii. sects. 7–20). With this doctrine he attempts to reconcile the existence of contingent matter by distinguishing between that which is necessary absolutely and that which is necessary *secundum quid*, a distinction which it is not easy to grasp. The creation he attributes to the goodwill and pleasure of God, whom he regards as an absolutely free agent (*ib.* qu. iv. art. ii. sect. v. qu. v.) From Ibn Gebirol (*fl.* 1045), a Spanish Jew, author of a philosophical work entitled 'Fons Vitæ' and some hymns, whom he knew only by the name of Avicebron, and probably supposed to be an Arabian, he adopts the theory controverted by St. Thomas and Albert of Cologne of a universal matter, the common basis of all, even spiritual existences. The idea is probably traceable to a Neo-Platonic source, but it was known to Western Europe simply as the doctrine of Avicebron. Duns labours hard to show that the objections of St. Thomas and Albert were based on a misconception (*ib.* qu. viii.) The soul he holds to be the 'specific form' of the body, and present in its entirety in every part thereof. On the question of immortality he is silent. With regard to the origin of the soul he held the creationist theory (*ib.* qu. ix. x. xii.) Unity, whether specific, generic, or merely numerical, he regards as a reflection of the Divine unity (*ib.* qu. xvi.) Time he reckons to be subjective in respect of its modes, but to have an objective cause (*ib.* qu. xviii.) He does not deal with the problem of space. The treatise terminates abruptly in the middle of a discussion of the curious question 'utrum creatura rationalis sit capax gratiæ vel alicujus accidentis antequam sit in effectu' (*ib.* qu. xxvi.) Neither in this work nor elsewhere does Duns show any tendency to take refuge in innate ideas. Of his psychological doctrine we have no authentic exposition. A fragment on the 'De Anima' of Aristotle was printed for the first time by Wadding in vol. ii. of his edition, with annotations and a lengthy supplement by MacCaghwell. It is probably spurious (see remarks on Wadding's edition, vol. ii. infra). The theological views of Duns are expounded in a commentary on the 'Sententiæ' of Peter Lombard, supposed to have been written at Oxford, and hence known as the 'Opus Oxoniense,' by distinction from the 'Reportata Parisiensia,' which is a digest and epitome of the same work. It is not possible here to do more than indicate a few salient points in his system. This is in a certain sense positive, i.e. he denies the possibility of rational theology, and bases dogma entirely upon the authority of the church. The function of reason is merely to articulate the dogmatic system, and to defend it against attacks. Such knowledge of God as natural reason affords is 'equivocal, indistinct, obscure.' All dogmas are alike indemonstrable (*Works*, xi. 21). His cardinal principle is the omnipotence and absolute freedom of God. Everything, even the distinction between right and wrong, depends upon the will of God (*ib.* x. 252), who created the world *de nihilo*, and sustains the fabric from moment to moment (*ib.* xi. 247, 252, 877). Hence he rejects Anselm's theory of the Atonement, and rests the necessity and sufficiency of the sacrifice solely upon the will of God (*ib.* 719, vii. 423 et sqq.) Duns also held the absolute freedom of the human will, and that such freedom was nevertheless contingent upon the will and compatible with the fore-knowledge of God (*ib.* 85, 913, and 'De Rer. Princ.' qu. iv. sects. 36–51). He exhibits no tendency towards mysticism. Among his contemporaries Siger of Brabant, who taught in Paris in the last decade of the thirteenth century, and there, according to Dante (*Par.* x. 138), 'sillogizzò invidiosi veri,' Peter of Auvergne and Alexander of Alexandria were more or less influenced by Duns, but the first decided Scotist was Antonius Andreæ, a Spaniard (*fl.* 1310), as to whose writings see remarks on Wadding's edition of Duns, infra. Others followed, such as Petrus Aureolus (*d.* 1321), Franciscus de Mayronis (*d.* 1325), Nicholaus de Lyra (*d.* 1340), both apparently Frenchmen, Joannes de Bassolis, John Dumbleton, Walter Burleigh (*fl.* 1330), and William of Occham (*d.* 1347) [q. v.] With Occham a schism, the germ of which is already traceable in Petrus Aureolus, developed itself on the question of 'intelligible species,' Occham disputing their existence on the ground that 'entia non sunt multiplicanda præter neces-

sitatem,' while Burleigh defended the ancient doctrine. Pietro dell' Aquila (*fl.* 1345), bishop of S. Angelo, wrote what seems to have been the first commentary on the 'Opus Oxoniense,' a summary of which was printed at Speyer in 1480, fol. (*Brit. Mus. Cat.* 'Petrus de Aquila'). The 'Opus Oxoniense' itself was printed at Venice in 1481, 4to. A summary of the system by Nicholaus d'Orbellis was printed at Basel in 1494, 4to. The 'Grammatica Speculativa' followed in 1499, Venice, 4to. A collection of cruces, logical and theological, attributed to Duns, and entitled 'Quæstiones Quodlibetales,' edited by Thomas Penketh at Venice, 1474, 4to, was reprinted in 1505 (ed. Philippo a Bagnacavallo), in 1510 (ed. Antonius de Fantis), and with the 'Collationes Theoremata' and 'De Primo Principio' at Paris in 1513, fol. (ed. Mauritius Hibernicus or De Portu, i.e. Maurice O'Fihely, archbishop of Tuam). The logical treatises issued from the Barcelona press about 1475, fol. A volume of 'Quæstiones' on them by Joannes de Magistris was printed at Heidelberg in 1488, fol. The Barcelona edition was reprinted at Venice 1491–3, fol. and 4to, and again (ed. O'Fihely) in 1504. A volume entitled 'Questionum Optimarum Cursus cum textualibus Expositionibus super Physicorum et ceteros Naturalis Philosophiæ libros Arestotelis' (*sic*), was printed as the work of Duns about 1495, fol. As to its authenticity, see remarks on Wadding's edition, vol. ii. infra. Maurice O'Fihely also edited as works of Duns (1) 'Expositio in xii libros Metaphysicorum Aristotelis,' together with the treatise 'De Primo Rerum Principio,' and some 'Theoremata,' Venice, 1497, fol.; (2) a volume of 'Quæstiones' on the Metaphysics of Aristotle, Venice, 1506 (see remarks on Wadding's edition, vol. iv. infra). O'Fihely also published (1) 'Expositio sive Lectura accuratissima in Questiones Dialecticas D. Joannis Scoti in Isagogen Porphyrii,' Ferrara, 1499, Venice, 1512 and 1519; which, at least in the last edition, included the 'Grammatica Speculativa;' (2) 'Epithemata in insigne Formalitatum Opus de mente Doctoris Subtilis,' Venice, 1510–14, 4to. A commentary by Franciscus Leuchetus (Francesco Liceto of Brescia, general of the Franciscan order) on the first three books of the 'Opus Oxoniense' and on the 'Quæstiones Quodlibetales' (see remarks on Wadding's edition, vol. xii.) appeared at Parma in 1520, fol. The foregoing is of course far from being a complete account of the Scotist literature of the fourteenth and fifteenth centuries, a bare enumeration of the principal works being all that limits of space permit.

In the sixteenth century Duns rapidly fell into disrepute except in theological quarters, and when the Renaissance penetrated to Oxford he was treated with the utmost indignity. Richard Layton writes to Cromwell, under date 12 Sept. 1535: 'We have set Dunce in Bocardo, and banished him Oxford for ever, and is now made a common servant to every man, fast nailed up upon posts in all houses of common easement' (*Letters and Papers*, Foreign and Domestic, 1535, p. 117). Scotism, however, died hard. Hugo Cavellus, i.e. Hugh MacCaghwell (1571–1626), archbishop of Armagh, published (1) 'Scoti Commentaria in quatuor libros Sententiarum cum annotationibus marginalibus,' Antwerp, 1620, fol. (This edition included also the 'Reportata Parisiensia,' the 'Quæstiones Quodlibetales,' and a life of Duns.) (2) 'Quæstiones in Metaphysicam, expositiones in eandem, et conclusiones ex eadem collectæ; Tractatus de Primo Principio et Theoremata,' Venice, 1625; (3) 'Quæstiones in libros de Anima' (see also note to life of Duns, ad fin. supra). Angelo Vulpi of Monte Peloso, in Lucania, expounded the system in twelve volumes, entitled 'Sacræ Theologiæ Summa Joannis Scoti Doctoris Subtilissimi,' Naples, 1622–40.

The only complete edition of the works of Duns is that of Luke Wadding, in 12 vols. Lyons, 1639, fol. The contents are as follows: Vol. i. (1) life by Wadding; (2) 'De Modis Significandi sive Grammatica Speculativa;' (3) 'In Universam Logicam Quæstiones.' Vol. ii. (1) 'Expositio et Quæstiones in octo libros Physicorum Aristotelis' (identical with the 'Questionum Optimarum Cursus,' &c., printed 1495 (?). This work was pronounced spurious by Wadding, on account of the looseness of the style and the heterodoxy of some of the positions. It probably belongs to the period of the Renaissance. (2) 'Quæstiones super libros Aristotelis de Anima.' This is a mere fragment, accepted as genuine by Wadding. Some of the 'Quæstiones,' however, cannot possibly be authentic, as they contain examples of the use of 'objectum' in the modern sense where Duns, in common with other writers of his age, habitually uses 'res' or 'subjectum,' reserving 'objectum' to signify only modes of consciousness (see pp. 490, 493, 495, 497, 506, 521, 528, 543, and compare 'De Rer. Princ.' qu. ix. sect. 64, qu. xiv. sect. 26). To most of the 'Quæstiones' are appended lengthy glosses by MacCaghwell. Vol. iii. (1) 'Meteorologica,' four books of commentary on Aristotle's treatise, printed for the first time by Wadding, and regarded by him with suspicion, on the ground that St. Thomas Aquinas, who was not canonised until after Duns's death, is referred to as 'beatus,' and mention is made of

a treatise 'De Proportionibus,' by Thomas Bradwardine (*d.* 1349). 'Objectum' and 'impressio' are used in the sense of object and phenomenon respectively (see pp. 2–8, 35–8); (2) 'Tractatus de Rerum Principio;' (3) 'Tractatus de Primo Rerum Principio;' (4) 'Theoremata;' (5) 'Collationes;' (6) 'De Cognitione Dei;' (7) 'De Formalitatibus.' The two last treatises are fragments of doubtful authenticity printed for the first time by Wadding from MSS. Vat. 890, 869. Vol. iv. (1) 'Expositio in xii libros Metaphysicorum Aristotelis' (the work edited by Maurice O'Fihely in 1497). It was pronounced spurious, and assigned to Antonius Andreæ by Dempster and Ferchi in the seventeenth century. The book concludes with a note purporting to be by the author, in which he states that he was a pupil of Duns, and there is no reason to suppose that this is other than the true account of the matter. Whether the author was Antonius Andreæ or another follower of Duns is of minor importance; (2) 'Quæstiones in Metaphysicam,' a fragment derived by O'Fihely from the same source as the former work, and probably by the same author. O'Fihely added to both works lengthy glosses of his own. Vols. v–x. (inclusive), 'Quæstiones in libros Sententiarum' ('Opus Oxoniense'), with the commentaries mentioned above by Francesco Liceto and Hugh MacCaghwell, a third by Antonius Hiquæus (Anthony Hickey, an Irishman, *d.* 1641), and a supplement by John Ponce, also an Irishman (*fl.* 1650). Vol. xi., 'Reportata Parisiensia' (a summary of the 'Opus Oxoniense'). Vol. xii., 'Quæstiones Quodlibetales,' a collection of dissertations on miscellaneous theological questions.

Wadding (Preface, ad fin.) also mentions the following 'positive' works as attributed to Duns: 1. 'Tractatus de Perfectione Statuum' (of doubtful authenticity). 2. 'Lectura in Genesim.' 3. 'Commentarii in Evangelia.' 4. 'Commentarii in Epistolas Pauli.' 5. 'Sermones de Tempore.' 6. 'Sermones de Sanctis.'

A considerable mass of Scotist literature issued from the press during the seventeenth century. The following are among the more important works: 'Cursus Philosophiæ ad mentem Scoti,' by John Ponce, Lyons, 1659, fol.; 'Cursus Theologiæ juxta Scoti doctrinam,' by the same author, Lyons, 1667, fol.; 'Œcodomia Minoriticæ Scholæ Salamonis Johannis Duns Scoti,' &c., by Anthony Bruodine, Prague, 1663, 8vo; 'Duns Scotus defensus,' by Bonaventura Baro, Cologne, 1669; 'Sol Triplex,' by Joannes Armand Hermann, Sulzbach, 1676; Belluti and Mastrio's 'Philosophiæ ad mentem Scoti Cursus integer,' Venice, 1678, 1708, 1727 (fol.); 'Quæstiones in mentem Scoti,' by Llamazares, Madrid, 1679 (fol.) A compendium of the entire system, by Bernard Sannig, entitled 'Schola Philosophica Scotistarum,' appeared at Prague in 1684. The eighteenth century produced: O'Devlin's 'Philosophia Scoto-Aristotelica Universa,' Nuremberg, 1710, 4to; Dupasquier's 'Summa Theologiæ Scotisticæ,' Padua, 1719–20, 12mo; Krisper's 'Theologica Scholæ Scotisticæ seu Solida Expositio quatuor librorum Sententiarum Scoti,' Augsburg, 1728, 4 vols. fol.; 'Summa ex Scoti Operibus,' by Hieronimus de Monte Fortino, Rome, 1728; Locherer's 'Clipeus Philosophico-Scotisticus sive Cursus Philosophicus juxta mentem et doctrinam Doctoris Subtilis Joannis Duns Scoti,' Stein, 1740, 3 vols. fol.; Antonio Ferrari's 'Philosophia Peripatetica ... propugnata rationibus Joannis Duns Scoti,' Venice, 1746, 4to; Ruerk's 'Cursus Theologiæ Scotisticæ in via Joannis Dunsii Scoti,' Valladolid, 1746–7, 2 vols. 4to; Picazo's 'Cursus integer Theologiæ juxta mentem Joannis Duns Scoti,' Alcala de Henares, 1746–8, 2 vols. fol.: 'Scotus Aristotelicus seu Philosophia Peripatetica ... juxta mentem Joannis Duns Scoti,' by Antonio S. Maria Angelorum, Lisbon, 1747–59, 2 vols. 4to. During the present century there have appeared: 'Die Thomistische und Scotistische Gewissheitslehre,' by A. Schmid, Dillingen, 1859, 4to; 'Tractatio practica de Sacramento seu Systema Scoti ad praxim applicatum,' by H. Van Rooy, Mechlin, 1872, 8vo; and 'Die Körperlehre des Johannes Duns Skotus und ihr Verhältniss zum Thomismus und Atomismus,' by M. Schneid, Mainz, 1879, 8vo.

[A careful analysis of Duns's logical doctrine will be found in the third volume of Prantl's Geschichte der Logik im Abendlande, Leipzig, 1855 et sqq., 8vo; his entire system is expounded by C. Werner in Die Scholastik des späteren Mittelalters, vol. i., Vienna, 1881 et sqq., 8vo. Reference may also be made to Hauréau's Histoire de la Philosophie Scolastique, Paris, 1872–1880, 8vo.] J. M. R.

DUNSANY, Lords. [See Plunkett.]

DUNSTABLE, JOHN (*d.* 1453), musician and mathematician, was a native of Dunstable in Bedfordshire. His name is spelt by early writers 'Dunstaple.' Nothing is known of his life, but he was famous all over Europe as one of the earliest musicians who laid the foundations of the great schools of the sixteenth century. One of the earliest notices of him occurs in the 'Proportionale' of Johannes Tinctoris (1445–1511). The writer, speaking from hearsay, says that the origin of music took place in England, where Dunstable was the chief musician. This

statement was copied and exaggerated by later writers until it came to be said that Dunstable 'invented' counterpoint, a manifest absurdity. The claims of the English musician have been much contested by continental writers; but the existence of an English school of music, extraordinarily advanced for its time, is proved by the celebrated 'rota' or round, 'Sumer is y-cumen in,' which dates back even a century before Dunstable's time. His priority in point of time to the great Flemish and Burgundian composers, Binchois and Dufay, has been vindicated by the recent discovery that the former died at Lille in 1460, and the latter at Cambrai in 1474, while Dunstable's death took place in 1453. His fame was so widespread that a manuscript in the Escorial, written at Seville in 1480, mentions his name, and examples of his music are still to be seen at Rome, Bologna, and Dijon. In England, probably owing to the wars of the Roses, which seem to have crushed the school of which he was the chief, his name was soon forgotten. He is known to have written a treatise, but this appears to be completely lost; his name does not occur in Bale's 'Scriptores Britanniæ,' and Fuller, who prints two epitaphs on him, alludes to him contemptuously as 'an astrologian, a mathematician, a musitian, and what not.' He died in 1453, and was buried in St. Stephen's, Walbrook, where his Latin epitaph was to be seen in Stow's time, engraved on 'two faire plated stones in the chancell, each by other.' A manuscript collection of longitudes and latitudes, written in April 1438 by Dunstable, is preserved in the Bodleian Library; the British Museum and Lambeth libraries also contain examples of his music.

[Appendix to Grove's Dict. of Music, iv. 619; Coussemaker's Scriptores, iii. 31, 411, iv. 154; Ambros's Geschichte der Musik, ii. 470–1; Monatshefte für Musikgeschichte, 1884, p. 26; J. F. Riano's Notes on Early Spanish Music; Revue de la Musique Religieuse, 1847, p. 244; M. Morelot's De la Musique au XV^e^ Siècle; Addit. MSS. 10336, 31922; Stow's Survey, 1633, p. 245; Weever's Funerall Monuments, 1631.]

W. B. S.

DUNSTALL, JOHN (*fl.* 1644–1675), engraver, lived in Blackfriars, where he published some drawing-books of natural history and other educational subjects. On one, entitled 'Liber Domorum, or Book of Houses,' he calls himself 'John Dunstall, schoolmaster. . . . The Author hereof teacheth the Art of Delineation or Drawing. He dwelleth in Black-Friers, London.' On another, entitled 'Geometria, or some Geometricall Figures by way of Introduction to the Art of Pourtraicture, Delineation, or Drawing,' he says that he has 'since removed into Ludgate-Streete.' He was also employed by the booksellers in engraving portraits for frontispieces. Among these were Charles I, Charles II, William III, Queen Mary, Rev. John Carter, minister of Bramford (1644), Archbishop Ussher (1656), Rev. Samuel Clarke (1675), and others. He engraved views of Basing House, Clarendon House, the Custom House, St. Mary's Church, Nottingham, &c. His works are etched and sometimes finished with the burin in the style of Hollar, but have no merit as engravings. There is in the print room of the British Museum a small drawing by him of Bethlehem Hospital, which shows him to have been a skilful draughtsman. According to some accounts he lived in the Strand.

[Huber et Roost's Manuel des Curieux et des Amateurs de l'Art, vol. ix.; Redgrave's Dict. of Artists; Lowndes's Bibl. Man.; Cat. of the Sutherland Collection.]

L. C.

DUNSTAN, Saint (924–988), archbishop of Canterbury, the son of Heorstan, a West-Saxon noble, whose estate lay near Glastonbury, and his wife Cynethryth, both persons of holy life, was born in the first year of the reign of Æthelstan, 924–5, and was sent in his childhood to the abbey of Glastonbury for education. At Glastonbury, as at most of the ancient monasteries of England, the monastic life had become extinct, and secular clerks had taken the place of monks. The church of St. Peter and the 'old church' dedicated to the Virgin, which was believed to have been the work of no earthly hands, still stood upon the island; it was a famous place of pilgrimage, and among those who resorted thither were many pilgrims from Ireland, for it was held to be the resting-place of a crowd of Celtic saints, and above all of St. Patrick the younger. Some Irish scholars seem to have taken up their abode there; they were probably officers of the community and kept a school. From them and from their Irish books Dunstan had his earliest education (*Vita B.* 10). While quite a child he received the tonsure and served in the church of St. Mary. His childhood, however, was not wholly passed at Glastonbury. As a member of a noble house, the nephew probably of Athelm [q. v.], who had been archbishop of Canterbury, and related to Ælfheah or Elphege the Bald, bishop of Winchester, to Æthelgar, bishop of Crediton, and the lady Æthelflæd, and so connected with the royal line, he was much at the court of Æthelstan [q. v.]; for it was the custom that youths of high birth should

spend some years in the household of the king or of some great man. Æthelstan showed him favour, and his companions, and especially his young relations, at the court were jealous of him. He seems to have been a delicate lad, with highly strung nerves and of morbid constitution; he was much given to dreams, and in some of them he believed that he saw supernatural visions; he had suffered from a severe fever at Glastonbury, and had walked on the roof of the church in his sleep; he was fond of reading and other sedentary occupations that were distasteful to the young nobles, and was evidently unpopular among them. They accused him before the king of studying incantations and other heathen arts, and procured his banishment from the court. As he left they set upon him, bound his hands and feet, threw him into a marshy place, and pushed him well into the mud with their feet. After his expulsion from the court he stayed for a time with his kinsman Bishop Ælfheah at Winchester. Ælfheah tried to persuade him to become a monk, but he was unwilling to pledge himself to celibacy, though there is no reason to believe that he was in love with any young lady in particular (*Vita B.* 13; Robertson, *Essays*, 191). A severe illness led him to change his mind, and he made his profession to Ælfheah. He seems to have again dwelt at Glastonbury, though his profession as a monk, while it bound him to live unmarried, did not oblige him to adopt a mode of life such as that enjoined by the Benedictine rule. He studied the scriptures diligently, and was well skilled in the arts of transcription, painting, and music, playing much upon the harp, which was his constant companion. To this period is, perhaps, to be referred the beginning of his anchorite life; he built himself a cell 5 feet long by 2½ feet broad, which was still shown in the eleventh century (Osbern, 83); there he prayed, saw visions, which became the subjects of legends, and wrestled with temptation, and, as he believed, with the Tempter himself in bodily form; and there too he worked in metals, using his cell as his forge as well as his oratory and dwelling-place, and in this industry, for which the English were specially famed, he became very skilful, making organs, bells, and other articles of church furniture, some of which were long preserved (*Gesta Pontiff.* 407). Neither his anchorite life nor these pursuits of his must, however, be limited to this period. Craftsman's work was always dear to him, and he probably used his cell at Glastonbury at least for prayer, meditation, and labour, whenever he was there. At this time he was much with his kinswoman Æthelflæd, a widow of great wealth, who built herself a house at Glastonbury, and at a somewhat later date he attended her on her deathbed, and was made her heir.

When Eadmund [see Edmund] succeeded his brother Æthelstan, he called Dunstan to his court and gave him a place among his chief lords and councillors. Jealous of the favour he enjoyed, some of the king's thegns brought accusations against him while the court was at Cheddar, not far from Glastonbury. The king believed them, and in great wrath deprived him of his offices and bade him leave his court and seek a new lord. Now it happened that there were there abiding with the king certain 'venerable men, messengers from the Eastern kingdom;' to them Dunstan went, and prayed them that they would not leave him, now that the king had turned from him, but would take him with them on their return. They were moved with compassion towards him, and promised that he should go back with them and enjoy prosperity in their kingdom (*Vita B.* 23). The story is told by the earliest of Dunstan's biographers, the anonymous priest 'B.' from the old Saxon land, who knew him personally. What he meant by the 'Eastern kingdom,' a term which he also uses on another occasion, it is impossible to say with certainty: it has been held to mean the part of England sometimes so styled (Oriens regnum), which in the ninth century took in Kent, Essex, Surrey, and Sussex, though the signification of the term was scarcely fixed (cf. Thorpe, *Diplomatarium*, 66, 78, Asser, sub a. 856). The 'Oriens regnum' seems to have formed a distinct government for the eldest son of the king, though it is very doubtful whether the term ever marked a permanent political distinction. It may perhaps be taken to signify East Anglia, which was now governed by the senior ealdorman Æthelstan, called the 'Half-king,' and it is used with this meaning by the biographer of St. Oswald (*Vita, Historians of York*, i. 428). This interpretation gathers force from the friendship that afterwards existed between Dunstan and the ealdorman and his house, though in this case the story of the messengers must be taken as an afterthought. Dr. Stubbs, however, thinks it 'almost necessary to refer it to the German kingdom, the native land of the writer,' then under Otto I, and this evidently was the opinion of William of Malmesbury (*Memorials of St. Dunstan*, Introd. xvii. 269). Dunstan was not driven to go into exile. One day when the king was hunting a stag on the Mendip hills, and had outstripped all his followers, the hunted beast fell over Cheddar cliffs, and the dogs fell over with it. The king's horse

was going at full speed and was beyond control. Eadmund uttered a prayer and confessed that he had done Dunstan wrong, for death seemed close upon him. The horse brought himself up on the very edge of the precipice. When the king came home he sent for Dunstan, and as soon as he appeared bade him ride with him, for he would go somewhither. The abbacy of Glastonbury was vacant, and it was to the monastery that the king and the monk rode together. They entered the church and prayed, and then the king took Dunstan by the hand, kissed him in token both of peace and honour, led him to the abbot's seat and there installed him, promising that whatever he needed for the better performance of divine worship or for the conduct of the house, he would give him of his royal bounty. Dunstan's appointment to the abbacy was not later than 945, when he was about twenty-one. The next year it is said that he received a warning of the death of Eadmund, and that he foretold the defection of the nobles that took place on the death of Eadred, a story the real importance of which lies in the fact that the abbot is said to have uttered the prophecy while riding with Æthelstan of East Anglia; for his alliance with the East-Anglian house helps to explain some of the leading events of his life. When Eadmund was slain, Dunstan conveyed his body to Glastonbury and buried it there.

As abbot, Dunstan at once began a reform of his house, following a movement that had probably been set on foot by his kinsman, Bishop Ælfheah (*Vita St. Æthelwoldi, Chron. Monast. de Abingdon*, ii. 257). He laid the foundation of a new church to take the place of the old St. Peter's, leaving the ancient church of the Virgin untouched as a building too sacred to be meddled with, and he is said to have also raised claustral buildings, so that the monks might live together and not in the world. He certainly brought about a state of things that was wholly different from that which existed before he became abbot. At the same time the reforms he introduced at this period, though they had a tendency towards Benedictinism, were not founded on the Benedictine rule, which was as yet unknown in England; and though his convent was now probably chiefly peopled with monks of some kind, secular clerks seem also to have formed part of the congregation, for when Æthelwold [see Ethelwold] left Glastonbury on his appointment to the abbacy of Abingdon, he took with him certain clerks from his old house. Nothing indeed that Dunstan did at this time is to be confused with the later introduction of pure Benedictinism into England. Whatever the exact nature of the change was that he was now engaged in working out at Glastonbury, it is evident that it was largely concerned with education. Under him the abbey became a famous school. The work of teaching was no longer left to strangers, for the abbot himself loved to teach others, and the inmates of his house are more often spoken of as scholars or disciples than as monks (Stubbs). Shortly after his appointment to the abbacy, Dunstan entered on his career as a statesman. Eadred [see Edred], who was about the same age as the abbot, and had probably been one of his young companions at Æthelstan's court, made him his treasurer and his chief adviser. The largest part of the royal 'hoard,' the king's treasure, was kept at Glastonbury, and as we are told that very many charters or deeds concerning the royal estates were also placed in Dunstan's keeping, it is probable that he performed duties similar to those which were afterwards discharged by the chancellors of our early kings. Eadred was sickly, and the government seems to have been wholly in the hands of the queen-mother Eadgifu and Dunstan. They were evidently supported by the East Anglian party, headed by the chief ealdorman, Æthelstan, and later events show that the West-Saxon nobles, who had been in power during the reigns of Æthelstan and Eadmund, must to some extent have been opposed to their government. This opposition may perhaps explain the statement that Dunstan's expulsion in boyhood from the court of Æthelstan was largely the work of his own kinsmen. A strong attachment existed between him and the king. On the death of Æthelgar, bishop of Crediton, in 953, Eadred pressed Dunstan to accept the see. He refused, declaring that he was not as yet fit for the episcopal office; he had not indeed attained the canonical age. At the king's request Eadgifu urged him to yield, and he then plainly said that as long as the king lived he would not leave him. The following night in a vision he dreamed that he was on a pilgrimage to Rome and had reached the brow of Monte Mario (Mons Gaudii), from which pilgrims 'saw the city of their solemnities lie spread before them' (Bryce, *Holy Roman Empire*, p. 313). There the three apostles Peter, Paul, and Andrew met him and talked with him of his future life. When they had finished their discourse, Andrew gave him a sharp blow with the rod he carried in his hand, saying, 'Take this as thy reward for having tried to refuse part in our apostleship.' When Dunstan told this vision to the king, Eadred declared that it

meant that he should hereafter be archbishop of Canterbury (B.; ADELARD; OSBERN); he filled the see in accordance with Dunstan's wishes. Indeed, the ecclesiastical appointments of the reign were probably decided by the wishes of the queen-mother and the minister. Both were earnest in the work of church reform, which was at that time to be effected chiefly by introducing a higher standard of monastic life. Their wishes in this matter are illustrated by the appointment of Æthelwold to the abbacy of Abingdon. During a large part of Eadred's reign the Danes of Northumbria were in revolt, and headed by Wulfstan, archbishop of York, chose kings for themselves. The vigorous policy adopted by the English king must, to some extent at least, be set down to the credit of his chief minister. In 952 Wulfstan was taken prisoner and shut up at Jedburgh, and though he was released about two years later, and received the see of Dorchester, he was not allowed to return to his own province, and this mode of dealing with an archbishop shows how little truth there is in the idea that Dunstan sought to exalt the power of the priesthood at the expense of the crown. While much at court he did not neglect his duties at Glastonbury, where he continued his buildings and his work of reformation. As he had now become the heir of the widow Æthelflæd, as well probably as of his father, he had great wealth. He made his brother Wulfric his steward, and put all his possessions under his management. When Wulfric died he was brought to Glastonbury for burial, and on this occasion a heavy stone was thrown at the abbot, which knocked his hat from off his head, though it did him no harm. This assault, which was put down to supernatural agency, shows that he had some bitter enemies. In 955, Eadred, who was then at Frome, felt that his end was near and ordered that Dunstan and the other keepers of his treasures should bring him what they had in charge. When Dunstan reached Frome he found the king already dead, and his body lying neglected. He and his monks carried him to Winchester and buried him in the Old Minster with great honour (*A.-S. Chron.*)

The death of Eadred rendered Dunstan's position insecure; the nobles generally turned against the queen-mother's administration, the West-Saxon party came into power. Eadwig or Edwy [q. v.], the elder son of Eadmund, was chosen king and Eadgifu was despoiled of all her property. Before long, Dunstan incurred the ill-will of a powerful enemy. When Eadwig left his coronation feast for the company of Æthelgifu, a lady of the highest rank, and of her daughter Ælfgifu [q. v.], whom she planned to marry to the young king, Archbishop Oda took notice of his absence, and as none of the bishops or ealdormen cared to take upon themselves the risk of fetching him back, the assembled nobles chose Dunstan and his kinsman Cynesige, bishop of Lichfield, as men of dauntless spirit, to perform the ungrateful task. The two churchmen delivered their message, and Dunstan added some words of bitter reproach, for the marriage between Eadwig and Ælfgifu would have been uncanonical, and his eagerness for moral purity caused him to wax very wroth when he saw them together. He pulled the young king from the arms of the ladies, and led him forcibly back to the banqueting hall. Æthelgifu determined to be revenged on the abbot, and declared that he had shown an overhaughty spirit in thus intruding on the king's privacy. As Dunstan attests charters in 956 (*Cod. Dipl.*, cccli, ccccxli) he must have been able for a while to withstand her machinations, and his party must probably have still had some weight at the court, where Eadgar, the king's younger brother, remained until the following year (*ib.* cccclxv). Æthelgifu seems to have been supported by the heads of the West-Saxon party, which had been in power in the time of Eadmund, and had now regained its old position. And she also found willing instruments even among the abbot's own scholars, some of whom probably were connected with that party by ties of family, while others may have disliked the greater strictness and higher tone their master had introduced at Glastonbury. Thus supported she obtained the king's consent to her designs, and all Dunstan's property was placed at her disposal. On his downfall, probably early in 956, he sought shelter with some of his friends, but they fell into disgrace with the king for receiving him; he was outlawed and forced to leave the kingdom. He landed in Flanders, where the language and ritual were alike almost wholly strange to him (*Vita B.* 34). There, however, he found a powerful protector. Ælfthryth [q. v.] or Eltrudis, the second daughter of King Alfred, had married Count Baldwin II, the Bald, and had taken a prominent part in the revival of monasticism in Flanders. This revival was carried out by her son Arnulf I (918–965), who rebuilt the monasteries of St. Bertin, St. Vedast, and St. Peter at Blandinium or Ghent, and founded others. In these houses the Benedictine rule, which was imperfectly known in England, was strictly observed. Considerable intercourse was maintained between Flanders and this country, and the

count must have known something of the minister of his cousin Eadred. He received Dunstan kindly, and sent him to dwell at St. Peter's at Ghent, which he had restored twelve years before (ADELARD, 60). This place of refuge must have been pleasing to the abbot, for English churchmen were now looking to the great monasteries of the continent for the means of reviving the high standard of monastic life and learning that had perished during the Danish wars. Archbishop Oda had received the monastic dress from the brotherhood of Fleury, and his nephew Oswald (afterwards archbishop of York) was residing there in order to have the benefit of the strict observance of the Benedictine rule (*Vita S. Odonis, Anglia Sacra*, ii. 81; *Vita S. Oswaldi, Historians of York*, i. 412–19). At Ghent then Dunstan must for the first time have seen the Benedictine discipline in all its fulness. His banishment probably involved the defeat of the effort for monastic revival, which, though begun by Ælfheah at Winchester, 'had been received with most favour in Mercia' (STUBBS).

Before he had passed two full years in exile Dunstan was recalled to England. During his stay at Ghent the Mercians and Northumbrians, probably supported by the monastic party, had revolted from Eadwig. Ælfgifu, who had been married to the king, had been separated from him by Archbishop Oda, and either she or her mother had, it is said, been slain by the insurgents at Gloucester. The northern people had made Eadgar king over the country north of the Thames, and Eadwig only retained the obedience of the people to the south of that river. As soon as Eadgar [see EDGAR] became king, probably before the end of 957 (FLOR. WIG. sub ann.), he went to invite Dunstan to return, and received him with great honour. As Glastonbury lay in Eadwig's kingdom he could not return thither, and at a meeting of the 'witan' of the northern kingdom it was determined that he should be raised to the episcopate. He was perhaps consecrated by Oda, though at the time no see appears to have been vacant. Before the end of the year, however, the bishop of Worcester died, and he was appointed to succeed him. In 959 he received the bishopric of London, and held it, together with Worcester, until 961. On Eadwig's death in 959 the kingdom was reunited under Eadgar. The see of Canterbury was then held by Brithelm, who had probably been appointed by Eadwig, but had not as yet had time to go to Rome for the papal confirmation. As one of the late king's party Brithelm was of course looked on with disfavour by Eadgar; his appointment was annulled on the ground that he had shown himself incompetent to enforce discipline, and Dunstan was elected to Canterbury in his stead. The next year the new archbishop went to Rome for his pall. On his journey thither he gave so freely to all that one day his steward angrily told him that he had left nothing for that evening's meal. In answer he declared his belief that Christ would not let those who trusted in Him lack anything, and before he had finished singing vespers he received an invitation from an abbot to tarry at his monastery (*Vita B.* 39). On his return he resumed his place of chief adviser of the king, and though his political work has been obscured by hagiology, and by all that has been recorded, and in some cases falsely recorded, of his ecclesiastical administration, there can be no doubt that the glories of Eadgar's reign were largely due to his abilities and industry (STUBBS, *Introduction to Memorials*, civ; FREEMAN, *Norman Conquest*, i. 65; ROBERTSON, *Essays*, 195–9; GREEN, *Conquest of England*, 318–22). His influence with the king was unbounded (ADELARD, 61), and accordingly we may safely trace his hand in the civil order and external peace that marked the reign, and in the wise policy which conciliated the Danes and secured their acknowledgment of Eadgar's supremacy. In common with the king Dunstan owed much to the northern settlers, and must have approved and forwarded the promotion of Danes to civil and ecclesiastical offices and the other means by which Eadgar sought to make them take their place as a portion of the people of England. The Danes did not overlook or forget what he did for them. When Cnut [see CANUTE] in 1017 'set the laws civil and ecclesiastical upon the ancient and national footing, he ordered the solemn and universal observance of St. Dunstan's mass-day' (STUBBS). Union between the different peoples of England under one king was the object of both Eadgar and his great minister, and they did not labour for it in vain. On Whitsunday 973 Dunstan and Oswald, archbishop of York, with all the bishops of England assisting, crowned Eadgar at Bath, an act which was evidently held to be of peculiar significance, for it forms the subject of one of our early national ballads and is noticed by all the chroniclers. It was the formal declaration of the unity of the kingdom; the days in which the Danes chose kings for themselves were over, and the archbishop of York, whose predecessors had so often appeared almost as leaders of a separate people, joined with the primate in proclaiming the sovereignty, it may almost be said

the imperial dignity, of Eadgar 'of Angles king.' This act is connected by Osbern, writing in the latter part of the eleventh century, with a story of a sin of incontinence committed by Eadgar and a seven years' penance imposed by the archbishop. As this matter must be discussed in the life of Eadgar, it is enough to say here that though there is reason to believe that 'a veiled lady' of Wilton bore Eadgar a child in 961 or 962, and that though Dunstan, ever fearless and ever the upholder of purity, may well have inflicted a penance on the young king for his sin, it is highly unlikely that such penance was, as Osbern would have us believe, that he should lay aside his crown, for he does not appear to have been crowned before 973, and the story utterly fails, because the sin with the Wilton lady must have been committed not seven but twelve years before the coronation. (On the whole question see Robertson, *Essays*, 176, 203–15.) At the same time it is probable that Eadgar's subsequent marriage was illegal, and that Dunstan refused to bless it and perhaps inflicted some penance on the king, and that though this penance was not the laying aside of a crown he had never received, yet it may have come to an end at the coronation, which took place just seven years after the marriage [see under Edgar]. Under Dunstan the archbishop of Canterbury grew in temporal greatness, for in his time the ealdorman of Kent disappears, and so an important step was made towards the union of Kent, Surrey, and Sussex in one ealdordom held by the archbishop of the king (Robertson).

In considering the character of Dunstan's ecclesiastical work during the reign of Eadgar, it will be well to look with suspicion on the statements of biographers who lived long after his death, and at a time when men naturally ascribed any changes they approved of in church matters to the greatest churchman of the period. On his return from Rome Dunstan resigned the bishoprics of London and Worcester, nor did he retain the abbacy of Glastonbury; for, though he continued to take the liveliest interest in all that concerned the house, did all in his power to promote its interests, and when he visited it put off all state and lived as though it was his home, others ruled it during his lifetime. He continued active in building, restoring, and endowing churches; his life was without reproach; he befriended the good, reproved the evil, and in all things acted as 'a true shepherd' (*Vita B.* 40). His accession to Canterbury proclaimed the triumph of the party that represented ecclesiastically the monastic, and politically the northern interests, the party that may be called progressive both in church and state, as contrasted with the narrow conservatism of Wessex. This gives special significance to the first sermon he preached in his cathedral church, in which he is said to have given his predecessor Oda the title of 'the good;' for Oda's memory was cherished by the now triumphant party, and had been insulted by one of its chief opponents. The connection between England and the great monasteries of the continent was now about to bear fruit in a new monastic movement, the introduction of pure Benedictinism. This movement began with the consecration of Dunstan's old friend Æthelwold to the diocese of Winchester in 963. Æthelwold carried out his reforms with harshness, expelling the seculars from the monasteries, and putting monks in their place. Oswald, who was consecrated to the see of Worcester, worked for the same end, but with far greater moderation. The king connected himself with the family of Æthelwine [q. v.] of East Anglia, the most prominent patron of the monks, and joined with all his heart in the movement. On the other hand, Dunstan, who is represented by later writers as the chief opponent of the seculars, appears in reality to have taken a far less conspicuous part in it than the king or the bishops of Winchester or Worcester. While he certainly approved of the changes effected by the two bishops, and therefore is not unfairly spoken of as a fellow-worker with Æthelwold (*Vita S. Æthelwoldi*, p. 262), he did little himself to forward the triumph of the monks. He found secular clerks in his cathedral churches at Worcester and Canterbury, and in both alike he left them undisturbed, and throughout the whole period of his archiepiscopate he did not found a single Benedictine house in Kent. A reference to the lives of Æthelwold and Oswald will show how little cause there is to regard him as the prime mover on behalf of the monks. And in judging of the movement in favour of Benedictinism, with which he certainly sympathised, however little part he took in its progress, and though he probably only partly sympathised in the extent to which it was pushed, it should be remembered that the extreme laxity of morals which then prevailed in England demanded extraordinary remedies, and that, if under any circumstances it is well that men and women should set an example of separation from all sexual relations, it was well that they should do so at a time when even marriage was degraded by abuses. Moreover the new rule, which naturally seemed to men of that period the more excellent way, brought with it a revival

of learning and larger opportunities for education, and thus in a special manner must have recommended itself to Dunstan's goodwill. His comparatively small participation in the work that was being carried out so vigorously by his friends was doubtless due to his conciliatory temper, as well as to the fact that during Eadgar's reign his energies must have been fully employed in affairs of state. Although the secular clergy who were expelled from the cathedral churches and other monasteries were as a class married men, it is wholly untrue that Dunstan, or indeed any one else, persecuted the married clergy as such. It was uncanonical for a priest to have a wife, and if he was married before he became a priest he was bound to put away his wife. Dunstan, however, made no effort to compel the clergy to celibacy. The canons for which he is responsible merely direct that 'a priest should not desert his church, but hold her as his lawful wife' (canon 8), and the only penalty that he decided should follow clerical marriage was that the married priest should lose his privilege, he ceased to be of thegn-right worthy, and had no higher legal status than that which belonged to a layman of equal birth. A clause in the Penitential that is called Dunstan's directs that any mass priest, monk, or deacon who, after having put away his wife before he was ordained, again returned to her, should 'fast as for murder;' but this, as Dr. Stubbs has pointed out, is 'an extract from Penitentials of much earlier date,' and moreover it cannot be proved that the compilation in which it stands belongs to the pontificate of Dunstan (Introduction to *Memorials*, cvii).

In other respects also, besides the question of his policy in the struggle of seculars and regulars, the character of Dunstan's ecclesiastical administration may best be gathered from the canons of Eadgar's reign. The long wars with the Danes had thrown the people back into ignorance, and their ignorance made them superstitious, and led them to hanker after the paganism of their forefathers. It was needful, therefore, to repeat the old injunction that all heathen practices should be put away (16). Dunstan, however, went to the root of the evil; he saw that if his fellow-countrymen were to be saved from barbarism, they could only find salvation in intellectual improvement. He desired to make the church the educator of the people; her ministers were to be teachers. If, however, they were to be successful teachers, it was needful that they should work in harmony and order. No priest, therefore, was to take another's scholar without his leave (10). And it was not only intellectual instruction the people needed. The energies of the nation had too long been wasted in war. In common with his king, Eadgar 'the Peaceful,' Dunstan laboured for peace, and, excellent craftsman that he was, he longed to see the people learn the arts of peace. Accordingly every priest was to learn a handicraft with diligence, that he might be able to teach it to others for the increase of knowledge (11). The importance of spiritual instruction was not forgotten; a sermon was to be preached every Sunday (52). The special evil of the age was to be forsaken: all concubinage was forbidden, and lawful marriage alone was to be practised (21). In this the church under Dunstan's guidance was following in the path marked out by Oda. That priests were to be examples of continence we have already seen. As regards other matters also it was needful to bid them live a higher life than the life around them; they were not to hunt, hawk, or play dice (61), and they were to keep from drunkenness and rebuke it in others (57). In order to put a stop to the drinking bouts that largely prevailed among the English, Dunstan is said to have ordered pegs to be placed in all drinking cups, so that a man might see how much he had drunk, and so be warned against excess (*Gesta Regum*, c. 149). As he desired to raise the character of the priesthood, so also he would have its dignity maintained. No priest was to clear himself by oath in a matter with a thegn without the thegn's 'fore-oath' (63), and quarrels between priests were not to be taken before a civil judge, but before the bishop (7). With Dunstan's desire for the exaltation of the priesthood must be connected the stringent rules as to vestments and other matters that were to be observed in the eucharistic celebration (30–45). If we are to accept the penitential canons already referred to as his work, they bear witness to a mind not only eminently practical, but of wide and tender sympathies. The rich offender might redeem his penance by building and endowing or repairing churches, by making roads, bridges, and causeways, by helping the poor, the widow and the fatherless, by freeing his own slaves, or by buying slaves and setting them free. Penance was not to consist merely in bodily mortification: the great man was bidden to forgive his enemy, to comfort the sorrowful, and bury the dead (13–16). Nor did the archbishop shrink from enforcing discipline at any possible cost to himself. One of the great men of the kingdom contracted an unlawful marriage. Dunstan rebuked him often, and when he found that he continued in sin excommunicated him. The noble journeyed to Rome and obtained a papal mandate,

bidding the archbishop absolve him. This, however, Dunstan flatly refused to do, declaring that he would rather be slain than be unfaithful to his Lord (ADELARD, 67; it is curious to mark the development of this incident in EADMER, 200-1).

In 975 Eadgar died, and was buried at Glastonbury. His death was followed by a movement against the monks. The dispute between the regulars and seculars was taken up by the rival houses of Mercia and East Anglia. Ælfhere, the ealdorman of Mercia, turned the monks out of all the churches in his province, and re-established the married clerks in their old quarters. He threatened to carry the work still further. On the other hand, the cause of the monks was upheld by Æthelwine of East Anglia, who was supported by Brithnoth, the ealdorman of the East-Saxons. The ecclesiastical quarrel was made the occasion of a struggle for power. Civil war, if it did not actually break out, was evidently near at hand (FLOR. WIG. 144; *Historia Rameziensis*, 71; *Vita S. Oswaldi*, 443). The danger was increased by the vacancy of the throne and a dispute as to the succession. The right of Eadward [see EDWARD THE MARTYR], the elder son of Eadgar, seems to have been upheld by Ælfhere, while Ælfthryth, the queen-mother, intrigued for her son Æthelred [see ETHELRED THE UNREADY], and was supported by her brother Ordulf, the ealdorman of the western shires. If Dunstan's policy had been directed merely by a desire to further the monastic cause, he would certainly have thrown all his weight against the party of Ælfhere. The late king had, however, pointed out Eadward as his successor, and a designation of this kind then constituted a good claim to election. Besides, the succession of Eadward avoided the evils of a long minority, during which probably the West-Saxon party, always opposed to the progressive policy of the reign of Eadgar, would have had the chief power in the kingdom. Accordingly, in conjunction with the archbishop of York, Dunstan declared for Eadward at a meeting of the witan held probably at Winchester; the two archbishops carried the election, and crowned him king (*Historia Rames.* 73). It was perhaps at this meeting that the ecclesiastical quarrel was hotly debated. The monastic party was outnumbered, and their opponents loudly demanded that Dunstan should decree the expulsion of the monks and the restoration of the clerks. While the archbishop hesitated as to the answer he should give them, a voice was heard, which was believed to come from the figure of the crucified Lord hanging in the upper part of the hall, saying, 'Let it not be so; let it not be so.' When the opponents of the monks heard this voice, they were confounded, and the monastic party was for the time victorious (OSBERN, 113; WILL. MALM. *Gesta Regum*, c. 161). The strife still went on, and in April 977 the matter was again debated at a gemot held at Kyrtlington in Oxfordshire, and the next year at Calne in Wiltshire, where the floor of the hall ('solarium') in which the council was held gave way, and all the nobles fell down into the undercroft below, some losing their lives, and others sustaining serious hurts. Dunstan alone escaped from falling, for his seat rested on a beam. There is not the slightest historical ground for asserting either that the voice heard at Winchester or the fall of the floor at Calne was a trick devised by the archbishop to defeat the opponents of the monks. Although his sympathy was of course with the monastic party, he appears throughout this period rather as a moderator than as a partisan. There were many present at Winchester who were far more immediately concerned in the struggle than he was; and at Calne, according to the earliest and most trustworthy accounts, both parties alike appear to have suffered from what was simply an accident, while Dunstan was preserved by a purely fortuitous circumstance; it is not till we come to Osbern's life, written far on in the next century, that we find this event represented as a declaration of God's wrath against the enemies of the monks (*A.-S. Chron.* sub ann. 978; FLOR. WIG. sub ann. 977; OSBERN, 114). Another meeting was held the same year at Amesbury, also in Wiltshire.

When Eadward was slain in March 978, Dunstan and Oswald crowned Æthelred king at Kingston on 14 April. At the coronation Dunstan caused the young king to read a solemn pledge to govern well, using the same form as at the coronation of Eadgar [for Eadgar's coronation rite see under EDGAR], and with this pledge delivered him a short exhortation on the duties of a christian king (*Memorials*, 355, 356). He is said to have foretold to the king the calamities that would fall on his house and nation as a punishment for the murder of Eadward (OSBERN; FLOR. WIG. sub ann. 1016). In 980 the archbishop joined with Ælfhere of Mercia in removing the body of the late king from Wareham, where it had been dishonourably buried in unhallowed ground, and translating it with great honour to Shaftesbury. With this act ends all that we know of Dunstan's public life. He probably had little influence over the young king. When in 986 Æthelred laid siege to Rochester to enforce a claim he made

against the bishop, and being unable to take the city ravaged the lands of the bishopric, Dunstan is said to have failed to persuade him to desist until he procured his acquiescence by a large bribe (*A.-S. Chron.* and Flor. Wig. sub ann. 986; *Cod. Dipl.* dcc.; Osbern, 116, is the earliest authority for the intervention of Dunstan). Æthelred, however, is said to have given the bishopric of Winchester to Ælfheah [q. v.] at the archbishop's request (Adelard, 62). The occupations of Dunstan's last years are recorded by the Saxon priest B., who knew him well. He was constant in prayer by night as well as by day; he loved to read the scriptures, to join in psalmody, and take part in the services of the church. The handicrafts of his earlier days were resumed, and he spent much time in correcting books. The churches of those parts of the continent that were near England held him in reverence, and he corresponded with Fleury and the great monasteries of Flanders. Although he was no longer engaged in affairs of state, he had much business to transact. As a judge he was quick to discern the truth; he loved to compose quarrels and to befriend the weak and needy, and he ever continued to uphold the laws of marriage and to strengthen the church. As a teacher he was unwearied, so that the whole of England is said to have been filled with his light. He was loving, gentle, and easily moved to tears. He used to tell the boys of his household stories of his own life, and from some of these boys, as well as from personal intercourse with Dunstan, B., the anonymous author of the earliest life of the archbishop, derived the information he has handed down to us. The remembrance of his gentleness was long cherished at Canterbury, and Osbern, who was a Canterbury scholar, tells us how, when he and his companions were about to be whipped, Godric, the dean of Christ Church, forbade it and chid the masters; for he said their kind father Dunstan had the day before shown them a pattern of gentleness by working a miracle at his tomb. Again, Osbern records that when on another occasion the masters had determined, apparently from a mere love of cruelty, to whip their scholars, the poor lads, with many tears, cried to their 'sweetest father' to have pity on them, and the good Dunstan heard the children's prayer and delivered them. With his guests he would talk of things he had heard in his youth from men of an older generation, as when Abbo of Fleury heard him tell the bishop of Rochester and others the story of the martyrdom of St. Edmund, which he had learnt from the king's armour-bearer. The account we have of his death was written by Adelard about twenty years afterwards. His strength began to fail on Ascension day, 17 May 988. On that day he preached three times and celebrated the Eucharist; then he supped with his household. After supper all saw that his end was near (*Vita B.*) On the following Saturday, after the matin hymns had been sung, he bade the congregation of the brethren come to him. He commended his spirit to them, and then received the 'viaticum' of the sacrament that had been celebrated before him. For this he began to give thanks to God, and sang, 'The merciful and gracious Lord hath so done his marvellous works that they ought to be had in remembrance. He hath given meat unto them that fear him,' and with these words he passed away (Adelard, 66). He was buried near the altar of his church, in a tomb that he had made for himself. His day is 19 May. In 1508 the monks of Glastonbury claimed that the bones of the saint rested in their church, alleging that they had been removed thither in the reign of Eadmund Ironside. Their claim was groundless [see under Bere, Richard]. No extant literary work is to be attributed to Dunstan. The writings, 'Tractatus . . . de lapide philosophorum,' printed at Cassel in 1649, the 'Regularis Concordia' in Reyner's 'Apostolatus Benedictinorum' and Dugdale's 'Monasticon,' i. xxvii–xlv, and the 'Commentary on the Benedictine Rule' in the British Museum (*Reg. MS.* 10A, 13) sometimes ascribed to him (Wright) cannot be accepted as his work (Stubbs); and the lists of titles in Bale and Pits may safely be disregarded. Neither the date nor the authorship of the 'Penitential,' printed by Wilkins with the ecclesiastical canons of Eadgar's reign, can be determined. A book which almost certainly belonged to Dunstan is preserved in the Bodleian Library (Auct. F. iv. 32). It consists of a large part of the 'Liber Euticis Grammatici de discernendis Conjugationibus,' some extracts from the scriptures in Greek and Latin, and other miscellaneous contents, among which are 'some of the earliest written specimens of Welsh' (Stubbs). On the first page is a picture of the Saviour, with a monk kneeling before him with a scroll coming from his mouth, on which are written the lines—

Dunstanum memet clemens rogo, Christe, tuere;
Tenarias me non sinas sorbsisse procellas.

A note by a later hand on the same page declares the picture and writing to be Dunstan's work, and Leland (*Collectanea*, iii. 154), who mentions having seen the book at Glastonbury, accepts it as his (Hickes,

Thesaurus, i. 144, where this picture is engraved; MACRAY, *Annals of the Bodleian*, p. 20). A manuscript of St. Augustine's Commentary on the Apocalypse,' also preserved in the Bodleian, has a note that the transcription was made by order of 'Dunstanus abbas,' and must, therefore, have been written before Dunstan 'had reached the rank of either archbishop or saint' (STUBBS; MACRAY). Another book containing canons, also in the Bodleian, has the inscription 'Liber Sancti Dunstani,' and in one place a boy's head with the words 'Wulfric Cild,' which Dr. Stubbs suggests may represent Dunstan's brother, the reeve of Glastonbury, and probably the 'comes' or 'gesith' mentioned in various charters of Eadmund and Eadred (*Memorials*, Introduction, lxxvi). Among Dunstan's mechanical works were two great bells that he made for the church of Abingdon (*Chron. Monast. de Abingdon*, i. 345), and crosses, censers, and various vestments that he made for Glastonbury (JOHANNES, *Glaston.* p. 116). A charter which professes to be written by Dunstan's own hand is at Canterbury; a duplicate in the British Museum has been photographed; it is printed by Kemble (*Cod. Dipl.* cccxxv.); another is said to be at Winchester (STUBBS; WRIGHT). The canticle 'Kyrie rex splendens' may, Dr. Stubbs points out, be, as Higden asserts, the Kyrie eleison which, according to Eadmer, was revealed to Dunstan in a dream and dictated by him; it may be that the music to which Higden seems to refer is his rather than the words, but even of that there can be no certainty.

[Memorials of St. Dunstan, ed. Stubbs (Rolls Ser.), contains an introduction in which for the first time the life and work of the archbishop have been treated adequately, the 'Vita auctore B.,' an anonymous 'Saxon' priest, probably from the old Saxon land, who was personally acquainted with Dunstan, and who dedicated his work to Ælfric, archbishop of Canterbury [q. v.], the Life by Adelard, a monk of Ghent, written for Archbishop Ælfheah, between 1006 and 1011, in the form of 'lectiones' for the use of the Canterbury monks, and containing a number of legends that had in scarcely twenty years gathered round Dunstan's memory, along with some matters evidently derived from personal information, Lives by Osbern [q. v.], a contemporary of Lanfranc, with a Book of Miracles, by Eadmer [q. v.], also with a Book of Miracles, by William of Malmesbury [q. v.] and Capgrave [q. v.], Letters addressed to Dunstan and others, and Fragmenta Ritualia de Dunstano; Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Eng. Hist. Soc.); William of Malmesbury, Gesta Regum (Eng. Hist. Soc.), Gesta Pontificum (Rolls Ser.), De Antiq. Eccl. Glaston., Gale; Chron. Monast. de Abingdon (Rolls Ser.); Historia Ramesiensis (Rolls Ser.); Kemble's Codex Diplomat. (Eng. Hist. Soc.); Wilkins's Concilia; Thorpe's Ancient Laws; Robertson's Historical Essays; Hook's Lives of the Archbishops of Canterbury, vol. i.; Lingard's Anglo-Saxon Church; Green's Conquest of England; Wright's Biographia Literaria.] W. H.

DUNSTAN, *alias* KITCHIN, ANTHONY (*d.* 1563), bishop of Llandaff. [See KITCHIN.]

DUNSTAN, JEFFREY (1759?–1797), mayor of Garrett, was a foundling, and as such was reared in the parish workhouse of St. Dunstan's-in-the-East. At the age of twelve he was apprenticed to a greengrocer, but ran away to Birmingham, where he worked in the factories. After his return to London in 1776 his chief occupation was that of buying old wigs. His extraordinary appearance, and the droll way in which he clapped his hands to his mouth and called 'old wigs,' used always to attract a crowd of people after him in the streets. On the death of 'Sir' John Harper in 1785, 'Sir' Jeffrey was elected mayor of Garrett. The custom of the Garrett elections seems to have had its origin in a petty act of local injustice. Certain encroachments on Garrett Common, situated between Wandsworth and Tooting in Surrey, led to the formation of an association of the inhabitants for the protection of their rights. The head of this association was called the mayor, and one of the rules was that he should be re-chosen after every general election. The public soon entered into the joke, the mock-election became highly popular, and the most eccentric characters were brought forward as candidates. The popularity of the entertainment is sufficiently attested by the following entry in the 'Gentleman's Magazine' under 25 July 1781: 'The septennial mock-election for Garrat was held this day, and upwards of fifty thousand persons were on that ludicrous occasion assembled at Wandsworth' (li. 341). While Sir Richard Phillips relates that 'at the two last elections I was told that the road within a mile of Wandsworth was so blocked up by vehicles, that none could move backward or forward during many hours; and that the candidates, dressed like chimney-sweepers on May-day, or in the mock-fashion of the period, were brought to the hustings in the carriages of peers, drawn by six horses, the owners themselves condescending to become their drivers!' (pp. 81–2). Possessing a large fund of vulgar wit, Sir Jeffrey was the most popular of the candidates who ever appeared on the Garrett hustings. He was successful at three successive

elections, but in 1796 was ousted from his office by 'Sir' Harry Dimsdale, a muffin-seller and dealer in tinware. This was the last election which took place at Garrett, though an unsuccessful attempt to revive the custom was made some thirty years after. In Charles Lamb's 'Reminiscence of Sir Jeffery Dunstan,' which appeared in Hone's 'Every Day Book' (vol. ii. cols. 842–4), reference is made to the attempt to bring Dunstan out on the Haymarket stage, in the part of Dr. Last. 'The announcement drew a crowded house; but notwithstanding infinite tutoring—by Foote or Garrick, I forget which—when the curtain drew up, the heart of Sir Jeffery failed, and he faultered on, and made nothing of his part, till the hisses of the house at last in very kindness dismissed him from the boards. Great as his parliamentary eloquence had shown itself; brilliantly as his off-hand sallies had sparkled on a hustings; they here totally failed him' (*ib.* col. 844). Dunstan died in 1797, and was buried in Whitechapel churchyard. Some curious illustrations from the drawings of Valentine Green, portraying the humours of a Garrett election, will be found in the 'Book of Days' (i. 662–3), and portraits of Dunstan are given in Hone's 'Every Day Book' (ii. 830) and Wilson's 'Wonderful Characters' (i. opp. 216). Foote attended the election in 1761, and in 1763 produced at the theatre in the Haymarket his comedy of 'The Mayor of Garret,' London, 1764, 8vo, which met with great success.

[Sir Richard Phillips's Morning's Walk from London to Kew (1820), pp. 76–81; Wilson's Wonderful Characters (1826), i. 216–20; Chambers's Book of Days (1864), i. 659–64; Hone's Every Day Book (1830), vol. i. col. 1245, vol. ii. cols. 819–66; Hone's Year Book (1832), cols. 1322–3; Gent. Mag. (1781), li. 304; The Mayor of Garratt, a comedy by Samuel Foote, with an historical account of the Mock Election (1831); this pamphlet is illustrated with designs by R. Seymour, and contains a portrait of Dunstan crying 'Old Wigs.'] G. F. R. B.

DUNSTANVILLE, Lord (1757–1835). [See Basset, Francis.]

DUNSTER, CHARLES (1750–1816), miscellaneous writer, born in 1750, was the only son of the Rev. Charles Dunster, prebendary of Salisbury. He was admitted at Oriel College, Oxford, as a commoner in 1767, took his B.A. degree at the end of 1770, migrated early in 1771 to Balliol, and again in 1773 to Trinity. He was instituted to the Worcestershire rectories of Oddingley and Naunton Beauchamp in 1776, and in 1789 (Arnold, *Petworth*) to that of Petworth in Sussex. He became rural dean of West Sussex, and held the rectory of Petworth till his death in April 1816. He published: 1. 'The Frogs of Aristophanes,' 1785. 2. 'Cider, a poem by John Philips, with notes provincial and explanatory, including the present most approved method of making cyder in Herefordshire,' 1791. 3. 'Paradise Regained, with notes of various authors,' 1795. 4. 'Considerations on Milton's early reading and the *prima stamina* of his Paradise Lost,' 1800 (a work intended to show Milton's obligations to Joshua Sylvester). 5. 'A Letter on a Passage in St. Matthew,' 1804. 6. 'Discursory Considerations on St. Luke's Gospel,' 1805. 7. 'Discursory Observations on the evidence that St. Matthew's Gospel was the first written,' 1806. 8. 'A Letter on the two last petitions of the Lord's Prayer,' 1807. 9. 'A Letter on the incontrovertible Truth of Christianity,' 2nd edition, 1808. 10. 'Considerations on the hypothesis that St. Luke's Gospel was the first written,' 1808. 11. 'Points at issue between the Editor of Dr. Townson's Works and the Author of Considerations on the hypothesis, &c.,' 1811. 12. 'Considerations on the Holy Sacrament,' 1811. 13. 'Tracts on St. Luke's Gospel,' 1812. This is merely Nos. 6, 7, 10, and 11 bound up together with a general preface. 14. 'A Synopsis of the three first Gospels,' 1812. 15. 'Psalms and Hymns adapted for the use of a Parochial Church,' 1812. There is also a sonnet by Dunster on the death of George Monck Berkeley in the 'Gentleman's Magazine' for April 1795 (lxv. 328).

[Nichols's Lit. Anecd. ix. 236; Gent. Mag. May 1816, lxxxvi. (pt. i.) 492; Oriel, Balliol, and Trinity College MS. Admission Books.] E. C–n.

DUNSTER, HENRY (*d.* 1659), president of Harvard College, was the son of Henry Dunster of Balehoult, Bury, Lancashire. He received his academical education at Magdalene College, Cambridge, as a member of which he proceeded B.A. in 1630, M.A. in 1634. He took orders, but unable to submit to high church tyranny, he sought a home across the Atlantic in the summer of 1640. For a while he resided at Boston, of which he was admitted a freeman 2 June 1641. Soon after his arrival in America he was appointed, 27 Aug. 1640, president of the newly established Harvard College in the room of Nathaniel Eaton [q. v.], an office which his piety, learning, and administrative ability enabled him to fill with rare distinction. But having imbibed the principles of anti-pædobaptism, and publicly advocated them, he was persuaded, after a reign of fourteen years, to resign in favour of Charles Chauncy [q. v.],

24 Oct. 1654. 'President Dunster,' says Quincy, 'united in himself the character of both patron and president, for poor as he was he contributed at a time of the utmost need one hundred acres of land towards the support of the college' (*History of Harvard University*). He is thought to have obtained the charter of 1642, and certainly secured that of 1650 on his own petition. He also built the president's house. He was then invited to Ireland by Henry Cromwell and his council, but he thought it better to decline, and retired to Scituate, where he continued to preach until his death, 27 Feb. 1658–9. By his will he desired to be buried at Cambridge, where, he says, lay the remains of some of his babes. He bequeathed legacies to the very persons who had clamoured the loudest for his removal from the college. Dunster was twice married. His first wife, Elizabeth, widow of the Rev. Joseph Glover, whom he married 21 June 1641, died 23 Aug. 1643, leaving no issue; and the following year he married another Elizabeth, whose parentage is unknown. By this lady, who survived until 12 Sept. 1690, he had David, Henry, Jonathan, Dorothy, and Elizabeth; an interesting account of these children, by the Rev. L. R. Paige, will be found in the 'New England Historical and Genealogical Register,' xxvii. 307–10.

Dunster was an excellent Hebraist. After the publication of Eliot's 'Bay' Psalms in 1640 it was found necessary to subject it to a thorough revision. Dunster undertook the task, and with the assistance of Richard Lyon produced the version used by the churches of New England for many subsequent years. A life of Dunster, by J. Chaplin, was published at Boston, U.S.A., in 1872.

[Savage's Genealog. Dict. of First Settlers in New England, ii. 82; Mather's Magnalia Americana Christi, bk. iii. pp. 99–101, bk. iv. pp. 127, 128; Allen's American Biogr. Dict. (3rd edit.), p. 313.] G. G.

DUNSTER, SAMUEL (1675–1754), translator of Horace, of a Somersetshire family, was born in September 1675, entered the Merchant Taylors' School 12 March 1687–8, and was educated at Trinity College, Cambridge. He graduated B.A. in 1693, M.A. in 1700, B.D. and D.D. in 1713, and was ordained at Fulham in 1700. He was at St. James's, Westminster, in 1705, and acted as chaplain to Charles, earl of Maynard, before 1708, to Charles, earl of Shrewsbury, in 1712, and to the Duke of Marlborough some years after. In 1716 he is mentioned by Lady Cowper (*Diary*, 1864, p. 100) as preaching 'an intolerable dull sermon' at court. He was presented to the rectory of Chinnor, Oxfordshire, in 1716 by Queen Anne, and was afterwards collated to the incumbency of Paddington, London. The prebend of Netherbury in Salisbury Cathedral was conferred on him in 1717. This he exchanged in 1720 for Grimston Yatminster in the same cathedral, which stall he held until 1748, when he resigned it to his son Charles. In 1720, also, he was collated to the stall of Farendon in Lincoln Cathedral. In 1722 he succeeded to the valuable vicarage of Rochdale. He died at Rochdale in July 1754, aged 79, after a residence there of thirty-two years and three months.

He was a dignified clergyman and a useful magistrate, though a poor and verbose preacher. He had high-church and nonjuring leanings, and was closely associated with the active Jacobite party in Manchester.

His earliest poem is included in the 'Lacrymæ Cantabrigienses in obitum Seren. Reginæ Mariæ,' 1694–5. He is credited by the editors of Whitaker's 'History of Whalley' (4th edit. ii. 426) with the authorship of 'Anglia Rediviva, being a Full Description of all the Shires, Cities, Principal Towns and Rivers in England,' 1699, 8vo. His other publications were: 1. 'Wisdom and Understanding the Glory and Excellence of Human Nature,' being a sermon in defence of popular education, 1708, 8vo (three editions). 2. 'The Conditions of Drexilius on Eternity, made English from the Latin,' 1710. A second edition appeared in 1714, and other editions subsequently. In 1844 it was revised and again published, with a preface by the Rev. H. P. Dunster. 3. 'The Satyrs and Epistles of Horace, done into English,' 1710, 8vo. A second edition, with the addition of the 'Art of Poetry,' came out in 1717, with the translator's portrait. The fourth edition is dated 1729. This dull version exposed him to the taunts of the satirists of his day, among whom was Dr. T. Francklin, who wrote—

O'er Tibur's swan the muses wept in vain,
And mourn'd their Bard by cruel Dunster slain.

4. 'A Panegyrick on his Majesty King George . . . by Charles Ludolph, Baron de Danckelman, made English from the Latin by S. D.,' 1716. 4to.

[Raine's Vicars of Rochdale, ed. by Howorth, Chetham Soc. 1883, pp. 144 seq.; Whitaker's Whalley, 4th edit. ii. 426; Nichols's Anecdotes viii. 463 (as to the sale of Dunster's library); Robinson's Register of Merchant Taylors' School, i. 320; Le Neve's Fasti (Hardy), iii. 151, 166–7; Marriage Licenses, Harleian Soc. xxvi. 334.] C. W. S.

DUNSTERVILLE, EDWARD (1796–1873), commander R.N. and hydrographer, son of Edward Dunsterville, shipowner, was born at Penryn in Cornwall 2 Dec. 1796. He entered the navy 17 July 1812 as a first-class volunteer on board H.M. sloop Brisk, on the north coast of Spain, was present in the night attack made in August 1813 on the fortress of San Sebastian, and became a midshipman 26 Sept. 1813. As a midshipman and an able seaman he served until 18 Nov. 1815, when on the reduction of the fleet to a peace establishment he was 'finally discharged' from his majesty's service. Afterwards he was employed as second and chief officer in the merchant service. However, on 9 Sept. 1824 he passed an examination at the Trinity House for a master in the navy, and was appointed second master of H.M.S. Valorous. As master of the Bustard he was stationed in the West Indies, where he made many useful observations, which were duly recorded at the admiralty; afterwards in England he passed examinations and received certificates of his practical knowledge as a pilot. On 25 March 1833, on the nomination of the hydrographer of the admiralty, he became master of the surveying vessel Thunderer, with orders to complete the survey of the Mosquito coast, and remained in that employment until 27 Nov. 1835, when he was invalided from the effects of his servitude of fifteen years on the West India station. As a lieutenant on board the Cambridge, 78, he took part in the operations of 1840 on the coast of Syria, and assisted in blockading the Egyptian fleet at Alexandria, and was awarded the Syrian medals. On 19 April 1842 he became one of the hydrographer's assistants at the admiralty, Whitehall, where he remained until 31 March 1870, when he was superannuated at the age of 73, on two-thirds of his salary, namely, 400*l.* per annum. During the twenty-eight years of his residence at the admiralty he had to attend to the issuing of charts to the fleet, to keep an account of the printing, mounting, and issue of charts and books, to report to the hydrographer on questions of pilotage, and to prepare catalogues of charts and the annual lighthouse lists. Of the latter he revised and saw through the press 102 volumes respecting the lights and lighthouses in all parts of the world. In 1860 he produced 'Admiralty Catalogue of Charts, Plans, Views, and Sailing Directions,' 7th ed. 1859, 2 vols., and 8th ed. 1864, 2 vols. He also brought out 'The Indian Directory, or Directory for Sailing to and from the East Indies. By James Horsburgh, F.R.S. Corrected and revised by Commander E. Dunsterville,' 7th ed. London, 1859, 2 vols., and 8th ed. 1864, 2 vols. He died at 32 St. Augustine's Road, Camden Square, London, 11 March 1873. He was twice married and left issue.

[The Servitude of Commander E. Dunsterville (1870); Boase and Courtney's Bibliotheca Cornubiensis, i. 127–8, iii. 1164; Boase's Collectanea Cornubiensia, p. 220; O'Byrne's Naval Biog. Dict. (1861 ed.), pp. 344, xxi.] G. C. B.

DUNTHORN, WILLIAM (*d.* 1489), town clerk of London, was a Londoner, and lived in the parish of St. Alban, Wood Street. Nothing is known of his parentage and early life, but he proceeded to the university of Cambridge, where he had a successful career and was elected 19 May 1455 a fellow of Peterhouse, an office which he held till 22 Dec. 1469 (*Cole MSS.* xlii. 73–4). On the accession of Edward IV he was appointed common clerk of London. His predecessor, Roger Tonge, who had held the office since 1446, belonged to the Lancastrian party, and on 5 Aug. 1461 was discharged by the common council from his office of common clerk for his great offences and rebellion against the king, and declared incapable of holding it in the future. The king's influence was not, however, sufficient to secure the vacant appointment for one Robert Osborn, whom he recommended to the corporation on 23 Sept., but on 2 Oct. Dunthorn was elected by the common council and sworn before the court of aldermen. Some alterations in the establishment were effected at this time, by which the clerks in the outer court became removable at the will of the common clerk.

Dunthorn proved a valuable and trusted officer to the city. The king's confidence in him is shown by his receipt in 1462 from John Norman, alderman of Cheap ward, of the sum of 80*l.* 6*s.* 8*d.*, 'the which was late gevyn unto our sov'aign lord the kyng' by the inhabitants of the ward (*City Records*, journal vii. fol. 6). In 1464, for the better custody and preservation of the city documents, the mayor and two aldermen were appointed to survey the books and records and deliver the same to the common clerk by indenture, that officer's own security being accepted for their safe custody. At a court of mayor and aldermen held 13 Oct. 1467 it was agreed that Dunthorn, in consideration of his good and faithful service, should receive, in addition to his usual fees of 10*l.* and five marks, a further sum of ten marks, making in all an annual salary of 20*l.* so long as he should continue to hold the office of common clerk (*ib.* vii. fol. 158). On 28 Nov. 1474 the city fathers further granted to Dunthorn the large sum of 115*l.* 3*s.* 3*d.* assigned to them by the king's letters patent out of

the customs of the port of Sandwich, to write anew one or two books of the customs and ordinances of the city (*ib.* viii. fol. 91).

The result of his labours is still to be seen in the venerable city record, called after its compiler the 'Liber Dunthorn.' It is a folio volume measuring 18 in. by 13, and containing 467 vellum leaves, written in a neat law-text hand. Many of its pages are illuminated with floral borders, and an initial W at the beginning of the book contains the effigy of St. Paul, the patron saint of London. The binding is of substantial boards covered with rough calf leather, and garnished with brass bosses and clasps now black with age; on the back cover, under a plate of horn surrounded by a metal frame, is a piece of parchment bearing the name Dunthorn. The volume is written in Latin, Norman-French, and English, and contains a portion of the older and more famous record, the 'Liber Albus,' compiled by Dunthorn's celebrated predecessor, John Carpenter (1370 ?–1441 ?) [q. v.], in 1419. It also contains transcripts of various charters granted to the city from the reign of William the Conqueror to that of Edward IV, and extracts from the letter-books and other records concerning the rights of the citizens, the duties of officers, and the punishments for various offences. One of the most curious entries in the book is an unpublished letter (May 1471) of Thomas Nevill, the Bastard Falconbridge, 'captain and leader of King Henry's [VI] people in Kent,' to the mayor and citizens of London, requesting permission to pass with his army through the city in pursuit of 'the usurper' (Edward IV). The answer of the mayor and citizens follows, in which they allude to the battle of Barnet, the deaths of the Earl of Warwick and the Marquis of Montagu, 'and the opyn liyng of theire bodies in the chirche of Poules by the space of ij dayes,' and mention the names of the nobles slain in, and beheaded after, the battle of Tewkesbury. They refuse to give him permission. Both letters are in English, and show how strong was the Londoners' attachment to Edward IV's cause. Dunthorn as a Yorkist no doubt took an especial pleasure in transcribing them into his book, and was indeed very probably the author of the reply.

On 13 July 1486 a yearly allowance of ten marks was granted to Dunthorn by the mayor and aldermen (*ib.* ix. fol. 114). This was doubtless in addition to the salary previously awarded to him, and in the following year an article was added to the oath of the recorder, common serjeant, common clerk, and under sheriffs, forbidding the receipt of any gift or reward beyond their lawful fees. Dunthorn continued to hold office until his death in 1489; he is said to have been the first town clerk who signed himself by his surname only, a practice which has continued to the present time. Dunthorn stood high in the esteem of his fellow-citizens; between 1469 and 1478 his name appears as trustee in no less than twelve deeds in the Hustings Rolls at the Guildhall, frequently associated with his son-in-law, William Newburgh. He also acted as executor to Roger Nicoll, William Haddon, and other citizens (*Rolls of Parliament*, vi. 110). He appears to have purchased an estate in Essex in 1473 (*Pedes Finium*, 12 Edw. IV, 64), and other property in the same county in 1486 (*Close Roll*, 2 Hen. VII, 56). He was buried in London (Payne Fisher, *Cat. of Tombs*, p. 23). Dunthorn's will, dated 18 Feb. 1489–1490 (*Probate Reg.* 34, Milles), was proved in P. C. C. 10 June 1490, and contains a bequest to the high altar of St. Alban, Wood Street, of which parish he was a parishioner. He leaves his houses and lands in London and Essex to his wife Elizabeth, and after her death equally between his two daughters, Joan (then unmarried and under age) and Letitia, the wife of William Newburgh (or Norbrough), grocer. Newburgh was a wealthy citizen of Allhallows Barking parish, and left many bequests for religious purposes and to the Grocers' Company. Dunthorn and he appointed each other mutually as executors, but Newburgh was the survivor, his will (*Probate Reg.* 2, Dogett) being proved 21 Nov. 1491.

[City Records, Guildhall.] C. W–h.

DUNTHORNE, JOHN (1770–1844), painter, was a plumber and glazier in the village of East Bergholt, Suffolk. He was an intelligent man, and devoted all his spare time to painting landscapes. His cottage was close to the house of Golding Constable, and the latter's son, John Constable (1776–1837) [q. v.], early formed an intimacy with Dunthorne, and it was in Dunthorne's little house, and in his companionship, that Constable laid the foundations of his future great career as a landscape-painter. Dunthorne continued to live at East Bergholt until his death, on 19 Oct. 1844, at the age of seventy-four. By his wife Hannah he had four children, the third of whom was John Dunthorne, jun. (1798–1832), born at East Bergholt 19 April 1798, and baptised there 3 June. Constable's attachment to the elder Dunthorne was extended in an even greater manner to the son. Young Dunthorne became Constable's constant companion and assistant, and in the latter capacity proved very useful to him.

He was possessed also of considerable mathematical and mechanical ingenuity, and was highly esteemed by all who knew him. He painted landscapes on his own account, and contributed to the Royal Academy exhibitions from 1827 to 1832, and occasionally to the British Institution. In 1832, however, he suffered from disease of the heart, which caused his death early in November of that year at East Bergholt, where he was buried. There were also two artists of the name of JOHN DUNTHORNE, father and son, who lived at Colchester, and contributed small genre pictures to the Royal Academy exhibitions from 1783 to 1792. Some of these were engraved in stipple by E. Scott and others. The younger Dunthorne is said to have died young, and to have shown much ability.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Leslie's Life of Constable; Registers of East Bergholt, per Rev. J. Woolley.]

L. C.

DUNTHORNE, RICHARD (1711–1775), astronomer, was born in 1711 at Ramsey in Huntingdonshire. His father was a gardener, and his innate love of learning received its earliest stimulus from poring over the torn pages of old magazines used for wrapping up seeds. At the free grammar school of Ramsey he was distinguished for his talents by Dr. Long [q. v.], master of Pembroke Hall, Cambridge, who after a time removed him thither as his footboy. Diligently pursuing mathematical and other studies, he was qualified, on reaching maturity, to undertake the management of a preparatory school for the university at Coggeshall in Essex, but was soon recalled to Cambridge by Dr. Long in the capacities of butler of his college and scientific assistant to himself. He aided him in the construction of a hollow sphere, eighteen feet in diameter, representing the movements of the heavenly bodies, and is said to have printed the greater part of his 'Astronomy.' On his death in 1770, Dunthorne found himself charged with the task of completing the work, but achieved only a rough draft of the concluding historical section. He was then, and had been for many years, closely occupied as superintendent of the works of the Bedford Level Corporation. He conducted a survey of the fens; the locks on the Cam, near Chesterton, were built under his direction, and he left a volume of observations for a map of Cambridgeshire which, if executed, was probably burnt after his death as waste paper, with a quantity of his other valuable drawings and manuscripts. He was also comparer of the Nautical Almanac, and retained his butlership until his death, which occurred at Cambridge on 10 March 1775. Notwithstanding the inferiority of his position, he was admitted to the intimacy of many men distinguished in science, and Dr. Long testified his unbroken regard by appointing him one of the executors to his will. Dunthorne was esteemed not only for his astronomical requirements, but for his integrity and kindliness. He never forgot his humble relatives, and procured a settlement in life for some of the younger ones.

He published in 1739 at Cambridge, with a dedication to Dr. Long, 'The Practical Astronomy of the Moon, or New Tables of the Moon's Motions, exactly constructed by Sir Isaac Newton's Theory as published by Dr. Gregory in his Astronomy. With precepts for computing the place of the Moon and Eclipses of the Luminaries.' The satisfactory result of a comparison with observation of a hundred longitudes computed from these tables was embodied by him in 'A Letter concerning the Moon's Motion,' addressed to Charles Mason, F.R.S., and read before the Royal Society on 5 Feb. 1747 (*Phil. Trans.* xliv. 412). This was followed after two years by 'A Letter concerning the Acceleration of the Moon' (*ib.* xlvi. 162), in which Halley's assertion of the fact was, for the first time, examined and confirmed. Computing from his tables eclipses observed by Ibn Jounis at Cairo in the tenth century, as well as earlier ones recorded by Theon and Ptolemy, he found that their retarded occurrence could be explained by supposing the moon's mean motion accelerated at the secular rate of 10″. This earliest value of the correction was almost precisely that arrived at by Laplace, and is probably very near to absolute accuracy.

Dunthorne's 'Letter concerning Comets,' addressed to Dr. Long, was communicated to the Royal Society on 14 Nov. 1751 (*ib.* xlvii. 281). It contained the first elements computed for the comet of 1264, founded chiefly on a manuscript account of its appearance by Frater Egidius, discovered by Dunthorne in the college library. Their striking resemblance to those assigned by Halley to the comet of 1556 suggested to him that the two apparitions were of one and the same body, revolving in 292 years, and again due at perihelion in 1848. The prediction indeed failed of realisation, but the similarity of orbits was fully established by the researches of Mr. Hind. Dunthorne concluded his 'Letter' with some extracts from an unpublished treatise 'De significatione cometarum' relating to the great comet of 1106, tending to invalidate Halley's arguments in favour of its identity with the comet of 1680.

His 'Elements of New Tables of the Motions

of Jupiter's Satellites' were laid before the Royal Society, in the form of a letter to Mason, on 3 March 1761 (*ib.* lii. 105). He had designed the construction of new tables of these bodies modelled on those of Pound for the first satellite, and had obtained corrections of their places and orbits from comparisons of over eight hundred observations; but his public avocations deprived him of the necessary leisure. He gave a small equation of the centre for the third satellite (Bailly, *Hist. de l'Astr. Moderne*, iii. 67). The transit of Venus on 3 June 1769 was observed by him at Cambridge.

[Phil. Trans. Abridg. (Hutton), ix. 669; Grant's Hist. of Astronomy, p. 60; Washington Observations for 1875, App. ii. p. 9 (Newcomb); Delambre's Astr. du XVIII^e^ Siècle, p. 598; Lalande's Bibl. Astr. p. 410; Watt's Bibl. Brit.; Long's Astronomy, ii. 729; Cole's Athenæ Cantab. Add. MS. 5867, f. 56; Cambridge Antiquarian Communications. ii. 331.] A. M. C.

DUNTON, JOHN (1659–1733), bookseller, was born 4 May 1659. His father, grandfather, and great-grandfather were all named John Dunton, and had all been clergymen. His father had been fellow of Trinity College, Cambridge, and at the time of his birth was rector of Graffham, Huntingdonshire. His mother, Lydia Carter, died soon after his birth, and was buried in Graffham Church 3 March 1660. His father retired in despondency to Ireland, where he spent some years as chaplain to Sir Henry Ingoldsby. About 1668 he returned, and became rector of Aston Clinton, Buckinghamshire. The son had been left in England, and sent to school at Dungrove, near Chesham. He was now taken home to his father's, who educated him with a view to making him the fourth clergyman of the line. Dunton, however, was a flighty youth. He fell in love in his thirteenth year; he declined to learn languages, and, though he consented to 'dabble in philosophy,' confesses that his ethical studies affected his theories more than his practice. At the age of fourteen he was therefore apprenticed to Thomas Parkhurst, a bookseller in London. He ran away once, but on being sent back to his master's he became diligent, and learnt to 'love books.' His father died 24 Nov. 1676. During the remainder of his apprenticeship he was distracted by love and politics. He helped to get up a petition from five thousand whig apprentices, and gave a feast to a hundred of his fellows to celebrate the 'funeral' of his apprenticeship. He started in business by taking half a shop, and made his first acquaintance with 'Hackney authors,' of whose unscrupulous attempts to impose upon booksellers he speaks with much virtuous indignation. He was, however, lucky in his first speculations. He printed Doolittle's 'Sufferings of Christ,' Jay's 'Daniel in the Den' (Daniel being Lord Shaftesbury, who had been just released by the grand jury's 'ignoramus'), and a sermon by John Shower. All these had large sales, which gave him an 'ungovernable itch' for similar speculations. He looked about for a wife, and after various flirtations married (3 Aug. 1682) Elizabeth, daughter of Samuel Annesley [q. v.] Samuel Wesley, father of John, married Ann, another daughter, and it has been supposed that Defoe married a third. Dunton and his wife called each other Philaret and Iris. They settled at the Black Raven in Prince's Street, and prospered until a depression in trade caused by Monmouth's insurrection in 1685. Dunton then resolved to make a voyage to New England, where 500*l.* was owing to him, and where he hoped to dispose of some of his stock of books. He had become security for the debt of a brother and sister-in-law, amounting to about 1,200*l.*, which caused him much trouble. He sailed from Gravesend in October 1685, and reached Boston after a four months' voyage. He sold his books, visited Cambridge, Roxbury, where he saw Elliot, the 'apostle of the Indians,' learnt something of Indian customs, stayed for a time at Salem and Wenham, and after various adventures returned to England in the autumn of 1686. He was now in danger from his sister-in-law's creditors; he had to keep within doors for ten months, and growing tired of confinement he rambled through Holland, and then to Cologne and Mayence, returning to London 15 Nov. 1688. Having somehow settled with his creditors, he opened a shop with the sign of the Black Raven, 'opposite to the Poultry compter,' and for ten years carried on business as a bookseller. He published many books and for a time prospered. In 1692 he inherited an estate on the death of a cousin, and became a freeman of the Stationers' Company. He states that he published six hundred books and only repented of seven, which he advises the reader to burn. The worst case was the 'Second Spira,' a book written or 'methodised' by a Richard Sault, of whom he gives a curious account. As he sold thirty thousand copies of this in six weeks, he had some consolation. His most remarkable performances were certain 'projects.' The chief of these was the 'Athenian Gazette,' afterwards the 'Athenian Mercury,' published weekly from 17 March 1689–90 to 8 Feb. 1695–6. This was designed as a kind of 'Notes and Queries.' He carried it on with the help of Richard Sault and

Samuel Wesley, with occasional assistance from John Norris. An original agreement between Dunton, Wesley, and Sault for writing this paper (dated 10 April 1691) is in the Rawlinson MSS. in the Bodleian. Gildon wrote a 'History of the Athenian Society,' with poems by Defoe, Tate, and others prefaced. Sir William Temple was a correspondent, and Swift, then in Temple's family, sent them in February 1691-2 the ode (prefixed to their fifth supplement), which caused Dryden to declare that he would never be a poet. A selection called 'The Athenian Oracle' was afterwards published in three volumes; and Dunton tried to carry out various supplementary projects. Dunton's wife died 28 May 1697. She left a pathetic letter to her husband (printed in *Life and Errors*), and he speaks of her with genuine affection. The same year he married Sarah (whom he always calls 'Valeria'), daughter of Jane Nicholas of St. Albans. The mother, who died in 1708, was a woman of property, who left some money to the poor of St. Albans. She quarrelled with Dunton, who separated from his wife and makes many complaints of his mother-in-law for not paying his debts. He had left his wife soon after their marriage on an expedition to Ireland. He reached Dublin in April 1698 (*ib.* 549), sold his books in Dublin by auction, and got into disputes with a bookseller named Patrick Campbell. A discursive account of these and of his rambles in Ireland was published by him in 1699 as 'The Dublin Scuffle.' He argues (*ib.* 527) that 'absence endears a wife;' but it would seem from the 'Case of John Dunton with respect to Madam Jane Nicholas of St. Albans, his mother-in-law,' 1700, that the plan did not answer on this occasion. His wife wrote to him (28 Feb. 1701) in reference to the 'Case,' saying that he had married her for money and only bantered her and her mother by 'his maggoty printers' (*ib.* p. xix). Dunton's difficulties increased; his flightiness became actual derangement (*ib.* 740); and his later writings are full of unintelligible references to hopeless entanglements. He published his curious 'Life and Errors of John Dunton, late citizen of London, written in solitude,' in 1705. He states (*ib.* 240) that he is learning the art of living incognito, and that his income would not support him, 'could he not stoop so low as to turn author,' which, however, he thinks was 'what he was born to.' He is now a 'willing and everlasting drudge to the quill.' In 1706 he published 'Dunton's Whipping-post, or a Satire upon Everybody . . .' to which is added 'The Living Elegy, or Dunton's Letter to his few Creditors.' He declares in it that his property is worth 10,000*l.*, and that he will pay all his debts on 10 Oct. 1708. In 1710 appeared 'Athenianism, or the New Projects of John Dunton,' a queer collection of miscellaneous articles. He took to writing political pamphlets on the whig side, one of which, called 'Neck or Nothing,' attacking Oxford and Bolingbroke, went through several editions, and is noticed with ironical praise in Swift's 'Public Spirit of the Whigs.' In 1717 he made an agreement with Defoe to publish a weekly paper, to be called 'The Hanover Spy.' He tried to obtain recognition of the services which he had rendered to the whig cause and to mankind at large. In 1716 he published 'Mordecai's Memorial, or There is nothing done for him,' in which an 'unknown and disinterested clergyman' complains that Dunton is neglected while Steele, Hoadly, and others are preferred; and in 1723 an 'Appeal' to George I, in which his services are recounted and a list is given of forty of his political tracts, beginning with 'Neck or Nothing.' Nothing came of these appeals. His wife died at St. Albans in March 1720–1, and he died 'in obscurity' in 1733. Dunton's 'Life and Errors' is a curious book, containing some genuine autobiography of much interest as illustrating the history of the literary trade at the period; and giving also a great number of characters of booksellers, auctioneers, printers, engravers, customers, and of authors of all degrees, from divines to the writers of newspapers. It was republished in 1818, edited by J. B. Nichols, with copious selections from his other works, some of them of similar character, and an 'analysis' of his manuscripts in Rawlinson's collections in the Bodleian. His portrait by Knight, engraved by Van der Gucht, is prefixed to 'Athenianism' and reproduced in 'Life and Errors,' 1818.

Dunton's works are: 1. 'The Athenian Gazette' (1690–6) (see above). 2. 'The Dublin Scuffle; a Challenge sent by John Dunton, citizen of London, to Patrick Campbell, bookseller in Dublin . . . to which is added some account of his conversation in Ireland . . .' 1699. 3. 'The Case of John Dunton,' &c., 1700 (see above). 4. The 'Life and Errors of John Dunton,' 1705 (see above). 5. 'Dunton's Whipping-post, or a Satire upon Everybody. With a panegyrick on the most deserving gentlemen and ladies in the three kingdoms. To which is added the Living Elegy, or Dunton's Letter to his few Creditors. . . . Also, the secret history of the weekly writers . . .' 1706. 6. 'The Danger of Living in a known Sin . . . fairly argued from the remorse of W[illiam] D[uke] of D[evonshire],' 1708. 7. 'The Preaching

Weathercock, written by John Dunton against William Richardson, once a dissenting preacher,' n. d. 8. 'Athenianism, or the New Projects of Mr. John Dunton . . . being six hundred distinct treatises in prose and verse, written with his own hand; and is an entire collection of all his writings. . . . To which is added Dunton's Farewell to Printing . . . . with the author's effigies . . .' 1710. The 'Farewell to Printing' never appeared; only twenty-four of the 'six hundred projects' are given; a list is given of thirty-five more, which are to form a second volume, never issued. One of them, 'Dunton's Creed, or the Religion of a Bookseller,' had been published in 1694 as the work of Benjamin Bridgewater, one of his 'Hackney authors.' 9. 'A Cat may look at a Queen, or a Satire upon her present Majesty,' n. d. 10. 'Neck or Nothing.' 11. 'Mordecai's Memorial, or There is nothing done for him; a just representation of unrewarded services,' 1716. 12. 'An Appeal to His Majesty,' with a list of his political pamphlets, 1723. The short titles of these are: (1) 'Neck or Nothing,' (2) 'Queen's Robin,' (3) 'The Shortest Way with the King,' (4) 'The Impeachment,' (5) 'Whig Loyalty,' (6) 'The Golden Age,' (7) 'The Model,' (8) 'Dunton's Ghost,' (9) 'The Hereditary Bastard,' (10) 'Ox[ford] and Bull[ingbroke],' (11) 'King Abigail,' (12) 'Bungay, or the false brother (Sacheverell) proved his own executioner,' (13) 'Frank Scamony' (an attack upon Atterbury), (14) 'Seeing's Believing,' (15) 'The High-church Gudgeons,' (16) 'The Devil's Martyrs,' (17) 'Royal Gratitude' (occasioned by a report that John Dunton will speedily be rewarded with a considerable place or position), (18) 'King George for ever,' (19) 'The Manifesto of King John the Second,' (20) 'The Ideal Kingdom,' (21) 'The Mob War' (contains eight political letters and promises eight more), (22) 'King William's Legacy,' an heroic poem, (23) 'Burnet and Wharton, or the two Immortal Patriots,' an heroic poem, (24) 'The Pulpit Lunaticks,' (25) 'The Bull-baiting, or Sacheverell dressed up in Fireworks,' (26) 'The Conventicle,' (27) 'The Hanover Spy,' (28) 'Dunton's Recantation,' (29) 'The Passive Rebels,' (30) 'The Pulpit Trumpeter,' (31) 'The High-church Martyrology,' (32) 'The Pulpit Bite,' (33) 'The Pretender or Sham-King,' (34) 'God save the King,' (35) 'The Protestant Nosegay,' (36) 'George the Second, or the true Prince of Wales,' (37) 'The Queen by Merit,' (38) 'The Royal Pair,' (39) 'The Unborn Princes,' (40) 'All's at Stake.' Dunton also advertised in 1723 a volume, the enormous title of which begins 'Upon this moment depends Eternity;' it never appeared.

[Dunton's Life and Errors (1705), reprinted in 1818 with life by J. B. Nichols, also in Nichols's Lit. Anecd. v. 59–83.] L. S.

DUPONT, GAINSBOROUGH (1754?–1797), portrait-painter and mezzotint engraver, born about 1754, was the nephew of Thomas Gainsborough, R.A. [q. v.], whose sister Sarah married Philip Dupont of Sudbury, Suffolk. He was a pupil of his uncle, whose style of painting he acquired so well that after his death in 1788 he completed most successfully some of his unfinished works. He painted also landscapes, with architectural ruins, in which he imitated Nicolas Poussin.

He first contributed to the exhibition of the Royal Academy in 1790, in which year he sent a picture of a 'Cottage Girl' and five portraits, all unnamed, as was the custom of the period. These were followed in 1792 by two landscapes and four portraits; in 1793 by five portraits, including that of Sir James Sanderson, lord mayor of London; in 1794 by portraits of George III and of John Quick, the comedian, in the character of Spado, and two other works; and in 1795 by four more portraits. All these works showed considerable ability, but he is now known better by his engravings in mezzotint from portraits by Gainsborough, in which he has caught well the spirit of the painter. The best of these plates is the superb full-length of Queen Charlotte, to which that of George III forms a pendant. Next is the group of the Princess Royal, with the Princesses Augusta and Elizabeth, the picture of which the hanging in 1783 led to Gainsborough's withdrawal of his works from the exhibitions of the Royal Academy. Besides these Dupont engraved his uncle's full-length portraits of Lord Rodney, General Conway, and Colonel St. Leger, as well as heads or half-lengths of Prince William Henry, afterwards William IV (of which the only impression known is in the British Museum), Lord Frederick Campbell, Sir Richard Perryn, baron of the exchequer, and the Rev. Richard Graves, author of the 'Spiritual Quixote.' He also engraved after Gainsborough full-lengths of the Rev. Sir Henry Bate Dudley, bart., and of Mrs. Sheridan, a plate of which it is said that only one impression was taken, but neither of these works was ever quite finished.

Dupont resided with Mrs. Gainsborough in Pall Mall for a few years after the death of his uncle, but he afterwards removed to the corner of Grafton Street, Fitzroy Square, London, where he died on 20 Jan. 1797, aged 42. He was buried in Kew churchyard in the same grave as his uncle. There is a head of him by Gainsborough in the possession of Mr.

George Richmond, R.A., and Mr. Dupont of Sudbury has two unfinished portraits of him, also by Gainsborough.

His principal painting is a large picture, twenty feet long, representing the elder brethren of the Trinity House, which is in the court-room of that corporation on Tower Hill, and for which he received 500*l.* A half-length portrait of William Wyndham, lord Grenville, prime minister in 1806–7, is in the possession of Earl Fortescue, and a head of William Pitt in that of Lieutenant-colonel Fortescue of Dropmore, Buckinghamshire. Valentine Green, in his plate of 'The British Naval Victors,' engraved after Dupont the head of Earl Howe, and Earlom engraved that of William Pitt. Other portraits by Dupont have been reproduced in mezzotint by Dickinson, Murphy, and John Jones.

[Redgrave's Dict. of Artists of the English School, 1878; Edwards's Anecdotes of Painters, 1808, p. 143; Chaloner Smith's British Mezzotinto Portraits, 1878–83, i. 237–42; Fulcher's Life of Thomas Gainsborough, 1856; Royal Academy Catalogues, 1790–5.] R. E. G.

DUPORT, JAMES, D.D. (1606–1679), master of Magdalene College, Cambridge, was son of John Duport, D.D. [q. v.], master of Jesus College in that university, by Rachel, daughter of Richard Cox, bishop of Ely (Cooper, *Athenæ Cantab.* i. 442). He was born in the master's lodge at Jesus College in 1606, and educated at Westminster School under the care of Dr. John Wilson. In 1622 he was elected one of the Westminster scholars annually sent to Trinity College, Cambridge, where for nine years he was under the tuition of Dr. Robert Hitch, afterwards dean of York. In January 1626–7 he took the degree of B.A., and in October 1627 he was elected a fellow of Trinity. He commenced M.A. in 1630, and took orders shortly afterwards. He became one of the public tutors of his college, and continued to take pupils for above thirty years with unrivalled success and reputation. In 1637 he proceeded to the degree of B.D.

In 1639 he was elected regius professor of Greek in the university. A difficulty immediately arose, however, respecting his admission. The statutes of Trinity College directed that any fellow who became regius professor of divinity, Hebrew, or Greek should resign the emoluments of his fellowship; and Duport declined to accept an office the salary of which was only 40*l.* if it were necessary that he should quit the position which he held in his college. The point being referred to the master and seniors was, after some demur, decided in his favour, and he was accordingly admitted to the professorship 13 July 1639. This favourable interpretation was probably founded upon the words of the statute, 'deinceps Socii nomen solum teneat,' which certainly admitted of the professor's retaining his pupils as well as his rank among the fellows, forfeiting only the statutable stipend and other inconsiderable emoluments. He was collated to the prebend of Langford Ecclesia in the church of Lincoln and to the archdeaconry of Stow in the same diocese, 14 Aug. 1641 (Le Neve, *Fasti*, ed. Hardy, ii. 81) For this preferment he was indebted to Bishop Williams, the late lord keeper, who became himself next year archbishop of York. On 13 Nov. 1641 he exchanged his prebend for that of Leighton Buzzard in the same cathedral. In 1643 Cambridge underwent the parliamentary visitation of the Earl of Manchester. Duport was a decided royalist, but, though ejected from his prebendal stall and his archdeaconry, retained his residence in Cambridge, and continued to deliver his public lectures in the Greek schools during the heat of the civil war. He lectured upon the 'Characters of Theophrastus' and some of the orations of Demosthenes. He was elected by the heads of houses the Lady Margaret's preacher at Cambridge in 1646, an appointment which obliged him to deliver annually at least six sermons in the dioceses of London, Ely, and Lincoln. In 1654 the 'commissioners for reforming the university' compelled him to resign the Greek professorship on account of his refusal to subscribe to the 'engagement for maintaining the government without king or house of peers;' and they caused the professorship to be conferred on Ralph Widdrington, fellow of Christ's College. Trinity College elected Duport a senior fellow almost immediately afterwards. In 1655 he was chosen vice-master, to which office he was re-elected annually during his residence at Trinity. He still continued tutor. Among the young men educated under his care were Isaac Barrow, John Ray, and Francis Willoughby, the naturalists, and two sons of the Earl of Bedford, the youngest of whom, William, was the distinguished and ill-fated Lord Russell.

On 20 May 1660, being the Sunday next but one before the Restoration, he preached a sermon in St. Paul's Cathedral at the special invitation of Sir Thomas Alleyne, lord mayor. Thus he was one of the first divines who publicly hailed the revival of the national church after a proscription of eighteen years. A few years before he had in his capacity of Lady Margaret's preacher delivered a sermon in St. Paul's, wherein he expressed himself in terms of complaint and indignation at the manner

in which that cathedral was profaned, observing that 'it was no very comely or handsome sight to see either church ailes exchanged into shops, or churchyards into markets' (Kennett, *Register and Chronicle*, pp. 321–2). This plain speaking was resented by the authorities, who afterwards refused him admission to the pulpit of St. Paul's.

Immediately after the Restoration he was made one of the king's chaplains, and reinstated in the possession of his prebend at Lincoln, but not of the archdeaconry of Stow, as he preferred holding his fellowship and vice-mastership in Trinity College. Widdrington was now dispossessed of the Greek professorship and Duport restored to it, but he resigned the chair the same year in favour of his pupil, Isaac Barrow. On 19 July 1660 he was by royal mandate, with many other learned divines, created D.D. at Cambridge (Kennett, p. 251). He was installed dean of Peterborough 27 July 1664. In 1668, on the death of Dr. John Howorth, master of Magdalene College, Duport was recalled to Cambridge and appointed by James, earl of Suffolk, possessor of Audley End, to fill the vacant headship. In the following year Duport was elected vice-chancellor of the university. He obtained the rectories of Aston Flamville and Burbage, Leicestershire, probably in 1672. He died on 17 July 1679, and was buried in Peterborough Cathedral. Against a pillar on the north side of the choir behind the pulpit is a handsome white marble tablet with his arms and a Latin inscription, commemorating his learning and virtues (Le Neve, *Monumenta Anglicana*, 1680–99, No. 251).

At Peterborough he gave a perpetual annuity of 10*l.* to increase the stipend of the master of the grammar school. He also founded the cathedral library. At Magdalene College he gave 100*l.* towards erecting a new building, and endowed four scholarships for undergraduates (Gunton, *Hist. of Peterborough*, pp. 332, 340).

In person Duport was very diminutive, a circumstance to which he himself makes frequent and good-humoured reference in his Latin poems. He was extremely fond of puns and verbal quibbles, and when he was deputed regius professor and styled 'pater' he could not forbear saying 'Sum paterculus, sed non Velleius.' Bishop Monk says that Duport 'appears to have been the main instrument by which literature was upheld in this university [Cambridge] during the civil dissensions in the seventeenth century, and though seldom named and little known at present he enjoyed an almost transcendent reputation for a great length of time among his contemporaries, as well as in the generation which immediately succeeded.'

His works are: 1. 'Oratio M^ri^ Duport Prævaricatoris posterioris Cantab. 1631. Aurum potest produci per Artem Chymicam?' Birch MS. 4455, pp. 64–74; Baker MS. xviii. No. 7, 231. 2. '*Θρηνοθρίαμβος*, sive liber Job Græco carmine redditus,' Greek and Latin, Cambridge, 1637, 8vo. This translation obtained for its author the fame of both a scholar and a poet, and continued to be for some years a classical book at the university and other places of education. 3. '*Σολομῶν Ἔμμετρος*, sive tres libri Solomonis, scilicet, Proverbia, Ecclesiastes, Cantica, Græco carmine donati,' with a Latin translation, Cambridge, 1646, 8vo. 4. 'Evangelical Politie: or Gospel Conversation. A sermon preached at St. Paul's, London, May the 20th 1660,' Cambridge, 1660, 4to. 5. 'Homeri Gnomologia duplici Parallelismo illustrata,' Cambridge, 1660, 4to; dedicated to his pupils, Edward Cecil, son of the Earl of Salisbury, John Knatchbull, Henry Puckering, and Francis Willoughby. This book, which was published by the advice of Dr. Busby, and is deservedly esteemed by classical scholars, consists of a collection of all the sentences in the 'Iliad' and 'Odyssey' containing any aphorism, sentiment, or remarkable opinion, illustrated by a twofold series of quotations, first from the scriptures, and next from the whole range of classical authors. 6. '*Βίβλος τῆς δημοσίας Εὐχῆς καὶ τῶν ἄλλων θεσμῶν καὶ τελετῶν τῆς Ἐκκλησίας, κατὰ τὸ ἔθος τῆς Ἀγγλικανῆς Ἐκκλησίας*,' Cambridge, 1665, 12mo. Reprinted, Lond. 1818, 12mo, and in the Book of Common Prayer in eight languages, 1821. 7. '*Δαβίδης Ἔμμετρος*, sive Metaphrasis Libri Psalmorum, Græcis versibus contexta,' with a Latin version, Cambridge, 1666, 4to, London, 1674. 8. 'Three sermons preached in St. Marie's Church in Cambridg upon the three anniversaries of the martyrdom of Charles I, Jan. 30, birth and return of Charles II, May 29, Gunpowder Treason, Novemb. 5,' London, 1676, 4to. 9. 'Musæ Subsecivæ, seu Poetica Stromata,' Cambridge, 1676, 8vo; inscribed to James, duke of Monmouth, chancellor of the university. This volume consists of (*a*) three books of miscellaneous poems under the title of 'Sylvæ,' inscribed respectively to Sir John Cotton, bart., Sir Henry Puckering, otherwise Newton, bart., and Sir Norton Knatchbull, bart.; (*b*) 'Carmina Gratulatoria ad Regem et Reginam,' inscribed to Charles II; (*c*) 'Epicedia, seu Carmina Funebria,' addressed to Edward Rainbow, bishop of Carlisle; (*d*) 'Carmina Comitialia, seu Epigrammata in Comitiis

Academicis composita,' addressed to Dr. James Fleetwood, provost of King's College; (*e*) 'Epigrammata Sacra,' and (*f*) 'Epithalamia Sacra,' both inscribed to Anthony Grey, earl of Kent. A considerable proportion of these pieces had been previously published in academical or other collections. 10. Latin lectures on the 'Characters of Theophrastus,' printed at the end of Peter Needham's edition of that work, in Greek and Latin, Cambridge, 1712, 8vo, pp. 177–474. The manuscript of these 'Prælectiones,' which is now in the Cambridge University Library (Ff. iv. 33), was lent to Thomas Stanley, the editor of Æschylus, and after his death found its way, along with his other manuscripts, into the possession of Dr. Moore, bishop of Ely. When Peter Needham was about to publish his edition of Theophrastus, these papers were put into his hands by the bishop, who supposed them to be the production of Stanley himself; but on their being shown to Dr. Bentley he pronounced them at once, from internal evidence, to be Duport's. Bishop Monk says that these lectures are 'calculated to give no unfavourable opinion of the state of Greek learning in the university at that memorable crisis,' i. e. during the civil war. 11. 'Annotationes in Demosthenis Orationes περὶ Συμμοριῶν et De Rhodiorum Libertate.' In William Stephen Dobson's edition of the works of Demosthenes and Æschines, London, 1827, v. 475–540. The editor printed them as the production of Thomas Stanley, but afterwards, having discovered his mistake, he described them on the title-page as 'Animadversiones Thomæ Stanleii, vel potius Jacobi Duporti.' The manuscript of the 'Annotations' is in the University Library, Cambridge (Gg. iii. 16). 12. 'Rules to Fellow-Commoners,' manuscript.

[Addit. MSS. 5846 ff. 121 *b*, 132 *b*, 5867 ff. 7, 172, 24492 ff. 2, 3; Ayscough's Cat. of MSS. p. 711; Bailey's Life of Fuller, pp. 769, 770; Baker's Pref. to Bishop Fisher's Funeral Sermon on the Countess of Richmond, p. 79; Boreman's Funeral Sermon on Dr. Comber, 1654; Cat. of MSS. in Univ. Libr. Cambr. ii. 466, v. 272; Cooper's Annals of Cambridge, iii. 579; Derham's Life of John Ray, pp. 3, 4; Fuller's Cambridge (1840), 238; Fuller's Worthies (Nichols), i. 571; Hacket's Memorial of Archbishop Williams, pt. ii. p. 42; Hallam's Literature of Europe (1854), iii. 248; Kennett MSS. lii. f. 147, liii. f. 81; Kennett's Register and Chron. pp. 507, 703, 854; Le Neve's Fasti (Hardy), ii. 81, 540, iii. 607, 660, 695; Le Neve's Monumenta Anglicana, 1650–79 p. 113, 1680–99 p. 115; Lowndes's Bibl. Man. (Bohn), p. 700; Bishop Monk's Memoir of Duport, Cambr. 1825, 8vo, reprinted from the Museum Criticum, ii. 672; Nichols's Illustr. of Lit. iv. 81; Nichols's Leicestershire, ii. 1023, iv. pt. ii. pp. 452*, 466, 470; Nichols's Lit. Anecd. iii. 92, iv. 259, vi. 228, 258, ix. 657; Roger North's Life of Dr. John North (1826), 322; Notes and Queries, 1st ser. viii. 193; Pope's Life of Ward, p. 133; Walton's Lives (1884), 276; Watt's Bibl. Brit.; Welch's Alumni Westmon. (Phillimore), pp. 26, 78, 80, 91, 92, 94, 97, 98, 145.] T. C.

DUPORT, JOHN (*d.* 1617), biblical scholar, descended from an ancient family at Caen in Normandy, which came into Leicestershire in the reign of Henry IV, was the eldest son of Thomas Duport of Sheepshed in that county, by his wife, Cornelia Norton of Kent (pedigree in Nichols, *Leicestershire*, vol. iii. pt. ii. p. 1023). Admitted of Jesus College, Cambridge, he had become M.A. and fellow there by 1580, in which year he was one of the university proctors and rector of Harleton, Cambridgeshire. He was afterwards instituted to the rectory of Medbourne, and that of Husband's Bosworth in his native county of Leicester. On 24 Dec. 1583 he was presented by Aylmer, bishop of London, to the sinecure rectory of Fulham, Middlesex; succeeded Henry Harvey, LL.D., 29 April 1585, in the precentorship of St. Paul's, London, and in 1590, being then D.D., became master of Jesus College. He was four times elected vice-chancellor of the university, in 1593, 1594, 1601, and 1609, in which last year he succeeded to the seventh prebendal stall in the church of Ely (Bentham, *Ely*, 2nd edit., p. 261). Duport, who died about or soon after Christmas, 1617, was one of the translators of the Bible (1611), and is recorded among the benefactors of his college as having bequeathed to it the perpetual advowson of the church of Harleton. His will, bearing date 21 Oct. 1617, was proved in P. C. C. 19 Feb. 1617–18 (registered 14, Meade). He married Rachel, daughter of Richard Cox, bishop of Ely, by whom he had John, baptised 26 April 1596, died young; Richard, baptised 4 Sept. 1597, a graduate of Cambridge; Thomas, whom his father desired to be bound apprentice to some business in London: James [q. v.]; Eudocia, baptised 10 Nov. 1592, married Samuel Hill, D.D., and was buried at Medbourne 25 Dec. 1614; Cornelia (Mrs. Jane); Rachel, baptised 22 Oct. 1598; and Luce, baptised 13 Sept. 1604, died unmarried 6 Feb. 1665, aged 61 (epitaph in *Lansd. MS.* 986, f. 230 *b*; Le Neve, *Monumenta Anglicana*). Mrs. Duport was buried at Medbourne on 19 July 1618.

[Nichols's Leicestershire, vol. ii. pt. ii. pp. 468, 470 *n.*, 718, 721, vol. iii. pt. ii. pp. 1015, 1023; Fuller's Worthies (1662), Leicestershire, p. 134; Chalmers's Biog. Dict. xii. 502; Wood's

Athenæ Oxon. (Bliss), i. 469; Strype's Annals (8vo), iv. 105, 229; Strype's Life of Whitgift (8vo), ii. 57, 231, 235, 248, 257, 268, 437.]

G. G.

DUPPA, BRIAN (1588–1662), bishop of Winchester, born at Lewisham 10 March 1588, was the son of Jeffry Duppa, vicar of Lewisham, according to the probable conjecture of Wood. He was educated at Westminster, where he greatly distinguished himself, and while there learned Hebrew from Bishop Andrewes, at that time dean of Westminster. He was elected to a studentship of Christ Church in May 1605. After taking his degree (1609) he was elected fellow of All Souls in 1612. For some years after he travelled in France and Spain, and upon his return served as junior proctor in 1619, having taken his M.A. degree 28 May 1614. He took his degrees of B.D. and D.D. 1 July 1625. He was chaplain to the Earl of Dorset, by whose interest with the Duke of Buckingham he became dean of Christ Church in 1629, in succession to Dr. Corbet, promoted to the see of Oxford. He was vice-chancellor in 1632 and 1633, and in the following year became chancellor of Salisbury, and soon after tutor to the Prince of Wales and his brother the Duke of Gloucester. For this post he was recommended by Archbishop Laud. In May 1638 he became rector of Petworth, a valuable benefice in Sussex, and on 17 June in the same year was consecrated to the see of Chichester by Archbishop Laud. While at Chichester he, in 1643, made Henry Hammond archdeacon of Chichester. From this he was translated to Salisbury in 1641. Upon the suppression of episcopacy he retired to Oxford, and was much with the king till his execution. It was during this time that he acquired so much influence with the Prince of Wales, afterwards Charles II, the king having specially enjoined upon him submission to his mother on all points save that of religion, for which he was to trust entirely to the Bishop of Salisbury. After the death of the king he lived in privacy at Richmond, Surrey, till the Restoration. During all this time he kept up a correspondence with Sheldon, Hammond, and others of the dispossessed clergy, and appears to have been most anxious about continuing the episcopate. About 1651 he seems to have been somewhat despondent about the changes at Oxford, thinking that learning and religion will die together, and speaks of the church as 'our expiring mother.' In a letter of the following year, 21 March 1652, he comments somewhat favourably on the line adopted by Sanderson in keeping on his cure during the great rebellion, but would like to see what Sanderson says of the engagement. In another letter to Dr. Richard Baylie, president of St. John's and dean of Sarum, he strongly reprobates the views expressed by Jeremy Taylor in his 'Doctrine of Repentance,' which the author had dedicated jointly to him and the Bishop of Rochester, especially alluding to the sixth chapter of that work, which he thinks approaches the doctrine of Pelagians, Socinians, and anabaptists. He was one of those bishops who privately ordained priests and deacons during the great rebellion. Among others whom he admitted to holy orders was Thomas Tenison, the successor of Tillotson in the archbishopric of Canterbury.

As early as 28 Aug. 1653 he had been in correspondence with his friend Sheldon, the ejected warden of All Souls, about continuing the succession of bishops. Again, in 1655, he writes that nothing is more important for the expiring church than a care for the succession, as there was no chance of the extremity of the late act being abated. In another letter he finds fault with the preface to Faringdon's sermon for omitting to state that episcopal government is of the essence of the church. Later on, in 1659, communications were passing between Sir Edward Hyde, afterwards Lord Clarendon, and Sheldon and Duppa on the same subject, written under feigned names and alluding to the great business and its difficulty. On 11 Aug. 1660 he writes an important letter to Sheldon, then dean of his majesty's chapel, saying that the absence of the Bishop of London (Juxon) had been the cause of the delay; that Sheldon was the only person about the king in whom he had confidence; that others, meaning the presbyterians, would try to shake his constancy, and that he hopes Sheldon has the buried papers which must influence a dutiful son. He adds that he will come when he is wanted, but meanwhile he is satisfied that Sheldon will watch *ne ecclesia aliquid detrimenti capiat*. This letter is signed Br. Sarum; but a few days afterwards he was nominated to Winchester (10 Sept. 1660), and as bishop of that see was the principal consecrator of Sheldon and four other bishops, 10 Oct. 1660. He was then appointed lord almoner, and began at once to build his almshouses at Richmond to commemorate the king's return. He was much respected for his virtues as well as for his prudence and sagacity, and perhaps was the most important survivor of the nine bishops who lived till the Restoration; but he did not live to do much service, as he died 16 March 1662 at his residence at Richmond. The king paid him a visit on the day before he died, and on his knees at his bedside begged his blessing. His

body was taken to York House in the Strand, where it lay in state, after which it was buried at Westminster, 24 April, and a funeral sermon preached by King, bishop of Chichester. He left large legacies to Christ Church and to All Souls, as well as to the sees of Chichester, Salisbury, and Winchester. He was of remarkable presence and courtly manners. His portrait by Vandyck is at Christ Church, and another at the palace, Salisbury. A bust is in All Souls' Library. An engraving is prefixed to 'Holy Rules and Helps to Devotion,' published after his death by Ben. Parry of Corpus Christi College in 1674, and often reprinted. Duppa married, 23 Nov. 1626, at St. Dionis Backchurch, Jane, daughter of Nicholas Killingtree of Longham, Norfolk (*Genealogist*, new ser. iv. No. 14, pp. 116–18).

He published the following: 1. A sermon entitled 'The Soul's Soliloquy and Conference with Conscience,' preached before the king at Newport, 25 Oct. 1648. 2. 'Angels Rejoicing for Sinners Repenting,' London, 1648. 3. 'A Guide for the Penitent,' London, 1660. 4. 'Jonsonius Virbius,' a collection of poems by thirty writers on the death of Ben Jonson (1637). It seems doubtful whether or not he wrote the preface to Spotiswood's 'Church History,' published in folio, 1654.

[Le Neve's Fasti; Wood's Athenæ Oxonienses (Bliss), iii. 541–4; Welch's Alumni Westmonast. p. 73; Biog. Brit. (Kippis); Tanner MSS. in Bodleian.] N. P.

DUPPA, RICHARD (1770–1831), artist and author, son of William Duppa of Culmington, Shropshire, studied art in Rome in youth, and showed himself a skilful draughtsman. He matriculated at Trinity College, Oxford, 9 Nov. 1807, aged 37; became a student of the Middle Temple, 7 Feb. 1810; graduated LL.B. at Trinity Hall, Cambridge, in 1814; wrote largely on botanical, artistic, and political topics; was elected F.S.A.; and died in Lincoln's Inn, 11 July 1831. A relative of the same name died at Cheney Longville, Shropshire, on the previous 25 Feb. while high sheriff of Radnorshire (*Gent. Mag.* 1831, i. 284). An elder brother, John Wood Duppa (1762–1840), was rector of Puddlestone, Herefordshire.

Duppa's chief works were: 1. 'A Journal of . . . the subversion of the Ecclesiastical Government in 1798,' London, 1799, 3rd ed. 1807. 2. 'A Selection of twelve heads from the Last Judgment of Michael Angelo,' 1801, imp. folio. 3. 'Heads from the Fresco Pictures of Raffaele in the Vatican,' 1803, fol. 4. 'Memoirs [1742–57] of a Literary and Political Character,' whose name is not given, but whom Duppa seeks to identify with Junius, London, 1803. 5. 'The Life and Literary Works of Michael Angelo Buonarotti, with his Poetry and Letters,' London, 1806, with fifty etched plates; 2nd ed. 1807, 3rd ed. 1816 (reissued in Bohn's 'European Library,' 1846, and in Bohn's 'Illustrated Library,' 1869). 6. 'Elements of [Linnæan] Botany,' 1809. 7. 'Illustrations of the Lotus of Antiquity,' London, 1813, 4to; reissued in folio, 1816, in an edition of twenty-five copies (cf. Pritzel, *Thes. Lit. Bot.* 2nd ed. p. 95). 8. 'Classes and Orders of Botany,' illustrated, 1816. 9. 'Dr. Johnson's Diary of a Journey into North Wales in 1774,' first printed and elaborately edited by Duppa in 1816 with Mrs. Piozzi's help (incorporated in Croker's 'Boswell'). 10. 'Life of Raffaele,' 1816. 11. 'Outlines of Michael Angelo's Works, with Plans of St. Peter's, Rome,' 1816. 12. 'Miscellaneous Observations on the Continent,' 1825; reissued in 1828 as 'Travels in Italy, Sicily, and the Lipari Islands.' 13. 'Maxims and Reflections,' 1830. Duppa also issued pamphlets on literary copyright (1813), on Junius (1814), and on the price of corn (1815), besides many classical schoolbooks. His library was sold 3–7 Sept. 1831.

[Foster's Alumni Oxon.; Gent. Mag. 1831, ii. 567; Redgrave's Dict.; Brit. Mus. Cat.]

DUPUIS, THOMAS SANDERS (1733–1796), musician, was the third son of John Dupuis, a member of a Huguenot family who is said to have held some appointment at court. Dupuis was born 5 Nov. 1733, and was brought up as a chorister in the Chapel Royal under Bernard Gates and John Travers. On 3 Dec. 1758 he was elected a member of the Royal Society of Musicians. In 1773 (and probably earlier) he was organist of the Charlotte Street Chapel (now St. Peter's Chapel), near Buckingham Palace, and on the death of Boyce he was elected (24 March 1779) organist and composer to the Chapel Royal. On 26 June 1790 Dupuis accumulated the degrees of Mus.Bac. and Mus.Doc. at Oxford. In the same year he originated a sort of musical club, known as the Graduates' Meeting. He died at King's Row, Park Lane, 17 July 1796, and was buried in the west cloister of Westminster Abbey on the 24th. His wife, who predeceased him, was named Martha Skelton. They had three sons, Thomas Skelton (1766–1795), George (died an infant), and Charles (1770–1824). The arms on his monument in the abbey cloister are, Or, an eagle rising from a mount ppr. impaling, for Skelton, az. on a fesse between three fleur-de-lis or, a Cornish chough sa. By the will of Bernard Gates Dupuis became entitled to an estate at North Aston, Oxfordshire. A collec-

tion of his cathedral music, in 3 vols., was published after his death by his pupil John Spencer. Prefixed to this work is a portrait. There is also an engraving by C. Turner, after Russell. He was an admirable organist.

[Misc. Geneal. et Herald. iii. 249; Gent. Mag. vol. lxvi. pt. ii. p. 621; Appendix to Bemrose's Choir Chant Book; Evans's Cat. of Engraved Portraits; Chester's Westminster Registers, pp. 418, 457; Addit. MSS. 27691, 27693; Cheque-Book of the Chapel Royal; Records of the Royal Society of Musicians.] W. B. S.

DURAND, DAVID (1680–1763), French protestant minister and author, was born in 1680 at Sommières in the south of France, and studied for the ministry at Basle. Thence he went to Holland, and accompanied a corps of French refugees to Spain, where he was taken prisoner at the battle of Almanza 1707. He would have been burnt alive by some peasants but for the intervention of the Duke of Berwick. From Spain he was sent into France, and succeeded in escaping to Switzerland, ultimately finding his way back to Holland, where he became one of the pastors at Rotterdam, and gained the friendship of Bayle. He finally left Holland for London in 1711, and was successively pastor of the French churches in Martin's Lane and the Savoy. He became a member of the Royal Society in 1728, and died on 16 Jan. 1763.

Durand was a voluminous author and translator. Among his works, all in French, are a history of the sixteenth century (1725–9), a continuation of Rapin's 'History of England' (1734), a history of painting in antiquity (1725), and 'Histoire naturelle de l'or et de l'argent, extraite de Pline le Naturaliste,' London, 1729, which contains a lumbering imitation of 'Paradise Lost' in French verse.

[Barbier's Dict. des Ouvrages Anonymes et Pseudonymes, vol. iv.; a biographical notice by Samuel Beuzeville, prefixed to Durand's posthumous work, La Vie de J. J. Ostervald, London, 1778, a very rare book; Haag's La France Protestante and Agnew's Protestant Exiles; Gent. Mag. 1763, p. 46.] F. T. M.

DURAND, Sir HENRY MARION (1812–1871), major-general royal engineers, K.C.S.I., C.B., born on 6 Nov. 1812, was the son of a cavalry officer who had served in the Peninsula and at Waterloo. At an early age he was left an orphan. He was educated at Leicester school and the East India Company's military college at Addiscombe. He received a commission as second lieutenant in the Bengal engineers in June 1828, and after spending the usual year at Chatham to complete his training as an engineer officer, sailed for India in October 1829 in company with Alexander Duff [q. v.], the missionary, was shipwrecked off the Cape of Good Hope, but eventually landed at Calcutta in May 1830. Attached to the public works department shortly after his arrival in India, he was, in 1832, sent to the north-west provinces to the irrigation branch. In 1837, while employed near Delhi, he made the acquaintance of Lord Auckland, the governor-general, who, impressed with his detailed knowledge of the people and their land tenures, proposed to appoint him secretary of the Sudder board of revenue, but the projected invasion of Afghanistan in 1838 led to his rejoining the army and proceeding with his own corps, the royal engineers, through the Bolan Pass to Quetta and Candahar. He accompanied the column under Sir John Keane in the advance northward to Cabul, and took a very prominent part in the capture of Ghazni.

Captain Thomson, the chief engineer, had advised the assault of Ghazni by the Cabul gate, and Durand was selected to place the powder bags and to fire the train. The operation was a very hazardous one. The little party had to advance without any cover and exposed to fire from the outworks, and to approach the gate by a narrow, winding roadway, lined on each side by a loopholed wall, while the enemy were known to be on the alert. The powder, three hundred pounds, was carried in bags by native sappers, a sergeant carried the hose, and Durand headed the party. On arriving within 150 yards of the gate they were discovered and fire opened on them, but pushing rapidly on they reached the gate without the loss of a man. The powder bags were quickly laid against the gate, and Durand, with the assistance of the sergeant, laid the hose to an adjacent sally-port, where they took refuge while firing the train. The explosion was successful, the Cabul gate of Ghazni was blown in, the storming party entered, and Ghazni fell on 23 July 1839. Shortly after the occupation of Cabul, Durand returned to India with Sir John Keane.

The greater part of 1840 was passed at the hill station of Mussuri in preparing maps, plans, and reports in connection with the recent campaign, and in the spring of 1841 Durand obtained leave and visited England. While at home he made the acquaintance of Lord Ellenborough, who, on his appointment shortly afterwards as governor-general of India, took Durand out with him as his private secretary.

In April 1843 Durand married Mary, daughter of Major-general Sir John McCaskill, K.C.B., one of the divisional commanders in the Afghan campaign of 1842, and in June 1843 he received his promotion to the rank of captain. Durand accompanied the go-

vernor-general throughout the Gwalior campaign, and was present with him at the battle of Maharajpore, for which he received the decoration. On the recall of Ellenborough in 1844 Durand accepted the post of commissioner of the Tenasserim provinces, offered him by Lord Hardinge, the new governor-general. In this appointment his energy and hatred of corruption brought him into collision with influences which led in 1846 to his removal by Sir Herbert Maddock, who was then acting as president of the council. Lord Hardinge, on his return to Calcutta, endeavoured to make amends to Durand by at once offering him the post of chief engineer at Lahore, the advanced post of the army, but Durand, indignant at his removal from Tenasserim, resolved to proceed to England in order to lay his grievances in person before the court of directors. He obtained little satisfaction from the court. The fact of his having been secretary to Lord Ellenborough had created prejudices against him. He, however, obtained counsel's opinion in favour of his decisions in the Tenasserim court, and the president of the board of control promised that when he returned to India he should not be a loser on account of his removal from the commissionership of Tenasserim. During this visit to England he began to write a history of the Afghan war, a work which remained in manuscript for more than thirty years, and was published in 1879, when public attention was engaged with another campaign in that country.

Durand returned to India again towards the end of 1848, and, arriving in Calcutta shortly after the outbreak of the Sikh war, found orders awaiting him to join the commander-in-chief, Lord Gough, at Ramnuggur. Durand was present at the engagements of Chilianwallah and Gujerat, serving on the staff of Brigadier-general Colin Campbell (Lord Clyde), who expressed in his despatch his warmest acknowledgments of Durand's valuable assistance. For his services in this campaign Durand was made a brevet major, and received the war medal with two clasps. On the termination of the campaign he was disappointed at not receiving a civil appointment equal to the commissionership of Tenasserim. After refusing several minor appointments he was induced to accept the post of assistant political agent at Gwalior, from which he was soon after transferred to a similar appointment at Bhopal. Here he remained till the end of 1853, inspiring the ruler of this native state, the Secunder Begum, with very friendly feelings towards the government, a work which bore good results throughout the mutiny. At this time he contributed many articles to the 'Calcutta Review,' some of which have been separately published.

Durand, indignant at continued neglect, resigned his post at Bhopal, and took his young family to England. His early appointment to so important a post as that of private secretary to the governor-general, while fully justified by his abilities, had given him an exaggerated sense of his own importance, and engendered expectations of rapid advancement which were not realised. As the dispenser of Lord Ellenborough's patronage he shared his unpopularity, while his own straightforward character, combined with strong partialities, brought him into opposition and differences with many, which retarded his advancement. After two years at home Durand returned to India, leaving his children in Switzerland, and seeing no chance of political employment, accepted in April 1856 the appointment in the public works department of inspecting engineer of the presidency circle. He at this time obtained his brevet lieutenant-colonelcy. His appointment took him to Calcutta, where he made the acquaintance of the governor-general, Lord Canning. Canning was so much impressed with his abilities and with a memorandum by him on the relations of India with Persia and with Afghanistan, that he selected him in the spring of 1857 to succeed Sir R. Hamilton in one of the most important political posts in India, the Central India agency. This was the turning-point in Durand's career.

It was well that so strong a man was at the court of Holkar at Indore when the Indian mutiny broke out. Without the aid of European soldiers he contrived, by isolating the contingent troops and playing them off against the native regulars, to maintain himself at Indore for many weeks after the outbreak at Delhi; but when, in spite of his efforts, these forces came into contact, then the fidelity of the contingents gave way, and the circle of insurrection closed around Indore. At length, driven out of the residency by a combination of treachery and cowardice, he made good his retreat in the face of overwhelming numbers. Hiding his weakness by a show of force, he marched without loss to Sehore, and thence to Hoshungabad, resolutely held the great natural barrier of the Nerbudda, forced up Woodburn's hesitating column to Mhow, and with it took a strong fort, gained three actions, captured more than forty guns, and dispersed or disarmed forces far exceeding his own in numbers, thus by the reconquest of Western Malwa clearing the way for Sir Hugh Rose's campaign in Central India. During the forced

marches, in a burning sun, his brave wife, who shared all his anxieties, fell ill and died shortly after her arrival at Mhow. For his services during the mutiny Durand received a C.B., and was promoted to a brevet colonelcy, while Lord Canning wrote a minute in which he observed that Durand's conduct was marked by great foresight 'and the soundest judgment as well in military as in civil matters. He had many points to guard, and the trustworthy force at his disposal was almost hopelessly small; but by a judicious use of it and by the closest personal supervision of its movements Colonel Durand saved our interests in Central India until support could arrive.'

In 1858 Durand was selected by the governor-general to collect information as to the reorganisation of the Indian armies, and then to proceed to England to lay before the royal commission the views of the Indian government on the subject, and as soon as he arrived in England he was examined at length before the commission. Early in 1859 he was appointed a member of the council of India, and for the next two years he remained in England fighting a losing battle on behalf of a local European army in India, and against the newly devised staff corps.

In the autumn of 1859 he married the widow of the Rev. Henry Polhampton, known for her devotion during the siege of Lucknow. In 1861 he accepted an offer from Lord Canning of the foreign secretaryship in India. He held this post for the remainder of Lord Canning's governorship, during the governor-generalship of Lord Elgin and Sir W. Denison, and for two years under Sir John Lawrence. In May 1865 he was appointed a member of the governor-general's council in charge of the military department, a post he held for five years. In 1867 he was promoted major-general and awarded the well-earned distinction of K.C.S.I.

Lord Mayo arrived to relieve Sir John Lawrence as viceroy in 1869, and in May 1870 he appointed Durand, with general approbation, lieutenant-governor of the Punjab. In making a tour of the frontier of his province he arrived on the last day of 1870 in the neighbourhood of Tank, and having inspected the outpost on foot he mounted an elephant and proceeded with the Tank chief beside him to visit the town. His howdah was crushed against the roof of the gateway and he was thrown to the ground, his head striking a wall. He was picked up insensible, and though he recovered consciousness, he died peacefully on 1 Jan. 1871.

Durand was a man of warm affection and great ability, gentle and courteous in manner, and deeply religious without cant or bigotry. By nature he was reserved, proud, and sensitive, frequently taking needless offence, while his strongly formed opinions, expressed in language equally strong, were apt sometimes to give offence. Lord Mayo in publicly announcing his death observed that 'her majesty has lost a true and faithful servant, the viceroy an able and experienced comrade, the Punjab a just and energetic ruler, and the Indian service one of its brightest ornaments.'

His brother officers of the royal engineers have founded a medal in commemoration of him, which is annually bestowed by the commander-in-chief in India upon the most deserving native officer or non-commissioned officer of the Indian sappers and miners.

[Life, by H. M. Durand, 2 vols. 1883; Official and Corps Papers.] R. H. V.

DURANT or **DURANCE, JOHN** (*fl.* 1660), puritan divine, was, according to Edwards's 'Gangræna,' apprenticed to a washing-ball maker of Lombard Street in 1641, but this seems scarcely consistent with Edwards's own story of Durant having before 1646 expressed his regret that he had spent much time in reading the Fathers. He was an independent preacher at Sandwich in 1644. A year or two later he removed to Canterbury, where he preached at first in a church and in a private room, and afterwards in the cathedral. The royalist Edwards denounces him with characteristic violence. His published works bear out Calamy's description of him as 'an excellent practical preacher.' They also show him to have been a man of some learning, acquainted with both Greek and Hebrew as well as Latin. After the Restoration he was ejected from Canterbury Cathedral, but of his further history nothing is known. His works are: 1. 'Comfort and Counsell for Dejected Soules. Being the heads and sum of divers Sermons preached to a particular congregation,' 1651, 4th ed. 1658, where the author is described as pastor of 'a church of Christ' in Canterbury, i.e. the cathedral. 2. 'Sips of Sweetnesse, or Consolation for weak Beleevers,' 1651. 3. 'The Salvation of Saints by the appearances of Christ (1) Now in Heaven (2) Hereafter from Heaven,' 1653. 4. 'A Discovery of Glorious Love, or the Love of Christ to Beleevers; being the sum of VI Sermons on Ephes. iii. 19,' preached at Sandwich eleven years before (1655). 5. 'The Spiritual Seaman, or a Manual for Mariners, being a short tract comprehending the principal heads of Christian religion, handled in allusion to the Seaman's Compass and Observations,' 1655; reissued, with alterations, as 'The Christian's

Compass,' 1658. 6. 'Altum Silentium, or Silence the Duty of Saints under every sad Providence; a Sermon preached after the death of a Daughter by her Father,' 1659 (September). 7. 'A Cluster of Grapes taken out of the Basket of the Woman of Canaan: being the Summe of certain Sermons,' 1660. All these works were published as by John Durant, and the name is thus spelt in Calamy; but Edwards writes of Durance, and the 'Canterbury Cathedral Register' (Harleian Soc.) contains the birth of Elizabeth Durance, 1656, and of Renovata Durance, 14 Nov. 1659, both daughters of John and Mary.

[Edwards's Gangræna, 1646, pt. ii. pp. 150, 151, 175, 176, pt. iii. pp. 96, 97; Calamy's Abridgement of Baxter, ii. 374; Palmer's Nonconf. Mem.; Brit. Mus. and Bodleian Library Catalogues of Printed Books.] E. C–N.

DURAS or **DURFORT**, LOUIS, EARL OF FEVERSHAM (1640?–1709), general, was the sixth son of Guy Aldonce de Durfort, marquis de Duras, by his wife, Elizabeth, daughter of Henri de la Tour d'Auvergne, duc de Bouillon, marshal of France, and his second wife, Elizabeth de Nassau. His ancestor, Gaillard de Durfort, seigneur de Duras, while in allegiance to England, was governor of Calais and a councillor of Edward IV, by whom he was created a knight of the Garter in 1461 (biographical notice in *Addit. MS.* 6298, f. 284). His uncle was the great Turenne, a connection of which he used frequently to remind his friends. In the peerage of France he bore the title of Marquis de Blanquefort (LA CHENAYE DES BOIS, *Dictionnaire de la Noblesse*, v. 712–13, 717; BELTZ, *Memorials of the Order of the Garter*, pp. lxxv, clxiii, clxv). In 1665 he was in England in attendance on the Duke of York, and was naturalised in that year. He distinguished himself in the action with the Dutch off Southwold Bay, Suffolk, in June 1665. In the same month a royal proclamation was issued granting him, along with four others, the sole right of licensing lotteries in Great Britain, Ireland, and the plantations, ostensibly 'to raise stock for the Royal Fishing Company' (*Cal. State Papers*, Dom. 1664–5, p. 438), a privilege renewed for seven years longer 25 Feb. 1667 (*ib.* 1666–7, pp. 531, 532). Though professedly a protestant ('his religion, however, was not much trusted to,' says Burnet, 'Own Time,' Oxford edition, iii. 46), he became a great favourite with the Duke of York, who eventually placed unbounded confidence in him. Duras proved on the whole a faithful servant. The duke advanced him to the captaincy and colonelcy of his guards, 29 June 1667 (*Cal. State Papers*, Dom. 1667, p. 245), and prior to 1673 sold him his estate at Holdenby, Northamptonshire (BAKER, *Northamptonshire*, i. 197). In the spring of 1671–2 he was in France 'about making conditions to carry over an English regiment of horse' there (*Hatton Correspondence*, Camd. Soc. i. 83). By letters patent dated 19 Jan. 1672–3 he was raised to the peerage with the title of Baron Duras of Holdenby. As English ambassador he attended the conference at Nimeguen in July 1675 (EVELYN, *Diary*, ed. 1850–2, ii. 206). Having married in 1676 Mary, eldest daughter and coheiress of Sir George Sondes, K.B., of Lees Court, Kent, who was created Baron Throwley, Viscount Sondes, and Earl of Feversham, Kent, 8 April of that year, the same titles were limited to him, and he succeeded to them on the death of his father-in-law, 16 April 1677 (DUGDALE, *Baronage*, ii. 485). Besides these honours Charles II preferred him to the command of the third and afterwards to that of the second troop of horse guards. In November 1677 he was sent ambassador to the court of France in order to submit proposals for a treaty of peace with Flanders (instructions dated 10 Nov. 1677 in *Addit. MS.* 25119, ff. 6–12). With the Marchese di Borgomanero, the Spanish ambassador to England, he undertook a more secret mission to Flanders in July 1678, 'to know what the designes of the confederates were, particularly those on this side the Meuse, in order to carry on a war in case the treaty break off' (instructions dated 13 July 1678 in *ib.* ff. 35–6). On 26 Jan. 1678–9 he nearly lost his life by the blowing up of some houses at the disastrous fire in the Temple lane (LUTTRELL, *Relation of State Affairs*, 1857, i. 7–8; cf. *Hatton Correspondence*, i. 171, 172). When the Duke of York, on account of his unpopularity, was sent to Flanders in March 1679, Feversham made every effort to obtain his recall (REREsby, *Diary*, ed. Cartwright, p. 177). In December 1679 he was appointed master of the horse to the queen (LUTTRELL, i. 30), which office he resigned in September 1680 for that of lord chamberlain to her majesty (*ib.* i. 54). On 10 Aug. 1682 he was sent by the king to congratulate Louis XIV on the birth of the Duke of Burgundy, son of the dauphin (*ib.* i. 212). On Mulgrave's disgrace in November 1682 he succeeded him as lord of the bedchamber (REREsby, p. 262). He was one of the two noblemen allowed to be present when the dying Charles became formally reconciled to the church of Rome, 5 Feb. 1684–5 (BURNET, ii. 457). At James's accession he was placed on the privy council, and continued lord chamberlain to the queen-dowager. When Monmouth made his at-

tempt at the throne in June 1685, Feversham was entrusted with the chief command of the royal forces (Luttrell, i. 347). His incapacity and indolence brought on him the contempt of his officers, who remarked of their general that at the most momentous crisis he thought only of eating and sleeping. Churchill alone had the wisdom to preserve an appearance of respect, and so successfully that Feversham praised his diligence, and promised to report it to the king (Churchill to Clarendon, 4 July 1685, in *Clarendon's Correspondence*, &c., ed. Singer, i. 141). Churchill adds in his letter: 'I see plainly that the troble is mine, and that the honor will be anothers.' The morning of Sedgemoor found Feversham fast asleep in bed, 'so that,' as Burnet mildly puts it, 'if the Duke of Monmouth had got but a very small number of good soldiers about him, the king's affairs would have fallen into great disorder' (iii. 47). After the battle Feversham signalised himself by the cruelty of his military executions (copy of his order addressed to Colonel Kirke, dated 7 July 1685, in *Addit. MS.* 32000, f. 91). Then leaving Kirke and his 'lambs' to continue the work at their 'discretion,' he hastened to court. He was elected a knight of the Garter 30 July, installed 25 Aug. (Beltz, p. cxcv), and made captain of the first and most lucrative troop of life guards (Luttrell, i. 356). Court and city, however, only laughed at his martial achievements, and Buckingham in a farce, 'The Battle of Sedgemoor' (*Works*, ed. 1775, ii. 117–24), made merry at the expense of a general who had gained a battle by lying in bed. Such was his influence with James that he undertook, on the offer of 1,000*l.*, to intercede in behalf of Alice Lisle. James, however, told him that he was bound by his promise to Jeffreys not to grant a pardon (Burnet, iii. 60). In 1686 Feversham, then a widower, employed his friend, Sir John Reresby, to obtain for him the hand of Lady Margaret Cavendish, daughter of Henry, duke of Newcastle. The history of this singular matrimonial negotiation, which ended in nothing but a quarrel between the duke and the duchess, may be read at length in Reresby's 'Diary,' pp. 364, 366, 375–9, 382–386. Reresby calculated that his friend then enjoyed from places and land an income of 8,000*l.* a year. In the same year he was appointed commander-in-chief of the army collected by James to overawe his people (Luttrell, i. 464). He was soon compelled to tell the king that he must not count on the fidelity of the troops (*ib.* i. 476). When James withdrew himself for the first time, 10 Dec. 1688, he left a letter for Feversham addressed to the general officers which could be understood only as a command to disband the army, 'neither payeing them nor taking away their armes,' says Luttrell (i. 487). A copy of this letter in contemporary handwriting is Additional MS. 32095, f. 297 (cf. Eachard, *Hist. of England*, 3rd edit. p. 1129; Reresby, *Diary*, p. 423). Accordingly four thousand armed men were let loose on the country (Kennett, *Hist. of England*, iii. 532, 534). Feversham and three other general officers reported their proceeding to the Prince of Orange, who was then on his march to London (Clarke, *Life of James II*, 1816, ii. 250–1). William, greatly angered, protested that he was not to be dealt with thus. Feversham was afterwards despatched by the lords, with two hundred of the life guards, to rescue James from his detention at Sheerness, and 'to attend him toward the sea-side if he continued his resolution of retiring' (Mulgrave, *Some Account of the Revolution*; *Works*, ed. 1723, ii. 87–8; cf. *Hatton Correspondence*, ii. 123). James injudiciously sent him with a letter to William at Windsor requesting a personal conference. The prince refused to see him, and on learning that he was without a safe-conduct ordered him to be forthwith put under arrest (*Hatton Correspondence*, ii. 127). He was released a fortnight later, 1 Jan. 1688–9, on the queen-dowager representing to William that she could not indulge in her favourite game of basset without her lord chamberlain to keep the bank (Eachard, p. 1136; cf. Luttrell, i. 493). On 29 Jan. 1688–9 he gave his vote in favour of a regency (*Clarendon's Correspondence*, &c. ii. 256). To Feversham the queen-dowager, on her departure for Portugal at the end of March 1692, confided the care of her household and palace of Somerset House, an office which gained for him the nickname of king-dowager. In May of the same year, when a French invasion was generally anticipated, Feversham, being regarded as an ally of James, was requested by the government to banish himself to Holland till peace was insured. He stoutly refused to go, and claimed his right as a peer and a subject (*Hatton Correspondence*, ii. 177). At the instance of the queen-dowager he received the mastership of the Royal Hospital of St. Catherine, near the Tower of London, in October 1698 (Luttrell, iv. 444). Some idea of his duties while holding these places may be gained from Additional MSS. *5017 f. 81, 22067 ff. 25–34. Feversham was among the knights of the Garter selected by the chancellor of the order at Anne's command in March 1701–2 to decide upon the manner in which she should wear the ensigns of the dignity as

sovereign (Beltz, p. cxxi). He acted as one of the pall-bearers at Pepys's funeral, 4 June 1703 (Pepys, *Diary and Correspondence*, 3rd edit. v. 452). He died 8 April 1709 (Luttrell, vi. 428), and was buried on the 28th in the vault of the French chapel in the Savoy, Strand. His body was taken up and reinterred with those of his nephew and niece, Armand and Charlotte de Bourbon, 21 March 1739-40, in the north cross of Westminster Abbey (Chester, *Registers of Westminster Abbey*, pp. 355-6). His age is variously stated to have been sixty-eight or seventy-one. His will, dated 18 July 1701, with a codicil 6 April 1709, was proved at London 3 May 1709 by George Sayer of St. Clement Danes, Middlesex (registered in P. C. C. 3, Lane). As he left no issue by his wife, who had died in 1679, his titles became extinct. Burnet represents Feversham as 'an honest, brave, and good-natured man, but weak to a degree not easy to be conceived' (iii. 46); while Reresby extols his social qualities, knowledge of court etiquette, and of dandyism in general (*Diary*, passim). There is a mezzotint of Feversham, by Isaac Beckett, after the portrait by John Riley (Granger, *Biog. Hist. of England*, 2nd edit. iv. 271-2).

In the 'Biographie Universelle' (Michaud), xii. 87, and the 'Nouvelle Biographie Générale,' xv. 463, it is stated that Marlborough professed to have learnt the art of war from Feversham, probably at Sedgemoor.

[Authorities as above; Burke's Extinct Peerage (1883), pp. 185, 498; Bridges's Northamptonshire, i. 526, 528, ii. 173, 335; Clarke's Life of James II (1816); Lords' Journals; Burnet's Own Time (Oxford edit.), ii. 457, iii. 46-7, 60, 334, 335; Eachard's Hist. of England, 3rd edit. pp. 1065, 1129, 1131, 1132, 1136; Clarendon's State Letters, &c. (Oxford, 1763, 4to); Clarendon's Correspondence, &c. (Singer); Macaulay's Hist. of England, chaps. iv. v. x.; Evelyn's Diary (1850-2); Grammont's Memoirs (Bohn), pp. 219, 382; Addit. Ch. 6076; Addit. MSS. 18743 f. 18, 22230 f. 27, 27447 f. 501.] G. G.

D'URBAN, Sir BENJAMIN (1777-1849), lieutenant-general, entered the army as a cornet in the 2nd dragoon guards or queen's bays in 1793. He was promoted lieutenant in March, and captain on 2 July 1794, in which year he accompanied his regiment to the Netherlands, where he served during the retreat from Holland, and in Westphalia after the return of the infantry to England, under the command of Major-general David Dundas. In 1795 he exchanged into the 29th dragoons in order to accompany Sir Ralph Abercromby to the West Indies, and served under him in San Domingo in 1796. In April 1797 he returned to England in command of the remnant of his regiment. In that year he exchanged into the 20th dragoons, and acted as aide-de-camp to Major-general the Earl of Pembroke, commanding at Plymouth until May 1799. In July 1799 he accompanied Major-general St. John to Jamaica as aide-de-camp, but returned in November of that year on being promoted major into the Warwickshire Fencibles. He went on half-pay in April 1800, and joined the Royal Military College, which was just established at Great Marlow under the superintendence of General Jarry, in order to instruct officers in staff duties and the higher branches of the military profession. He was appointed major in the 25th light dragoons, but still continued at the Royal Military College, where his proficiency was so great that he was in 1803 appointed superintendent of the junior department of the college. He then exchanged into the 89th regiment, and was promoted lieutenant-colonel by brevet on 1 Jan. 1805. He threw up his staff appointment at the college in June 1805, in order to accompany his regiment on foreign service, and served during the futile expedition to Hanover under Lord Cathcart (1755-1843) [q. v.] In December 1806 he was made lieutenant-colonel of the 9th garrison battalion, and in October 1807 of the 1st West India regiment; but he remained all the time employed in various staff appointments, and particularly in establishing a system of communication by means of the semaphore between Dublin and the ports of the southern and south-western districts of Ireland. In November 1807 he was appointed assistant quartermaster-general at Dublin, but was soon transferred to Limerick, and finally to the Curragh, when Sir David Baird was in command there, and he accompanied that general to the Peninsula in the same capacity, but was immediately detached to the force left under Sir John Cradock in the neighbourhood of Lisbon. He served under Sir Robert Wilson in the Lusitanian legion in Castille and Estremadura until April 1809, when Beresford arrived to organise the Portuguese army. Beresford knew of D'Urban's high reputation as a staff officer, and he was immediately selected to fill the important post of quartermaster-general under the new arrangements, with the rank of colonel in the Portuguese army. He most ably seconded Beresford's efforts, and served in the capacity mentioned throughout the Peninsular war without once going on leave, and was successively promoted brigadier-general and major-general in the Portuguese army, and colonel in the English army on 4 June 1813. He was

with Beresford at all the great battles of the Peninsular war, and at its close was made one of the first K.C.B.'s on the extension of the order of the Bath, a K.T.S., and received a gold cross and five clasps for the nine pitched battles and sieges at which he had been present, namely Busaco, Albuera, Badajoz, Salamanca, Vittoria, the Pyrenees, the Nivelle, the Nive, and Toulouse. He remained in Portugal after the close of the war until April 1816, when he was summoned to England, and appointed colonel of the royal staff corps and deputy quartermaster-general at the Horse Guards in the place of Major-general John Brown. He was made a K.C.H. in 1818, and promoted major-general on 12 Aug. 1819, and in 1821 was appointed lieutenant-governor and commander-in-chief of British Guiana, whence he was transferred in the same capacities to Barbadoes in 1825. In 1829 he was made colonel of the 51st regiment and returned to England, and in 1833 he was appointed lieutenant-governor and commander-in-chief of the eastern district of the Cape of Good Hope, a post which he held until his promotion to the rank of lieutenant-general in 1837. In 1840 he was made a G.C.B., and in 1842 appointed governor and commander-in-chief of the Cape in succession to Major-general Sir George T. Napier, K.C.B. The chief event of his governorship was his occupation of Natal, where a large body of Dutch Boers had settled in 1837, being dissatisfied with the English administration of the colony and the immigration of English colonists. Their settlement was considered dangerous by the government at home, and D'Urban was ordered to take possession, which he did after some opposition in 1843. His connection with these operations, which created a new colony, is perpetuated in the name of Durban given officially to Port Natal. In January 1847 D'Urban was transferred to the command of the forces in Canada, and on 25 May 1849 he died at Montreal, aged 72.

[Royal Military Calendar; Gent. Mag. December 1849.] H. M. S.

DUREL, JOHN (1625–1683), dean of Windsor, was born at St. Heliers, Jersey, in 1625, and entered Merton College, Oxford, in 1640. When Oxford was garrisoned by Charles I he retired to France and studied at Caen, where he proceeded M.A. in the Sylvanian College, 1644, and published his thesis, 'Theoremata Philosophiæ,' &c., Caen, 1644, 4to. He then studied divinity at the protestant university of Saumur, and wrote No. 6 (14 March 1647) of the 'Disputationes de Argumentis,' published by President Placens, Saumur, 1649, 4to. In 1647 he returned to Jersey as chaplain to Lieutenant-governor Carteret, and assisted in its defence for the king until its reduction by the parliamentary forces in 1651. He joined the English exiles at the chapel of the residency at Paris, and the same year was ordained deacon and priest by the Bishop of Galloway. He afterwards resided at St. Malo, officiated a short time at Caen in place of the learned Bochart, and after declining an offer from the landgrave of Hesse became chaplain for eight years to the Duke de la Force, father of the Princess de Turenne.

In 1660 he returned to England. The same year he was prime mover in the establishment of the French episcopal chapel in the Savoy, Strand, of which he was appointed minister with a royal pension. On 14 Jan. 1661 Durel preached his first sermon in the Savoy Chapel, and the liturgy of the church of England was read in French for the first time. The king selected Durel to translate the English prayer-book into French, and ordered his book to be used in all the parish churches of Guernsey and Jersey and at the Savoy Chapel. The right of sole printing was granted 6 Oct. 1662, the Bishop of London's chaplain sanctioned it in 1663, but the work did not appear until 1667, the title being 'La Liturgie, c'est à dire Le Formulaire des Prieres publiques,' &c., London, 8vo. Kennett says this translation was accepted with great favour by the reformed church in France.

Durel was recommended by the king to the Bishop of Winchester, 28 Oct. 1661, for the reversion of the sinecure held by James Hamilton, bishop of Galloway [q. v.] He succeeded Earle as chaplain to Charles II in 1662, in which year he published 'A View of the Government and Publick Worship of God in the Reformed Churches beyond the Seas,' London, 4to, pp. 344. It was answered in a work erroneously ascribed to Henry Hickman, 'Apologia pro Ministris in Anglia,' &c. In 1663 he became prebendary of North Aulton in the cathedral of Salisbury, and in 1664 also prebendary of Windsor. The revised prayer-book had been placed in the hands of John Earle, bishop of Salisbury [q. v.], and Dr. Pearson (afterwards bishop of Chester). On the death of Earle and the preferment of Pearson and his successor Dolben, the completion of the translation was entrusted to Durel. Earle's portion was lost with the convocation records in the great fire, but a portion of Dolben's manuscript was found. Durel's work, of which he calls himself 'editor,' not translator, was published in 1670 as 'Liturgia, seu Liber Precum Communium et Administrationis Sacramentorum,' &c., London, 8vo. There were at least seven

editions down to 1703. In all previous Latin prayer-books we have *publicarum* not *communium*.

In 1668 Durel was installed prebendary of Durham with a rich donative. In February 1669–70, by virtue of the chancellor's letters, he was created D.D. He published in 1669 his great work in vindication of the English church against schismatics, entitled 'Sanctæ Ecclesiæ Anglicanæ . . . Vindiciæ,' London, 4to, pp. cxiv and 538. It was dedicated to Charles II, and a second issue was printed in 1672 as 'Hist. Rituum Ecclesiæ Anglicanæ.' The presbyterians retorted by 'Bonasus Vapulans, or some Castigations given to Mr. John Durell,' &c., by W. B., London, 12mo, republished in 1679 as 'The Nonconformists Vindicated,' &c., London, 8vo, and another work, attributed to Du Moulin, 'Patronus Bonæ Fidei,' &c., London, 1672, 8vo. In 1677 Durel, according to the Ashmolean MSS., was made sworn registrar of the Garter, and in the same year he was appointed dean of Windsor and consequently of Wolverhampton. The great living of Witney, Oxfordshire, was soon afterwards granted him by the king, his chief recommendation to royal favour being that 'he was not only a good scholar but a perfect courtier, skilful in the arts of getting into the favour of great men.'

In his 'View of the Government' (p. 14) Durel mentions an intention to collect the liturgies of all the protestant churches, but nothing more is known of the matter. He died 8 June 1683, and is buried in the north aisle adjoining Windsor Chapel choir.

[Durel's Works; Wood's Athenæ (Bliss), iv. 87, 372; Fasti, pp. 236, 317; Falle's Jersey, p. 83; Kennett's Register, pp. 407, 494; Baxter's Life, bk. i. pt. ii. p. 334; Ashmole's Berkshire, iii. 279; Calendar State Papers, Dom. Ser. 1660–1661 p. 529, 1661–2 pp. 124, 508, 536, 1663–4 pp. 447, 452; Caldwell's History of Conferences, 1840; Marshall's Latin Prayer Book of Charles II, 1882; Edinburgh Review, cxl. 427; Blackwood's Magazine, xviii. 573, lxxxix. 20; Christian Observer, lxxvii. 545, 595; Contemporary Review, vii. 401, xviii. 267; British Quarterly Review, xlvii. 70.] J. W.-G.

DURELL, DAVID (1728–1775), divine, was a native of Jersey, where he was born in 1728. He took the degree of M.A. 20 June 1753 as a member of Pembroke College, Oxford, and afterwards became fellow, and eventually in 1757 principal, of Hertford College. He became B.D. 23 April 1760, and D.D. 14 Jan. 1764. The only ecclesiastical preferments he held were the vicarage of Ticehurst in Sussex and a prebend in Canterbury Cathedral, to which he was appointed 27 Jan. 1767. Considerable extracts from his works, which it is not thought worth while to insert here, may be seen in the second edition of Kippis's 'Biographia Britannica.' From one of these it appears that he was an ardent advocate for a new translation of the Bible which should be an improvement on the authorised version of 1611. He had lent money for the building of the Oxford market, the interest of which, amounting to 20*l.* a year, he appointed half to be given to the principal of Hertford College, and the other half to the two senior fellows, with the condition that if there should be but one senior fellow, he should receive one-third of the sum and the principal two-thirds. He served the office of vice-chancellor of the university of Oxford in 1765–6 and 1767, and in the beginning of 1767 was appointed to a prebendal stall in Canterbury. He died 19 Oct. 1775, aged 47. He published the following works: 1. 'The Hebrew Text of the Parallel Prophecies of Jacob and Moses relating to the Twelve Tribes, with a Translation and Notes and the various Lectures of near forty MSS. To which are added: (1) The Samaritan-Arabic Version of those Passages, and part of another Arabic Version made from the Samaritan Text, neither of which have been before printed; (2) A Map of the Land of Promise; (3) An Appendix containing Four Dissertations on points connected with the Subjects of these Prophecies,' Oxford, 1763, 4to. 2. 'Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles,' Oxford, 1772, 4to. Both works were reviewed critically in the 'Monthly Review,' vols. xlvii. and xxx. respectively.

[Wood's Hist. and Antiq. of Oxford (Gutch), 1786, 4to, and Appendix, 1790; Cat. of Oxford Graduates; Monthly Review.] N. P.

D'URFEY, THOMAS (1653–1723), poet and dramatist, generally known as 'Tom Durfey,' was born at Exeter in 1653. The date usually given, 1649, appears to be erroneous. He was of Huguenot descent, and maintained his protestantism to his last hour. His grandfather quitted La Rochelle before the siege ended in 1628, bringing his son with him, and settled in Exeter, where D'Urfey's father married Frances, a gentlewoman of Huntingdonshire, of the family of the Marmions, and thus connected with Shackerley Marmion the dramatist. Tom's uncle was Honoré D'Urfé, author of the romance of 'Astrée,' so much admired by Lady Mary Wortley Montagu, a relationship which is proudly referred to in D'Urfey's own writings. He had been intended for the law, but says: 'My good or ill stars ordained me to be a knight-errant in the fairy

field of poetry.' His first play was produced at the King's Theatre in 1676, and printed in 4to, a bombastic tragedy entitled 'The Siege of Memphis; or, the Ambitious Queen.' He pleased the town more with his comedies of 'The Fond Husband; or, the Plotting Sisters,' licensed 15 June 1676, and 'Madam Fickle; or, the Witty False One,' 1677. Two more followed in 1678, 'The Fool turn'd Critic' and 'Trick for Trick; or, the Debauched Hypocrite.' His 'Squire Oldsapp; or, the Night Adventurers,' 1679; 'The Virtuous Wife; or, Good Luck at Last,' 1680; 'Sir Barnaby Whig; or, No Wit like a Woman's,' 1681; and two others in 1682, 'The Royalist' and 'The Injured Princess; or, the Fatal Wager,' which he called a tragi-comedy, were full of bustle and intrigue, lively dialogue, and sparkling songs set to music by his friends Henry Purcell, Thomas Farmer, and Dr. John Blow. These songs increased his popularity. He was in demand to write birthday odes, epithalamia, prologues and epilogues, many of which are extant. He had joined Richard Shotterel on an heroic poem, 'Archerie Revived,' and brought out his 'New Collection of Songs and Poems,' 1683, among which was the memorable one beginning 'The night her blackest sables wore,' long afterwards erroneously claimed for Francis Semple of Beltrees. Amid all the commotion of the sham popish plot D'Urfey preserved the favour of both the court and the city. He was utterly devoid of malice, his satirical spirit was mirthful and never revengeful. Even when bitterly lampooned by the quarrelsome Tom Brown (1663–1704) [q. v.], as 'Thou cur, half French, half English breed,' who mocked him regarding a duel at Epsom in 1689 with one Bell, a musician, 'I sing of a Duel, in Epsom befell, 'twixt Fa-sol-la D'Urfey and Sol-la-mi Bell,' Tom made no angry rejoinder, but took the abuse as a joke. He knew that the laugh was always on his side against the heavier hand. Both D'Urfey and Tom Brown were represented as subjected to a mock-trial in the 'Sessions of the Poets, holden at the foot of Parnassus Hill, before Apollo, July the 9th, 1696.' It was only by Jeremy Collier [q. v.] that he could be provoked to reply, and even then it was chiefly in a song, 'New Reformation begins through the nation!' which he embedded in the preface to his 'Campaigners,' a comedy of 1698. Collier had first assailed him in 'A Short View of the Immorality and Profaneness of the English Stage,' &c., 1698, chiefly on account of D'Urfey's play of 'Don Quixote.' Of all the combatants the lightest-hearted and least harmed was Tom. Before this date he produced on the stage and in quarto, seriatim, 'The Commonwealth of Women,' 1686; 'Banditti,' 1686; 'A Fool's Preferment,' 1688; 'Bussy d'Amboise,' adapted from Chapman's tragedy, and 'Love for Money; or, the Boarding School,' both in 1691; 'The Marriage Hater Matched,' concerning which he wrote a letter to Mr. Gildon, 1692; and 'The Richmond Heiress; or, A Woman Once in the Right,' 1693. His 'Comical History of Don Quixote' was in three parts, two of which appeared in 1694, the third in 1696. His 'Cynthia and Endymion,' an opera, and 'The Intrigues of Versailles,' a comedy, belonged to 1697. On Thursday, 12 May 1698, the justices of Middlesex took proceedings against Congreve and D'Urfey (Luttrell, iv. 379). In the preface to his 'Campaigners,' 1698, he fairly encountered his assailant the nonjuror, and says that 'the first time he saw Collier was under the gallows, where he pronounced the absolution to wretches justly condemned by law to die for the intended murder of the king [William III] and the subversion of the protestant religion.' This refers to the execution of Sir John Friend and Sir William Parkyns, in April 1696. D'Urfey's 'Famous History of the Rise and Fall of Massaniello' was a play in two parts, the first of which was printed next year, 1699, the second in 1700. His comedy of 'The Bath; or, the Western Lass,' followed in 1701. In his burlesque, 'Wonders in the Sun; or, the Kingdom of the Birds,' a comic opera, the music composed by Giovanni Battista Draghi [q. v.], he brought on the stage actors dressed as parrots, crows, &c., and the business was farcical in the extreme. This justified the remark of Dryden, that 'You don't know my friend Tom so well as I do. I'll answer for it he will write worse yet!' But Dryden, after his own conversion to Romanism, could not feel pleased at D'Urfey's protestant zeal. Moreover, he had in 1693 written a prologue to 'The Volunteers; or, the Stockjobbers,' of Dryden's rival, Tom Shadwell; and again in 1694 to J. Lacy's 'Sir Hercules Buffoon.' The republication of D'Urfey's own songs, with the music, both in single sheets and in volumes, three collections between 1683 and 1685, had been continually bringing money from John Playford and presents from private patrons. Most of these songs appeared in successive editions of 'Wit and Mirth; or, Pills to Purge Melancholy,' the earliest volume of which, but without music, is dated 1684; the proper series, dated 1699 and 1700, was followed at short intervals in 1706, 1710, &c., by similar collections, some entitled 'Songs Compleat [*sic*], by Tom D'Urfey,' until in 1719, with a

supplementary sixth volume in 1720, the whole were reissued in what may be called a standard edition, whereof D'Urfey's own songs filled the first two volumes, with a few of his poems and prologues at the end. The title of 'An Antidote against Melancholy, made up in Pills,' was first used in 1661. In 1704 had been issued his 'Tales, Tragical and Comical,' dedicated to the Duke of Argyll, six in number, and in verse, respectively adapted from Xenophon's 'Cyropædia,' Straparola, Machiavelli's 'Belphegor,' and Boccaccio. His 'Tales, Moral and Comical,' followed in 1706, comprising 'The Banquet of the Gods,' 'Titus and Gissippus,' 'The Prudent Husband,' and 'Loyalty's Glory.' A new ode, 'Mars and Plutus,' in an entertainment made for the Duke of Marlborough the same year, was but one of the innumerable loyal ditties with which he hailed the victories of the army; another being 'The French Pride abated,' of the same date. Two of his comedies in 1709 were intended 'to ridicule the ridiculers of our established doctrine' and the pretenders of his day; one was 'The Modern Prophets,' the other was entitled 'The Old Mode and the New; or, the Country Miss and her Furbelow.' Hitherto he had not fared ill, with the profits of benefit nights, but his dramatic works no longer attracted the public, and he seems to have fallen into poverty, although he had never married or indulged in prodigal expenditure. Four successive monarchs had been amused by him and had shown him personal favour. Charles II had leaned familiarly on his shoulder, holding a corner of the same sheet of music from which D'Urfey was singing the burlesque song, 'Remember, ye Whigs, what was formerly done.' James II had continued the friendship previously shown when he was Duke of York, and had often found benefit from the song-writer's attachment to his person, despite differences in religious opinions. D'Urfey wrote 'An Elegy upon Charles II and a Panegyric on James II' in 1685. William and Mary gave solid marks of favour, D'Urfey writing 'Gloriana, a funeral Pindarique Ode,' in Mary's memory, 1695. Queen Anne delighted in his wit, and gave him fifty guineas when she admitted him to sing to her at supper, because he lampooned the Princess Sophia (then next in succession to herself), by his ditty, 'The Crown's too weighty for shoulders of 'Eighty!' The Earl of Dorset had welcomed him at Knole Park, and had his portrait painted there. He was often at the Saturday reception of poets at Leicester House. At Winchendon, Buckinghamshire, Philip, duke of Wharton, enjoyed his company and erected a banqueting-house in the garden, called Brimmer Hall, chiefly on his account. He sang his own songs, with vivacity, most effectively, although he stammered in ordinary speech. He said, 'The Town may da-da-da-m me as a poet, but they sing my songs for all that.' Writing to Henry Cromwell, 10 April 1710, Alexander Pope mentions the having 'learned without book a song of Mr. D'Urfey's, who is your only poet of tolerable reputation in this country. He makes all the merriment in our entertainments. Any man of any quality is heartily welcome to the best toping-table of our gentry who can roundly hum out some fragments or rhapsodies of his works. . . . Dares any one despise him who has made so many men drink? . . . But give me your ancient poet, Mr. D'Urfey' (Pope, *Correspondence*, v. infra). Pope refers to D'Urfey in the 'Dunciad,' bk. iii. lines 145–148, when addressing Ned Ward, 'Another D'Urfey, Ward, shall sing in thee!' He also wrote 'a drolling prologue' for what was said to be D'Urfey's last play. When Rowe died, in 1718, Arbuthnot wrote to Swift: 'I would fain have Pope get a patent for the [laureate's] place, with a power of putting D'Urfey in as deputy.' Gay mentions that Tom ran his muse with what was long a favourite racing song, 'To horse, brave boys, to Newmarket, to horse!' (first printed in 1684 in D'Urfey's *Choice New Songs*). Addison or Steele praises the same song, but D'Urfey wrote another Newmarket song, 'The Golden Age is come!' which was sung before Charles II. 'Mr. Dryden's boy' had been talked about, but Tom D'Urfey 'was the last English poet who appeared in the streets attended by a page' (Notes to the *Dunciad*). D'Urfey fell into distress, soon after he had produced his song on 'The Moderate Man,' although 'living in a blooming old age, that still promises many musical productions; for if I am not mistaken,' says Joseph Addison [q. v.], 'our British swan will sing to the last.' A friendly notice on Thursday, 28 May 1713, in No. 67 of the 'Guardian,' brought before the public the condition of their 'good old friend and contemporary.' Addison and Sir Richard Steele, whose affection for D'Urfey was the stronger, induced the managers of Drury Lane to devote 15 June 1713 to a performance of D'Urfey's 'Fond Husband; or, the Plotting Sisters,' a comedy which Charles II had witnessed thrice out of the first five nights. Steele had in No. 82 of the 'Guardian' written to remind his readers 'that on this day, being the 15th of June, "The Plotting Sisters" is to be acted for the benefit of the

author, my old friend Mr. D'Urfey.' Another benefit for D'Urfey was given at Drury Lane on 3 June 1714, when he appeared and spoke an 'Oration on the Royal Family and the prosperous state of the Nation,' being his second appearance, before the performance of 'Court Gallantry; or, Marriage-a-la-Mode.' In 1721 William Chetwood, at the Cato's Head, Covent Garden, published a volume entitled 'New Operas and Comical Stories and Poems on Seueral Occasions, neuer before printed. Being the remaining pieces written by Mr. D'Urfey.' Among these were 'The Two Queens of Brentford; or, Bayes no Poetaster,' a comic opera, a sequel to 'The Rehearsal,' 'The Grecian Heroine,' 'The Athenian Jilt,' 'Ariadne,' and a few miscellanies.

D'Urfey died, 'at the age of seventy,' on 26 Feb. 1723, and was buried at St. James's Church, Piccadilly, where a Yorkshire slab tablet to his memory was placed on the south wall outside, with the concise inscription, 'Tom D'Urfey, dyed Febr^y y^e 26th, 1723.' He was buried handsomely at the expense of the Earl of Dorset (Le Neve, *MS. Diary*; Genest writes 'on March 11'). On the 17th D'Urfey's 'Don Quixote' was revived for Miss Willis's benefit, her mother resuming her old favourite part of Mary the Buxom.

A good copper-plate portrait of D'Urfey, handsome and good-humoured, in a full-bottomed wig, is prefixed to vol. i. of the 'Pills,' 1719, engraved by G. Vertue, after a painting by E. Gouge. E. Gouge adds these lines below the portrait:—

Whilst D'Urfey's voice his verse does raise,
When D'Urfey sings his tunefull lays,
Give D'Urfey's Lyrick Muse the bayes.

In another print, engraved from a sketch taken at Knole, he is represented looking at some music, with two large books under his arm. Although of convivial habits he was never drunk. His love and reverence for his mother are shown in his 'Hymn to Piety, to my dear Mother, Mrs. Frances D'Urfey, written at Cullacombe, September 1698,' beginning 'O sacred Piety, thou morning star, that shew'st our day of life serene and fair.' She was then living, 'to age example, and to youth a guide,' and it ends,

Still may your blessing, when your life is done,
As well as now, descend upon your son.

Abraham de la Pryme in 1697 recorded that he had been that day with a bookseller at Brigg, who had been 'apprenticed to one who printed that scurrilous pamphlet against Sherlock intitled "The Weesels" (the author of which was Durfee). He says it is certain that his master got about 800*l.* for it. He says that Durfee was forced to write an answer to it intitled "The Weesel Trapped."' D'Urfey made frequent attacks on 'Popery,' subjecting Bellarmine and Porto-Carrero to short satirical attacks. He satirised the Harley-Bolingbroke ministry, taking the Huguenot 'refugee view of the peace of Utrecht as a bad bargain for Britain and for the protestant interest,' saying that they deserved a ballad because they had 'given all to Louis for a song.'

His comedies were not more licentious than Dryden's or Ravenscroft's, or others of their day, but few kept possession of the stage, although 'The Plotting Sisters' was revived in 1726, 1732, and 1740. Three editions of it appeared in his lifetime, but no modern reprint of his dramas has been attempted, the contemporary issue having been large enough to keep the market supplied. His songs have never lost popularity, and many are still sung thoughout Scotland under the belief that they were native to the soil. D'Urfey certainly visited Edinburgh, perhaps more than once, and made close acquaintance with Allan Ramsay, early in the eighteenth century, at his shop in the Luckenbooths. Addison's testimony is complete: 'He has made the world merry, and I hope they will make him easy so long as he stays among us. . . . They cannot do a kindness to a more diverting companion, or a more cheerful, honest, good-natured man.' Again in the 'Tatler' he is praised: 'Many an honest gentleman has got a reputation in this country by pretending to have been in the company of Tom D'Urfey. Many a present toast, when she lay in her cradle, has been lulled asleep by D'Urfey's sonnets.' Steele followed him to the grave, and wore the watch and chain which D'Urfey bequeathed to him. Printed three years later in 'Miscellaneous Poems,' i. 6, 1726, is an 'Epitaph upon Tom D'Urfey:'—

Here lyes the Lyrick, who, with tale and song,
Did life to three score years and ten prolong;
His tale was pleasant and his song was sweet,
His heart was cheerful—but his thirst was great.
Grieve, Reader, grieve, that he, too soon grown old,
His song has ended, and his tale is told.

Most fluent of song-writers, his verses long continued to fill the books of a later day.

Richard Steele praised him, and cold, stately 'Atticus,'
Old Rowley lean'd on Tom's shoulder, our king!
D'Urfey, who mock'd all the noisy fanatic fuss;
Plot-bigots moved him to jest and to sing.

Among his fugitive works was 'Collin's Walk through London and Westminster, a Poem in Burlesque,' 1690; and he wrote a 'Vive le Roy' for George I in 1714.

[Works of Tom D'Urfey, published separately, as mentioned above, his Comedies, Tales, and Songs; also broadside expansions of his Playhouse Songs, in the Pepysian, Rawlinson, Douce, Bagford, Roxburghe, and other collections; Works of Alexander Pope, by Elwin and Courthope, iv. 171, vi. 92, 1871; Biographia Dramatica, 1782, i. 142; Tom Brown's Works, ed. 1709, iii. 104, iv. 61; Tatler, 1709, No. 43; Guardian, 1713–14; Orpheus Britannicus, 1695; Genest's English Stage, 1832, ii. 137, 517, 556; William Chappell's Popular Music of the Olden Time, 1855, pp. 621 et seq., 699; Bagford Ballads, 1876–8, passim; Roxburghe Ballads, 1868–1888, passim; Protestant Exiles from France, by the late Rev. D. C. A. Agnew, 3rd ed. 1886, i. 240, 241; Reresby's Memoirs, ed. 1875, p. 300; Notes and Queries, 3rd ser. x. 465; Household Words, xi. 186–8, 24 March 1855; Luttrell's Brief Narration, iv. 379; John Lacy's Works, Dram. of Restoration, n.d., pp. 211–14; Jeremy Collier's Short View, 1698; Le Public et les Hommes de Lettres en Angleterre au XVII[ème] Siècle, par Beljame, 1881; Harl. MS. 7319, p. 625; William Hone's Table-Book, p. 560.]

J. W. E.

DURHAM, Earl of (1792–1840). [See Lambton, John George.]

DURHAM, JAMES (1622–1658), covenanting divine, was eldest son of John Durham of Grange Durham Angus, and proprietor of 'a good estate,' then called Easter Powrie, in the county of Forfar. He studied at St. Andrews University, and afterwards lived at his country place. Subsequently he took arms in the civil war and became captain of a troop. Naturally serious and thoughtful he had come under profound religious impressions on a visit to the relations of his wife (Anna, daughter of Francis Durham of Duntarvie) at Abercorn, near Edinburgh, and it was his being overheard praying with his soldiers by David Dickson, an eminent presbyterian divine, that led to his devoting himself to the ministry. After studying at Glasgow he was licensed as a preacher in 1647. That a man of his position should make such a change excited some comment among his old friends and neighbours, but his whole soul was in his new occupation, and he vindicated himself with great fervour. For a time he exercised his ministry in Glasgow, and in 1650 he was appointed professor of divinity in the university there. But before he could be settled in that office the general assembly decided that he should attend as chaplain on the king. The duties of this office he discharged 'with such majesty and awe' as to inspire the court with much reverence for him. When free from this situation he was again called to the ministry in Glasgow, and inducted into the 'Inner Kirk.' His health had never been strong, and he was prematurely old, partly the effect of the singularly laborious life of study which he led. He died on 25 June 1658, in the thirty-sixth year of his age. His first wife, Anna, died about 1648. He afterwards married, 14 Dec. 1653, Margaret Mure, widow of Zachary Boyd [q. v.] She died about 1692.

Durham was a man of intense strength of conviction and great gravity of character. It is said of him, as of Robert Leighton, to whom in certain respects he bore a resemblance, that he was seldom known to smile. His studies, both in scripture and in the theological and ecclesiastical questions of the day, were carried on with extraordinary diligence. Of his devotion to the christian ministry he gave decided proof, both by his laboriousness in the work and by his retiring from the position and enjoyments of a country gentleman's life. Of his power and faithfulness as a preacher a remarkable illustration is said to have occurred at the time of Cromwell's invasion of Scotland. It is said that Cromwell entered his church incognito, and got a seat as it happened in the pew of the provost's daughter, who, as he wore the dress of an English officer, was by no means very courteous to him. At the close of the service Cromwell asked her the preacher's name. She gave a curt reply and asked why he wished to know. Cromwell replied 'because he perceived him to be a very great man, and in his opinion might be chaplain to any prince in Europe, though he had never seen him nor heard of him before.' It is certain that Durham preached before Cromwell against the English invasion. One version of the story has it that Cromwell asked him whether it was his habit to preach on politics, and that he replied that it was not, but seeing him present he thought it right to let him know his mind. Durham was held by his contemporaries in the very highest esteem as one of the most able and godly men of the time. For one so young he was a voluminous writer. His works, which were chiefly posthumous, are as follows: 1. 'Heaven upon Earth; twenty-two sermons,' 1657. 2. 'A Commentary on the Book of Revelation,' 1658. 3. 'The Dying Man's Testament to the Church of Scotland, or a Treatise concerning Scandal,' 1659. 4. 'An Exposition of the Book of Job,' 1659. 5. 'Clavis Cantici, or an Exposition of the Song of Solomon,' 1668. 6. 'The Law Unsealed, or a Practical Exposition of the Ten Commandments,' 1676. 7. 'The Blessedness of the Dead that Die in the Lord,' seven sermons, 1682. 8. 'Christ Crucified,' an exposition of Isaiah liii., 1683. 9. 'The Unsearchable Riches of Christ,' communion sermons, 1684. 10. 'Sermons on Godliness and Self-

Denial,' 1685. 11. 'The great Corruption of Subtile Self,' seven sermons, 1686. There has also been published 'Dickson and Durham against Independency, or some quotations out of Mr. D. Dickson's Treatise on the Confession of Faith, and out of Durham on the Revelation.'

[A Collection of some Memorable Things in the Life of that truly great and eminent Man, Mr. James Durham, prefixed to the Treatise on Scandal; Wodrow's Analecta; Baillie's Letters and Journals; Scott's Fasti, pt. iii. 5, 17, 32; Chambers's Biog. Dict. of Eminent Scotsmen; M'Crie's Story of the Scottish Church.] W. G. B.

DURHAM, JOSEPH (1814–1877), sculptor, born in London in 1814, was apprenticed to John Francis, decorative carver; afterwards worked for three years in the studio of E. H. Bailey, R.A. [q. v.], and exhibited his first piece of sculpture in the Royal Academy in 1835. His busts of Jenny Lind (1848) and of Queen Victoria (1856) attracted much attention. A statue by him of Sir Francis Crossley was erected at Halifax. He executed four statues for the portico of London University in Burlington Gardens, and the stone effigy of the prince consort set up in 1863 in the gardens of the Royal Horticultural Society at Kensington as a memorial of the Great Exhibition of 1851. One of his finest works was a 'Leander and the Syren,' exhibited at the Royal Academy in 1875. His statues entitled 'Hermione' and 'Alastor' were purchased for the Mansion House. He became an associate of the Royal Academy in 1866, and died, after much suffering, in London on 27 Oct. 1877. Between 1835 and 1878 one hundred and twenty-six pieces of sculpture by Durham were exhibited at the Royal Academy, and six at the British Institution. He was especially noted for his figures of boys engaged in athletic exercises, like football, cricket, racing, and boating. But though his work was always graceful, it showed no signs of great genius.

[Redgrave's Dict. of English Artists; Athenæum, 3 Nov. 1877, pt. ii. p. 571; Academy, 3 Nov. 1877, pt. ii. p. 439; Graves's Dict. of Artists.]

DURHAM, Sir PHILIP CHARLES HENDERSON CALDERWOOD (1763–1845), admiral, third son of James Durham of Largo in Fife, and his wife Ann, daughter and heiress of Thomas Calderwood of Polton [see CALDERWOOD, MARGARET], entered the navy on 1 May 1777, on board the Trident, under the protection of Captain John Elliot [q. v.] In her, in the following year, he went to North America, where he had the misfortune to come under the command of Captain Molloy, who was even then known as a harsh and tyrannical officer, but whose name received a still more unfavourable prominence after the battle of 1 June 1794. Under such a captain, and with the ship's company on the verge of mutiny, young Durham's position for the next twelve months was far from comfortable; and in June 1779 he procured his discharge and returned to England, arriving in time to be taken by Captain Elliot into the Edgar, in which he was present at the defeat of Langara and the relief of Gibraltar. He continued in the Edgar till July 1781, when he was appointed acting lieutenant of the Victory, and was selected by Rear-admiral Kempenfelt to assist with the signals [see KEMPENFELT, RICHARD]. With Kempenfelt he continued during the year, was present at the capture of a French convoy on 12 Dec.; and the following year, still an acting-lieutenant, followed him to the Royal George. When that ship went down at Spithead, on 29 Aug. 1782, Durham was officer of the watch, and, being on deck at the time, was among the saved. The story of this terrible accident is told, according to the finding of the court-martial, in Barrow's 'Life of Lord Howe' (p. 139). That finding is quite in accordance with the evidence before the court, the witnesses being unanimous in their statements that the larboard port sills were a good foot out of the water, and that though there was a great deal of water on the lower deck, it did not come in through the port. The ship foundered because she was rotten, and a great piece of her bottom fell out (*Minutes of the Court-martial*); and the popular story of her being unduly heeled, and of a squall striking her while in that situation, is distinctly contradicted by the evidence of qualified observers, given on oath within a few days of the event. After being nearly an hour in the water, Durham was picked up by a boat and taken on board the Victory, from which he was shortly afterwards appointed to the Union of 90 guns. In her he was present at the relief of Gibraltar by Lord Howe, and in the subsequent encounter with the combined fleet off Cape Spartel. The Union was then detached to the West Indies, where, on 26 Dec., Durham was confirmed in the rank of lieutenant, and appointed to the Raisonnable of 64 guns, in which he returned to England at the peace. In the following year he was appointed to the Unicorn frigate, under orders for the coast of Africa. His health at the time prevented his sailing in her; and the next two years he spent in France, learning the language and mixing freely in society.

On his return to England he was appointed to the Salisbury with Commodore Elliot, then going out as governor of Newfoundland. He was afterwards, in 1790, Elliot's signal lieutenant in the Barfleur, and on 12 Nov. was promoted to the command of the Daphne of 20 guns, for a passage to the West Indies, when he was transferred to the Cygnet sloop, which he brought home in December 1792. He was immediately afterwards appointed to the Spitfire of 20 guns, in which he put to sea on 12 Feb. 1793; and on the 13th fell in with and captured the Afrique, a French privateer, the first prize brought in in that war. He continued cruising with good success; and on 24 June 1793 was posted to the Narcissus frigate, from which, in October, he was moved to the Hind. In the following spring he was sent out to the Mediterranean with convoy, returning a few months later. This homeward convoy numbered 157 ships, the charge of which, by the accidents of the voyage, fell altogether on Durham. He had the good fortune to bring them all safely into the Downs, a service which the admiralty, acting on the recommendation forwarded from Lloyd's, acknowledged by appointing him (30 Oct. 1794) to the Anson of 46 guns, one of the largest frigates then in the navy. He commanded her for the next six years, during which time he was present at the action off Isle Groix and Lorient, 23 June 1795; was with Sir John Borlase Warren [q. v.] in his expedition to Quiberon Bay, in July 1795, and again on the coast of Ireland in September and October 1798, taking part in the defeat and capture of the French squadron off Tory Island on 12 Oct. (James, *Naval History*, (1860), ii. 140), a service for which he, together with the other captains present, received the thanks of parliament and a gold medal. In February 1801 Durham was moved into the Endymion of 40 guns, which was paid off at the peace. In April 1803 he was appointed to the Windsor Castle, but was presently moved into the Defiance of 74 guns, in which he took part in Calder's action off Cape Finisterre, 22 July 1805 [see Calder, Sir Robert]. The ship was then sent home to be refitted, but was hurried out to join Nelson off Cadiz. When Calder was ordered home for his trial, he was permitted to name such captains as he desired for witnesses, who thereupon received leave to accompany him to England [cf. Brown, William, *d.* 1814]. Durham was one of those so selected, but finding that his going home was optional, he decided to stay. He had thus his share in the glories of Trafalgar, where he was slightly wounded; and being ordered home directly afterwards, arrived in England in time to give evidence on Calder's court-martial. He was next appointed to the Renown, which during 1806 formed part of the Channel fleet, and for a short time carried Lord St. Vincent's flag. Afterwards she was sent to join Collingwood in the Mediterranean, and continued there till 1810, during the latter part of which period Durham wore a broad pennant, and on 26 Oct. 1809 was engaged, in company with Rear-admiral Martin, in the destruction of two French ships, near Cette [see Collingwood, Cuthbert, Lord].

On 31 July 1810 he was promoted to be a rear-admiral. During 1811 he commanded a squadron in the North Sea, and had struck his flag only a few days when he was ordered to go to Portsmouth, take command of such ships as he chose, and sail at once in quest of a French squadron that had put to sea from Lorient. The cruise was but a short one, for the French returned to port, and Durham, bringing his ships back to Portsmouth, struck his flag. He next had command of a squadron in Basque Roads, and in December 1813 was sent out as commander-in-chief of the Leeward Islands station, with his flag in the Venerable. On the outward voyage he fell in with and cleverly captured two large French frigates, Alcmène and Iphigénie, on 16 and 20 Jan. 1814. Afterwards he cleared the West Indies of American cruisers; and in June and August 1815 co-operated in the reduction of Martinique and Guadeloupe, at which place the last French flag was struck to Durham, as the first had been. The following year he returned to England. On 2 Jan. 1815 he had been nominated a K.C.B.; he was now created a knight grand cross of the order of Military Merit of France, the only English officer, it is said, who received that distinction. On 12 Aug. 1819 he was promoted to be vice-admiral, on 22 July 1830 to be admiral, and on 17 Nov. 1830 was made a G.C.B. From March 1836 to April 1839 he was commander-in-chief at Portsmouth, and during this time commanded a squadron off Brighton on the occasion of the queen's visit in the autumn of 1837.

He married in 1799 the Lady Charlotte Matilda Bruce, daughter of the Earl of Elgin, and, secondly, in 1817 Anne Isabella, only daughter and heiress of Sir John Henderson, bart., of Fordel in Fife. On the occasion of this marriage he took the additional name of Henderson, and afterwards, on succeeding, by the death of his brother in 1840, to the Polton estate, took also the name of Calderwood. Lady Durham died suddenly towards the close of 1844. Shortly after

her death, Sir Philip started on a tour abroad, but bronchitis, caught during his winter journey, proved fatal, and he died at Naples on 2 April 1845. He had no children, and on his death his estates passed to his niece, daughter of his brother Thomas, who had married Robert Dundas of Arniston. A full-length portrait of Durham, presented by Mr. G. J. W. Murray, is in the Painted Hall at Greenwich.

[The Memoir of Durham's Naval Life and Services, by his nephew, Captain A. Murray, contains many interesting details, but is written with a want of care and exactness, and abounds in trivial mistakes which might easily have been avoided; O'Byrne's Naval Biog. Dict.; Marshall's Roy. Nav. Biog. ii. (vol. i. pt. ii.), 450, 867; Ralfe's Nav. Biog. iii. 38; information given by Mr. Robert Dundas of Arniston, the present possessor of Polton.] J. K. L.

DURHAM, SIMEON OF. [See SIMEON.]

DURHAM, WILLIAM (1611–1684), divine, son of John Durham of Willersley, near Campden in Gloucestershire, was born there in 1611 and educated at a school kept by a Mr. Sturby at Broadway in the same county (WOOD, *Athenæ Oxon.* ed. Bliss, iv. 146–7). In 1626, when aged 15, he became a student of New Inn Hall, Oxford, took his degrees in arts, B.A. 3 June 1630, M.A. 14 May 1633 (WOOD, *Fasti*, ed. Bliss, i. 453, 469), and after taking orders became, about 1634, curate of St. Mary's, Reading. In the beginning of the civil war he went to London, took the covenant, and was chosen preacher at the Rolls Chapel. On 14 March 1649 he proceeded B.D. (*ib.* ii. 147). He was afterwards presented to the rectory of Burfield, Berkshire, and thence was transferred to the well-endowed rectory of Tredington in Worcestershire. He here wrote 'A Serious Exhortation to the necessary Duties of Families and personal Instruction, for the use of Tredington parish,' 12mo, London, 1659. At the Restoration he was ejected from Tredington and again came to London, where he lived for some time without a cure. At length, upon his conforming to the established church, he was presented by Sir Nicholas Crispe to the rectory of St. Mildred, Bread Street, 23 Feb. 1663. Two years previously he had published the most valuable of his works, 'The Life and Death of that judicious Divine and accomplished Preacher, Robert Harris, D.D., late President of Trinity Colledge in Oxon. . . . published . . . by W. D., his dear Friend and Kinsman,' 8vo, London, 1660 (with new title-page, 16mo, London, 1632). He is also author of 'Maran-atha, the Second Advent; or Christ's Coming to Judgment; a sermon [on James v. 9] preached before the hon. judges of assize at Warwick,' 4to, London (2 June), 1652. Durham died on 7 July 1684, and was buried in the ministers' vault in the chancel of St. Mildred's. His will, dated 13 Aug. 1679, was proved in P. C. C. on 1 Aug. 1684 (registered 100, Hare). By his wife, daughter of Mrs. Ann Temple, who died before him, he had William; John, a clergyman, of Merton College, Oxford, B.A. 12 April 1678, M.A. 17 Feb. 1680 (*Cat. of Oxford Graduates*, ed. 1851, p. 201); Lætitia (Mrs. Masters); Honor; and Ann.

His eldest son, WILLIAM DURHAM, whose writings Wood confuses with those of his father, was likewise an able preacher. Born in Gloucestershire, he was educated on the foundation of the Charterhouse, obtained a scholarship at Corpus Christi College, Oxford, 27 July 1653, of which house he subsequently became fellow, matriculated in 1654, took the two degrees in arts, B.A. 28 May 1657, M.A. 4 March 1660, and was elected university proctor on 1 April 1668 (WOOD, *Fasti Oxon.* ed. Bliss, ii. 198, 301, 309; *Reg. of Visitors*, Camden Soc., pp. 376–7, 497). He proceeded B.D. 26 Oct. 1669. He was presented by his college to the rectory of Letcomb-Bassett, Berkshire, and was chaplain to James, duke of Monmouth, when chancellor of Cambridge, by whose recommendation he was created D.D. of that university in 1676. He died unmarried at his rectory 18 June 1686, and was buried in the chancel of the church. By will, dated 4 June 1685 and proved in P. C. C. 2 Nov. 1686 (registered 146, Lloyd), he left his college ten pounds' worth of his books or the equivalent in money. He published: 1. 'A Sermon [on 1 Cor. xvi. 13] preached before the Artillery Company at St. Andrews, Undershaft . . . 30 Aug. 1670,' 4to, London, 1671. 2. 'A Sermon [on Prov. xxix. 1] preached before the Lord Mayor and Aldermen . . . 21 Nov. 1675,' 4to, London, 1676. 3. 'Encouragement to Charity; a Sermon [on Heb. xiii. 16] preached at the Charter House Chapel, 12 Dec. 1678,' 4to, London, 1679.

[Authorities as above; Chalmers's Biog. Dict. xii. 521; Brit. Mus. Cat.] G. G.

DURIE, LORD. [See GIBSON, SIR ALEXANDER.]

DURIE, ANDREW (*d.* 1558), bishop of Galloway and abbot of Melrose, was the son of John Durie of Durie in Fife, and brother to George Durie [q. v.], abbot of Dunfermline and archdeacon of St. Andrews. Both brothers entered the church under the patronage of their uncle, Archbishop James Beaton [q. v.], who named them abbots in

1526. The appointment of Andrew Durie to the abbey of Melrose was made in opposition to the will of James V, who had already asked the pope to grant the charge to John Maxwell, brother of Lord Maxwell, but letters of commendation to the pope in favour of Durie were obtained by fraud. Sir Christopher Dacre, in a letter dated 2 Dec. 1526, says that Durie, 'a monk of Melrose Abbey, will probably hold the place, notwithstanding that the king and the lords in this parliament have enacted that no Scotchman should purchase a benefice at the pope's hand, without license of the king and the lords of council.' James wrote to Cardinal Wolsey on the subject, and requested him to lay the matter before Henry VIII, so that the English king might use his influence with the pope to annul the appointment of Durie. Maxwell's friends obtained from the Scottish parliament a revocation of the letters sent to the pope in Durie's behalf. The Earl of Arran also wrote to Cardinal Wolsey to remind him that he had promised before to obtain the pope's consent to the appointment of his friends to the bishopric of Moray and to the abbey of Melrose, both of which charges were then vacant. The 'Vatican Papers' contain a letter from Henry VIII to the pope on the subject, dated Hertford, 2 Dec. 1524, in which he recommends John Maxwell of Dundrenan to the abbey of Melrose. All these efforts were of no avail. Maxwell, who had entered on the functions of abbot, had to retire in favour of Durie, who personally had nothing to recommend him as a churchman to any office whatever. He was dissolute and profane. His talk was mixed with terms derived from dice and cards. He had also a vulgar habit of making trivial rhymes. In giving his advice to the queen-regent, Mary of Guise, regarding a concourse of protestant preachers that had assembled in Edinburgh, he is reported to have said: 'Madame, because they are come without order, I rede ye, send them to the border.' On 2 July 1541 he was made an extraordinary lord of session, and was on the following day recommended to the pope for the see of Galloway. The king stipulated that before receiving the bishopric he should resign Melrose, although he might hold the abbey of Tungland. He is, however, spoken of as bishop and abbot of Melrose in 1556. He accompanied the queen-regent on her visit to France in 1550. He was an inveterate enemy to protestantism, and vowed openly that, in despite of God, so long as they that then were prelates lived, that word called the gospel should never be preached within the realm. He died in September 1558 from the shock occasioned by a riot in Edinburgh when the protestants broke up the procession in honour of St. Giles. Knox gives Durie a very bad character (*Hist.* p. 105). He was succeeded in the bishopric by Alexander Gordon.

[State Papers, Henry VIII, vol. iv.; Vatican Papers, Caligula B. vi. 420; Brunton and Haig's Senators of the College of Justice, p. 68; Keith's Scottish Bishops, p. 278.] J. G. F.

DURIE, GEORGE (1496–1561), abbot of Dunfermline and archdeacon of St. Andrews, son of John Durie of Durie in the county of Fife, and brother to Andrew Durie, bishop of Galloway [q. v.], was born in 1496. From 1527 till 1530 he acted as judge and executor of the monastery of Arbroath. During this same period he assumed the title of abbot of Dunfermline, and discharged some of the duties of that office under the direction of his uncle, Archbishop James Beaton [q. v.], the actual titular, on whose death in 1539 he was promoted by James V to the full dignity of the office. His name appears in the chapter-book of the abbey of Dunfermline so early as 1523, but merely as that of a witness. In the judgment pronounced in 1527 by the ecclesiastical court against Patrick Hamilton, one of the earliest martyrs to reformation principles in Scotland, his name is appended as George, abbot of Dunfermline. He was one of the most zealous abettors in all attempts that were made to combat the new doctrines. He went so far as to bring to trial and to condemn to death for heresy his cousin, John Durie, who was, however, liberated from his power by the Earl of Arran. All the bitter prosecutions that took place in Scotland during this stormy period of history were the result of measures devised by succeeding archbishops of St. Andrews and their active and trusted coadjutor the abbot of Dunfermline. Cardinal Beaton, in a letter dated 6 July 1545 addressed to Pope Paul III, informs the latter that his prerogative of cardinal had been rudely assailed by the archbishop of Glasgow (Dunbar), and that he had named Robert, bishop of Orkney, and George, abbot of Dunfermline, to examine witnesses and report to his holiness. When the cardinal was murdered (29 May 1546) at St. Andrews, and his murderers sustained a siege within the castle, the abbot was very active in trying to avenge the murder. When the siege had lasted six months, he proposed that the besieged should be lured into submission by an offer of obtaining absolution from the pope and of being set at liberty on delivering up the castle.

The abbot sat in parliaments held in 1540,

1542, 1543, and 1554. During the latter year, in which Mary of Guise assumed the title of queen-regent, he was keeper of the privy seal. He was appointed an extraordinary lord in 1541, and was frequently chosen one of the lords of the articles. He was present at a convention of lords spiritual and temporal held at Stirling, 18 June 1545, in which both the contending factions in the state were represented, when, by mutual concessions, a basis of agreement was formed. The regent Arran was to have a privy council of twenty members, four of whom were to act in rotation for a month. The abbot was appointed to act during the second month of this new arrangement. He was again in office as a privy councillor two years later, in September 1547, at the critical juncture of affairs which led to the battle of Pinkie. Much obloquy has been attached to his name for the part he took in the negotiations prior to the battle. The members of the privy council deceived the Scotch army as to the conciliatory demands of the English, which they gave out to be insulting. They have been thought to have acted thus, less from patriotic feeling than from religious rancour. A large number of the clergy had been enrolled in the Scottish army, among whom a similar feeling prevailed. William Patten, the English chronicler of the 'Expedition into Scotland,' and an eye-witness of the battle, gives a very minute description of a banner found on the field after the fight, which was said to be that of the abbot of Dunfermline, and under which the 'kirkmen' had fought.

When the popular tide had run so far in Scotland that many of the queen-regent's most influential advisers had deserted her, the abbot showed no sign of defection. When her prospects were the darkest, he approved of her withdrawal to Leith, whither he accompanied her with others of the catholic clergy. The defence was entrusted almost entirely to French troops, to obtain help against whom the Scottish protestant party applied to England. The catholics, in their turn, sent the abbot to France to represent to King Francis and Queen Mary how they were situated. Although then sixty-seven years of age, he seems to have been quite as resolute as before. He embarked at Dunbar for France on 29 Jan. 1560. In August following the Scottish parliament voted the abolition of the Romish church and hierarchy in Scotland, and sent Sir James Sandilands to France to obtain the ratification of this measure by the queen. His untoward reception was attributed in Scotland partly to the influence of Durie, who was then at the French court.

In December Francis II died. Deputations were sent to France by both the protestant and catholic parties to invite Queen Mary to return. The abbot had the advantage of being with the queen previous to the deaths of her mother and her husband. He was also with her when she went to pay her visits of leave-taking among her relatives in Rheims and Joinville, where she remained six months. Holinshed says: 'The queen, being desirous to have peaceful landing in Scotland, would not for the present meddle with religion, although Durie, abbot of Dunfermline, and John Sinclaire, lately appointed bishop of Brechin, did vehemently persuade and labour her to the contrary.' The abbot died shortly afterwards, 27 Jan. 1561. Nicholas Sanders, in his 'De Visibili Monarchia Ecclesiæ,' chap. viii., has included him in the list he gives of the catholic clergy in Great Britain who had been deprived of their benefices on account of their attachment to their faith. Two years after his death he was beatified by the Roman catholic church. Dempster and other writers of the same period call him a saint and a martyr. He left a numerous family in Scotland. His two elder sons, Peter and Henry, were legitimated by an act passed under the great seal, dated 30 Sept. 1543. They appear to have acted as guardians to two younger ones, George and John, who were sent when young to the Scotch college at Paris; and subsequently to the college at Louvain. Several of their letters, dated from Louvain 1571, addressed to their brothers in Scotland, have been preserved in state papers relating to Scotland in the Record Office. John Durie [q. v.] became a jesuit.

[Dunfermline Charters; Calderwood; Spotiswood; Holinshed; Patten's Expedition into Scotland; State Papers relating to Scotland in Record Office; Registrum Magni Sigilli Regni Scotorum; Dempster's Historia Ecclesiastica; Thins's Continuation of Holinshed.] J. G. F.

DURIE, JOHN (*d.* 1587), a Scotch jesuit, was 'the son before he was abbat of the abbat of Dunfermling, brother to the lord of Duries' (Thynne, *Catalog of the Writers of Scotland*, p. 463). He was born at Dunfermline, and educated at Paris and Louvain. He became a professed father of the Society of Jesus, and in 1582 he was residing at Clermont College in Paris, being then 'presbyter et theologus.' Father Anthony Possevin highly commends him for his learning and eloquence. Durie died in Germany in 1587. His only published work is entitled: 'Confutatio Responsionis Gulielmi Whitakeri . . . ad Rationes decem, quibus fretus Edmundus Campianus . . . certamen Anglicanæ Ecclesiæ Ministris obtulit in Caussa Fidei,' Paris, 1582, 8vo; Ingoldstadt, 1585, 8vo.

[Dempster's Historia Ecclesiastica (1829), i. 237; Tanner's Bibl. Brit. p. 242; Mackenzie's Scottish Writers, ii. 470; Southwell's Bibl. Scriptorum Soc. Jesu, p. 440; De Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 1693; Dodd's Church Hist. ii. 141; Holinshed's Chronicles (1587), p. 463; Catholic Miscellany, ix. 33; Foley's Records, vi. 217, vii. pt. i. p. 217; Gordon's Catholic Mission in Scotland, p. 543; Oliver's Jesuit Collections, p. 20; Cat. of Printed Books in Brit. Mus.] T. C.

DURIE, JOHN (1537–1600), presbyterian minister, was born at Mauchline in Ayrshire in 1537, and educated at Ayr. He became one of the monks of Dunfermline, but being suspected of heresy was ordered to be shut up till death. At the time of the Reformation, through the influence of the Earl of Arran, he made his escape, and became an exhorter between 1563 and 1567, and then a minister, at Leith or Restalrig. He was extremely devoted to John Knox, and a most ardent supporter of his views. Becoming a minister of Edinburgh about 1573, he was conspicuous in the conflicts between the church and the king, and in many ways suffered for his outspokenness. In 1575 he expressed himself strongly in the general assembly against prelacy, and was supported by Andrew Melville. For inveighing against the court Durie and Walter Balcanquhal (1548–1616) [q.v.] were imprisoned in the castle of Edinburgh until they produced in writing the passage objected to. For reflecting on the Duke of Lennox and others in a sermon preached 23 May 1582, he was called before the privy council and ordered to leave Edinburgh. Soon, however, he got leave to return, and on his arrival at Leith on 4 Sept. the people of Edinburgh met him at the Gallow Green and marched with him up to Edinburgh and along the High Street singing the 124th psalm in four parts, showing not only their attachment to their minister but their skill in psalmody. In November, however, he was again banished from Edinburgh, but allowed to exercise his ministry at Montrose. He was a member of the assembly in 1586, and on 7 Aug. 1590 was granted by the king a pension of 140*l.*, in respect of 'the greit chargis and expenses maid by him mony zeirs [years] in avancing the publict effayres of the kirk and the greit houshold and famelie of barnis quhairwith he is burdynit.' James Melville, who was his son-in-law, says of him that though he had not much learning, he was a man of singular force of character, mighty in word and deed. Preaching and athletics went together, for 'the gown was no sooner off and the Bible out of hand in the kirk, when on went the corselet and up fangit [snatched up] was the hagbut, and to the fields.' But he speaks of him as a man of singular devoutness, who prayed and communed with God in so remarkable a manner that he counted it one of the privileges of his life that he had come in contact with him. His death took place on the last night of February 1600, amid great serenity of mind. In many ways he bore a great resemblance to his master, John Knox. Andrew Melville composed no fewer than eight Latin epitaphs in his honour, chiefly celebrating the courage with which he resisted the court.

Duræus, ore tonans, Edenâ pastor in urbe,
Arcuit a stabulis quos dedit aula lupos.
Celurcâ in cælum migravit nunc, quia non quit
Arcere a stabulis quos dedit aula lupos.

('Celurca' is the Latin for Montrose.)

Durie married Marion, daughter of Sir John Majoribanks, provost of Edinburgh, and had her husband's pension continued to her by act of parliament 11 July 1606. He had six children—three sons (Joshua, Robert [q. v.], and Simon), all in the presbyterian ministry, and three daughters.

[Scott's Fasti, i. 5, 103, 147, vi. 843; Melville's Diary; Calderwood's Hist.; Knox's Life of Melville.] W. G. B.

DURIE, JOHN (1596–1680), protestant divine, fourth son of Robert Durie [q.v.], was born at Edinburgh in 1596. He was educated for the ministry at Sedan under his cousin Andrew Melville, and at Leyden, where his father had settled. In 1624 he came to Oxford. In 1628 he was minister to the English Company of Merchants at Elbing, West Prussia, then in the hands of Gustavus Adolphus. In 1630, the factory failing, he returned to England on the advice of the English ambassador, Sir Thomas Roe, who had met him at Elbing, and who favoured his plan of negotiation with the reformed and Lutheran churches. He obtained some support from Archbishop Abbot, and Bishops Bedell and Hall. With letters from them he visited Gustavus Adolphus. Gustavus showed sympathy, and promised him letters to the protestant princes of Germany. He attended the courts and churches, the state assemblies and synods of Hesse, Hanau, the Wetteran, and Leipzig in 1631, and of Heilebron (where an evangelical league was formed), Frankfort, and Holland in 1632. Gustavus fell at Lutzen, and Oxenstiern refused 'formal' sanction to Durie's scheme for a general assembly of the evangelical churches.

At the end of 1633, being heavily in debt (*Cal. State Papers*, Dom. Ser. 1633–4), he returned to England, and in 1634 was ordained priest with a license of non-residence.

He was made one of the king's chaplains, and preferred to a small living in Lincolnshire, which cost him more for a curate than he received. The same year he attended the great Frankfort assembly. The Transylvanian States sent him council and advice, and having the credentials of Archbishops Laud and Ussher, Bishops Hall, Morton, and Davenant, and twenty English doctors of divinity, he published his 'Declarations of English Divines,' along with his Latin treatise, 'Sententiæ de Pacis rationibus Evangelicis.' Though he was supported at Frankfort by Roe, he obtained only a general acknowledgment of his services, and the defeat of the Swedes at Nordlingen put an end to the meeting. After a short sojourn in England he started in July 1635 for the continent, and laboured for a year in the Netherlands. In June 1636 he went to Sweden, whither he had been invited by Matthia, chaplain to Gustavus Adolphus, and propounded his views to the Lutherans at Stockholm and Upsala. For two years he carried on a voluminous correspondence with Hamburg and the Free Cities. His Swedish negotiations failed. Queen Christina ordered him out of the kingdom in February 1637–8. Although ill in bed, he vowed never to slacken his efforts for religious unity. In 1639 he visited Denmark without success, and afterwards went to Brunswick, Hildersheim, and Zelle, where the reigning dukes countenanced his views, and a treaty of alliance between all the Brunswick and Luneburg churches was planned, with the aid of Calixtus. Early in 1640 he held meetings at Oldenburg and Hainault, and again at Hamburg and the Free Cities, but the joint views of himself and Calixtus were strongly opposed. He now passed through North and South Holland, sent memorials and letters throughout France and Switzerland, and at length arrived in England in 1640–1.

Durie attached himself to the royalists, and accepted office at the Hague as chaplain and tutor to Mary, princess of Orange. In 1642–3 he resigned this 'uncomfortable position,' and became minister to the Merchant Adventurers at Rotterdam. He was summoned to attend the assembly of divines, and after two years' delay he returned to London, arriving in November 1645. He was one of those who drew up the Westminster Confession and Catechisms.

He remained in England till 1654, continuing his negotiations throughout Europe for christian unity. In 1645 he preached before parliament 'Israel's Call to march out of Babylon,' published in 1646. The parliament granted him a sum of money equivalent to the value of his offices, but he declares he never received a penny. He was married about April 1645 to an Irish lady, 'an aunt of Lady Ranelagh,' who had taken great interest in his christian work. This lady's estate was worth 400*l.* a year; no rents for a long time were forthcoming, yet she provided a garrison for parliament against 'the rebels' in Ireland. In 1650 Durie was appointed library-keeper, under Whitelocke, of the books, medals, and manuscripts of St. James's, and had lodgings there.

To carry out his second plan of negotiations, Durie left England in April 1654. He now had the approbation of Cromwell and the assistance of the English universities. Labouring through the Low Countries and part of High Germany he reached Switzerland, and presented Cromwell's letters to the assembled divines at Aargau, and his scheme was well entertained. He then visited the churches of the reformed cantons, passed on to Frankfort-on-the-Maine, Weimar, Gotha, Brunswick, Hesse, Hanau, Nassau, Hainault, and the Netherlands, and was favourably received at synods and meetings in all these states from 1654 to 1656-7. He made Amsterdam his headquarters until the latter year. His acceptance of the new ecclesiastical system in England under the Commonwealth brought on him many reproaches. He now limited his ground to unity of opinion on the Apostles' Creed, Ten Commandments, and the Lord's Prayer, but being neglected, and acrimoniously attacked, chiefly by Lutherans, he was compelled to seek rest in England, whither he returned early in 1656–7. At the Restoration (1660) he endeavoured to renew his work through Lord-chancellor Hyde and the Duke of Manchester. His letter to the king in vindication of his action under the Commonwealth was unanswered, and Bishop Juxon declined an interview.

In 1661–2 he proceeded to Cassel, where the landgrave of Hesse favoured his plans. The landgrave's widow, after her husband's death in 1663, continued to favour Durie and assigned him comfortable quarters at Cassel. From 1663 to 1668 Durie disputed in South Germany, Switzerland, and Alsace. In the latter year the Great Elector rejected all his plans; and although he continued to travel from his home at Cassel to all parts of Germany and back until 1674, his labour was in vain. 'The only fruit,' he says, 'which I have reaped by all my toils is that I see the miserable condition of christianity, and that I have no other comfort than the testimony of my conscience.'

His life was an incessant round of journeyings, colloquies, correspondence, and pub-

lications. He died at Cassel 26 Sept. 1680. His only child, a daughter, married to Henry Oldenburg [q. v.], succeeded to an estate of her father's in the marshes of Kent, valued at 60*l.* a year.

Baxter, Mede, Bishop Hall, and Robert Boyle attest Durie's learning, benevolence, perseverance, and moral worth.

Durie's works are: 1. Petition to Gustavus Adolphus in 1628. 2. 'Hypomnemata de studio pacis ecclesiasticæ,' 1636. 3. 'A Briefe Relation,' 1641. 4. 'Motives to induce Protestant Princes,' 1641. 5. Letter (on Confession of Faith) to Lord Forbes, 1641. 6. 'Consultatio theologica . . . pacis ecclesiasticæ,' 1641. 7. 'A Summary Discourse [on] Peace Ecclesiasticall,' 1641. 8. 'A Memoriall concerning Peace,' 1641. 9. 'A brief Declaration [on Reformed Churches abroad],' 1641. 10. 'Motion tending to the Publick good,' 1642. 11. Petition to the House of Commons (on True Religion), 1642. 12. 'Certain Considerations,' 1642. 13. 'Epistolary Discourse [on Toleration],' 1644. 14. 'Of Presbytery and Independents,' 1646. 15. 'A Demonstration [on] Gospel Government,' 1646, 1654. 16. 'Model of Church Government,' 1647. 17. 'A Peacemaker without Partiality and Hypocrisie,' 1648. 18. 'Peace makes the Good Way,' 1648. 19. 'Seasonable Discourse [on] Reformation,' 1649. 20. 'Epistolary Discourse [on Israelitish Origin],' 1649. 21. 'A Case of Conscience,' 1650. 22. 'Objections . . . answered,' 1650. 23. 'Considerations since the Present Engagement,' 1650. 24. 'Just Re-proposals to Humble Proposals,' 1650. 25. 'A Pack of Old Puritans,' 1650. 26. 'A Disingag'd Survey,' 1650. 27. 'Epistolary Discourse [on Americans being Israelites],' 1650. 28. Letters to the Lady Ranelagh concerning his marriage, 1650. 29. 'The Reformed School,' 1650. 30. 'The Reformed Library Keeper,' 1650. 31. 'The unchang'd, constant, and single-hearted Peacemaker,' 1650 (written in reply to Prynne's satire, 'The time-serving Proteus and ambidexter Divine uncased to the World'). 32. 'Conscience eased,' 1651. 33. 'Earnest Plea for Gospel Communion,' 1654. 34. 'A Summary Platform of Practical Divinity,' 1654. 35. 'A Demonstration [on] Gospel Government,' 1654. 36. 'Earnest Plea for Gospel Communion,' 1654. 37. 'A Summary Account [of] former and latter Negotiation,' 1657. 38. 'Capita de Pace Evangelica,' 1657. 39. 'The Earnest Breathings of Foreign Protestants,' 1658. 40. 'A Declaration of John Durie,' 1660. 41. 'The Plain Way of Peace and Unity,' 1660. 42. 'Irenicorum Tractatuum Prodromus,' 1662. 43. 'Consultationum Irenicarum Προδιόρθωσις,' 1664. 44. 'Axiomata Communia,' 1671. 45. 'De Veris Fundamentalibus,' 1672. 46. 'Le Véritable Chrétien,' 1676. 47. 'On Christian Union,' 1676. In 1658 he printed his 'Letters to Du Moulin on the State of all the Churches in England, Scotland, and Ireland;' and in 1674 he published his extraordinary work on the Book of Revelation, 'Maniere d'expliquer l'Apocalypse,' in which, prompted by the views of Calixtus, he widened his scheme of union to embrace all christians, protestant and Roman catholic.

[Ayscough's Index to Sloane MSS.; Mosheim's Eccl. Hist. (Stubbs), pp. 111, 183, 310; Brook's Puritans, iii. 369; Gesselius's Hist. Eccl. ii. 614; Seelen's Deliciæ Epist. p. 353; Böhm's Englische Reform. Hist. p. 944; Wood's Athenæ Oxon. (Bliss), iii. 866, 961, 1043, iv. 578; Fasti, ii. 197; Frederick H. Brandes in the Catholic Presbyterian Review, July and August 1882; C. A. Briggs in the Presbyterian Review for April 1887, where is printed Durie's Summarie Relation of his journey in 1631–3 from his own manuscript; Benzelius's Dissertatio. . . Duræo, 1744; Burnet's Life of Bedell, p. 137; McCrie's Life of A. Melville, ii. 3, 177–8, 205–8, 448; Museum Helveticum, vol. ii. pt. vii. 1746; Cal. State Papers, Dom. Ser. 1631–4; Reid's Westminster Divines, 1811; Christian Remembrancer, January 1855.]

J. W.-G.

DURIE, ROBERT (1555–1616), presbyterian minister, was second son of John Durie (1537–1600) [q. v.] There is no real reason to doubt this relationship, although James Melville, who was son-in-law of John Durie, and an intimate friend and companion of Robert Durie, never explicitly mentions it. He studied at St. Mary's College, St. Andrews; visited Rochelle; stayed with James Melville, whose wife is assumed to be his sister; accompanied Melville to the parliament of Linlithgow in December 1585, and to Berwick in September 1586; became subsequently assistant to the schoolmaster of Dunfermline, and minister of Abercrombie in Fife in 1588, and of Anstruther in 1590. He was one of those who, on the appointment of the church, visited the island of Lewis in 1598 to further a scheme for civilising and christianising the people there, hitherto little better than savages, and rearing ten parish churches among them. The attention of the church was at this time directed with much interest to the highlands, where an almost unlooked-for desire for protestant ordinances was manifesting itself. In 1601 Durie visited the Orkneys and Zetland, and gave an account of his journey to the assembly of 1602. In 1605 Durie attended as a member the general assembly at Aberdeen, which the king had prohibited, but which

certain ministers, repudiating his jurisdiction, had persisted in holding. For this offence he was summoned before the privy council, and on 18 July sent to Blackness Castle. He and five others were tried at Linlithgow on 10 Jan. 1606 for treasonably declining the jurisdiction of the council, and being found guilty were banished from the kingdom. Durie, after landing at Bordeaux, proceeded to Holland, where he was admitted first minister of the Scotch church at Leyden, where he died in September 1616. He was one of the most intimate friends of Andrew Melville, who was in banishment at Sedan when Durie was at Leyden. At one time it was rumoured that a pardon had been accorded to Durie, but Melville warned him not to trust the rumour, having grounds for suspecting some foul play. He contributed a commendatory sonnet to James Melville's 'Spirituall Propine,' 1589. By his wife, Elizabeth Ramsay, Durie had five sons (John, Andrew, Eliezer, John, and James), and three daughters. The fourth son John is separately noticed.

[Scott's Fasti, pt. iv. 402, 406, pt. v. 144; Melville's Diary; Calderwood's History; M'Crie's Life of Melville.] W. G. B.

DURNFORD, ANTHONY WILLIAM (1830–1879), colonel royal engineers, eldest son of General E. W. Durnford, colonel commandant of the royal engineers, was born on 24 May 1830 at Manor Hamilton, co. Leitrim, Ireland. Educated in Ireland, and afterwards at Düsseldorf in Germany, he entered the Royal Military Academy, Woolwich, in 1846, and obtained a commission as second lieutenant in the royal engineers on 27 June 1848. Having completed the usual course of instruction at Chatham, he, in 1851, proceeded on foreign service to Ceylon, where he remained for five years, and married (15 Sept. 1854) Frances Catherine, youngest daughter of Lieutenant-colonel Tranchell, late of the Ceylon Rifle Regiment. In 1855 he was appointed assistant commissioner of roads and civil engineer to the colony in addition to his military duties. On the outbreak of the war with Russia Durnford volunteered for active service and was sent to Malta; here he was detained and was employed as adjutant until early in 1858, when he returned to England, and was promoted to the rank of second captain. A keen soldier and a good disciplinarian Durnford was destined for many years to see no active service, and passed his time until 1871 between home and Mediterranean stations.

At the end of 1871 he went to South Africa, and after little more than a year passed at Cape Town, during which he was promoted to the rank of major, he was sent to Natal. Shortly after his arrival in Natal he accompanied the mission appointed by the governor to take part in the coronation of Cetshwayo as king of the Zulus, and an interest in the native races of South Africa was thus aroused, which was strengthened by a strong attachment he had formed for Bishop Colenso and his family. Towards the end of 1873 the differences between the colonial government and Langalibalele, the chief of the Ama Hlubi tribe, came to a head, and, on being summoned to Pietermaritzburg, Langalibalele made preparation to remove his tribe out of the colony by way of the Drakensberg mountains. This the colonial government determined to prevent by securing the passes, and Durnford was sent on with a detachment of Natal volunteer carabiniers and a party of mounted Basutos to occupy the principal outlet—the Bushman's River Pass—where a large native force was to meet him. The strictest instructions were given him that he was on no account to fire the first shot. The route lay up the Drakensberg by a pass known as the 'Giant's Castle,' through a wild and broken country of a very difficult description. On the way Durnford's horse fell over a precipice, dragging him with it. Durnford was caught by a tree and was dragged up again, a dislocated shoulder set, and in spite of the bitterly cold night and his intense sufferings he struggled on and gained the rendezvous, but no native force had arrived to meet him. He formed up his little party across the mouth of the pass, but only to find that the Hlubis were already not only in front but on either flank. On the appearance of threatening bodies of the Ama Hlubi tribe the officer of the volunteer carabiniers reported that he could not depend upon his men, and begged to be allowed to retire. Durnford knew well the danger of retreat under such circumstances, but as his orders and entreaties were alike unavailing, he was reluctantly compelled to comply. As he had anticipated, no sooner did the enemy see them retiring than they opened a brisk fire, killing several of the volunteers, and, crying 'Shoot down the chief,' bore down upon Durnford, who was bringing up the rear, and had stopped to mount his native interpreter behind him on his own horse. The interpreter was shot through the head, and two of the Hlubis, running in on either side, seized Durnford's bridle, and, raising their assegais, one pierced his already helpless left arm, and the other wounded him in the side. Before they could strike again he had drawn his revolver and shot them both dead, and, putting spurs to his horse and firing right and left, got through the

enemy, and with his faithful Basutos followed the flying volunteers, whom he only caught up and succeeded in rallying after a fourteen mile ride. In 1874 Durnford patrolled the country and carried out the demolition of the passes in the Drakensberg mountains, thus restoring confidence among the colonists. For these services he received the formal thanks of the colonial government. The tribe of the Ama Hlubi, after some unnecessary bloodshed, was broken up, as was also another tribe, the Putini. The proceedings in both cases were extremely distasteful to Durnford, who highly disapproved of the whole policy of the colonial government to the natives. Durnford received his promotion to lieutenant-colonel in December 1873, and was for some time after that date, owing to his exposure of the cowardice of the volunteers and his strong advocacy of the rights of the native tribes, the best abused man in the colony, although, on the other hand, he was adored by the natives.

In 1877 came the annexation of the Transvaal and the Kaffir war, and then followed the Zulu boundary dispute, when Durnford was appointed a member of the commission sent to investigate the grievances of the Zulus, and whose award seemed to promise a peaceful settlement; but unhappily other influences were at work, and war with Cetshwayo was shortly declared. Durnford, who had been promoted colonel in the army on 11 Dec. 1878, was appointed to the command of No. 2 column, composed of three native battalions of infantry and native cavalry raised by himself, and a rocket battery of artillery. His great popularity among the natives enabled him to raise this body of native troops with extraordinary celerity, men coming literally hundreds of miles to serve under him. Lord Chelmsford, with the headquarter column, had moved on 20 Jan. 1879, in accordance with his previously expressed intention, to a position near the Isandhlwana hill, where he formed his camp, but no step was taken to make the camp defensible in case of attack. At this time Durnford, who was on his way to Rorke's Drift with his mounted natives, had orders to co-operate with the general. He arrived at Rorke's Drift on the 21st, and on the 22nd received orders to march to the camp, where he expected to find the general and to be of use to him with his mounted men, the only cavalry at the general's disposal. On the morning of the 22nd Lord Chelmsford went out with a column to attack the Zulus, and when Durnford arrived at the Isandhlwana camp, reports having already come in of a movement of Zulus in the neighbourhood, he took his mounted men out to reconnoitre. It was, however, too late. The Zulus appeared in force to the front and left. Durnford then fell back slowly towards the camp, keeping up a steady fire, and disputing every yard of ground until his men's ammunition was expended, when they retired rapidly to the right of the camp to obtain more; then the Zulus swept down in hordes upon the camp, the infantry were broken, and fell back fighting hand to hand towards the right of the camp, where Durnford had rallied the white troopers, and with them and the Basutos still faced the Zulu left, keeping open the road across the 'Nek,' where retreat could yet be covered. About thirty of the 24th regiment, fourteen of the Natal volunteer carabiniers, with their officer, Lieutenant Scott, and twenty of the Natal mounted police held on with Durnford to this position when all hope of retrieving the day was gone; dismounted they fought on foot to cover the retreat of their comrades, and died to a man at their post. Four months later, when the general first allowed the battle-field to be visited, Durnford's body was found lying in a patch of long grass, near the right flank of the camp, a central figure of the band of brave men who had fought it out to the bitter end.

An ungenerous attempt was made at the time to throw the blame of the disaster on Durnford, it being alleged that he had received orders to defend the camp; but a copy of the orders he received was afterwards ascertained to have been recovered from the battle-field, and it is now known that no such instruction was given. In the judgment of those most competent to decide, Durnford acted, under the circumstances, for the best, and, as General Sir Lintorn Simmons wrote to the 'Times,' 'fought and died as a brave and true soldier, surrounded by natives, in whom he had inspired such love and devotion that they sold their lives by his side, covering the retreat of those who were flying. . .'

Durnford's character is well summed up by Sir Henry Bulwer in the following few lines: 'Colonel Durnford was a soldier of soldiers, with all his heart in his profession, keen, active-minded, indefatigable, unsparing of himself, brave and utterly fearless, honourable, loyal, of great kindness and goodness of heart. I speak of him as I knew him, and as all who knew him will speak of him.'

His brother officers of the corps of royal engineers have testified their admiration of his conduct and his noble death by placing a stained-glass window to his memory in Rochester Cathedral.

[Official Records; Corps Papers; E. Durnford's A Soldier's Life and Work in South Africa, 1882; Wylde's My Chief and I.] R. H. V.

DURNO, JAMES (1750?–1795), historical painter, was the son of the proprietor of a brewery at Kensington Gravel Pits, who was a native of the north of England. He was a pupil of Andrea Casali [q. v.], and also received instruction from Benjamin West [q. v.], whom he assisted in preparing repetitions of his pictures. In 1771 he gained a premium of thirty guineas at the Society of Arts, and was further successful in 1772 in gaining the first premium of a hundred guineas for the best historical painting. He was a member of the Society of Incorporated Artists, and subscribed their roll declaration in 1766. He contributed a few pictures to their exhibitions at Spring Gardens in 1769, 1772, 1773. He also assisted Mortimer in the ceiling which he painted for Lord Melbourne at Brocket Hall, Hertfordshire. In 1774 he went to Rome, where he resided until his death (13 Sept. 1795). Fuseli states that he employed himself 'partly practising and partly dealing in art,' and that 'he once made an attempt at some grandeur of style in one or two Greek and Roman subjects, but soon dwindled into the meagre Gothic method exposed in his two pictures for the Boydell Gallery.' These two pictures represented 'Falstaff examining the Recruits' and 'Falstaff in disguise, led out by Mrs. Page.' They were both engraved by Thomas Ryder, the former also by T. Hollis; the latter is now in Sir John Soane's Museum, Lincoln's Inn Fields. There is an etching by Durno in the print room at the British Museum, representing an 'Antique Funeral.'

[Redgrave's Dictionary of Artists; Edwards's Anecdotes of Painters; Catalogues of the Society of Artists; manuscript notes by Fuseli, in Pilkington's Dictionary of Painters (British Museum Library).] L. C.

DURWARD, ALAN (Alanus Ostiarius, Hostiarius, Dyrwart 'le Usher') (*d.* 1268), justiciar of Scotland and earl of Atholl, was the son of Thomas Ostiarius, who was a benefactor to the monks of Arbroath, and a signatory to at least one charter of Alexander II, dated between 1231 and 1233 A.D. (*Reg. of Aberbr.* p. 9; *Cal. of Doc.* ii. 530; cf. Crawford, p. 12; Stewart, *Peerage*, i. 161). Durward makes his first appearance as Alan 'Ostiarius domini Regis Scocie, Comes Atholie,' in a deed of gift to St. Thomas's Church at Arbroath, a deed which was confirmed by Alexander II at Kintore, 12 Oct. 1233 (*Vetus Reg. of Aberbr.* pp. 91, 190; cf. *Scotiæ Monasticon*, iii. 419). In 1244 he was the first noble to pledge himself for the fidelity of Alexander II in this king's oath to Henry III; and further on in the same document undertakes, along with the seven earls of Scotland, to withstand their own sovereign should he attempt to play false (Matt. Paris, iv. 381). On Alexander II's death (8 July 1249) he starts forward as one of the chief leaders of the English party at the Scotch court. The little king's coronation had been fixed for 13 July, when 'Alan Dorwart totius nunc Scociæ justitiarius' put forward a claim to defer the coronation till the young Alexander had been made a knight; his proposal was, however, negatived mainly by the influence of Walter Comyn, count of Menteith, the head of the national party in Scotland (Fordun, p. 293; Robertson, ii. 55). At Christmas Alexander met Henry III at York, was knighted (25 Dec.), and married to his eldest daughter Margaret (26 Dec. 1251) (Fordun, p. 293; Robertson, ii. 55; Matt. Paris, v. 267). Before leaving York Durward's enemies accused him of treason. He had married a natural daughter of Alexander II, and was now charged with having written to the pope begging him to legitimatise his daughters by this lady. This act was construed as equivalent to an attempt to regulate the succession to the throne. The influence of the English king saved Durward for the time; but on his return to Scotland his chief opponents, the counts of Menteith and Mar, forced Durward's great ally, the chancellor Robert, abbot of Dunfermline, to resign his office, a step which marked the triumph of the Comyns and their party (*Chron. de Melrose*, pp. 219–20; Fordun, pp. 296–7).

On this it would seem that Durward, one of the heads of the English faction, or 'the king's friends' as they were later called, took refuge in England. His leading associates were Malise, earl of Strathearn, Patrick, earl of Dunbar, Alexander, the steward of Scotland, and Robert Bruce, afterwards a claimant for the Scottish throne. Durward himself attended Henry III on the Gascon expedition of August 1253, on which occasion he seems to have been doing service for the Earl of Strathearn. He also seems to have been present at Prince Edward's marriage with Eleanor of Castile (1254). At this time he was in receipt of a pension of 50*l.* a year from the king of England, and his name is found entered in the English rolls more than once in the course of the next few years in connection with other monetary claims, such as that for fifteen marks as recompense for a horse lost overseas in the king's service (18–19 May 1255). In February 1256 the king was in his debt to the amount of 94*l.* 16*s.* 8*d.*, and payment for this and other moneys was secured by an order on the re-

venues of the sheriffs of Northumberland (February 1256) and York (April 1257, January 1258). On 24 Dec. 1257 his pension was commuted for the manor and castle of Bolsover, which he continued to hold free from tallage at least till October 1274, and perhaps till the time of his death (*Chron. de Melrose*, p. 220; *Cal. of Doc.* i. Nos. 1956, 1984–1985, 2028, 2043–4, 2057, 2082, 2105, ii. 18, 26).

Durward does not seem to have left Scotland before July 1252, in which month he had a safe-conduct to England till 1 Nov., before which date (22 Oct.) he was granted a license to shoot six does in Gualtrees forest on his return. In August 1255 the Scotch troubles had so increased that Henry III despatched Richard de Clare, earl of Gloucester, and John Mansel northwards to protect 'his beloved friends' the Earls of Dunbar, Strathearn, and Alan Durward. It was by the advice of these nobles and their adherents that Alexander III and his queen had appealed to the king of England, who now took them under his care, and engaged to make no peace with their adversaries unless by their consent (21 Sept. 1255). At the same time a new council was appointed to govern the kingdom for seven years. Among its members Durward's name figures prominently, and, according to Fordun, he was restored to his office of high justiciar (20 Sept.) His enjoyment of this post can, however, hardly have lasted longer than two years, when the Earl of Menteith, taking advantage of the disturbances caused by the elevation of his friend, the ex-chancellor Gameline, to the see of St. Andrews, called together his fellow-nobles of the national party, seized the young king while still asleep in his bed (29 Oct. 1257) at Kinross, carried him to Stirling, and there established a council of their own. Durward, whom the patriotic chonicler of Melrose styles 'the architect of all the evil,' on hearing this fled to England, and his party was dispersed (*ib.* i. Nos. 1888, 1895, 1987, 2013–15; Rymer, i. 559, 566–7; Fordun, pp. 298 9; *Chron. de Mailros*, pp. 220–1).

Early next year, 1258, the king of Scotland mustered his forces at Roxburgh to take vengeance on his late tutors, who promised to appear at Forfar and there render an account of their misdeeds. Henry, however, had given orders to receive Durward into Norham Castle, and had granted him fifty marks for his expenses (2–5 April). Six months later (8 Sept.) he was rumoured to be supporting the refugees on the borders of Scotland with arms. His commissioners appeared at Jedwood, where peace was made between the opposing parties after a three weeks' discussion, seemingly on the condition that the royal council should consist of eight persons, four being chosen from each party. Though Durward's name appears as a member of this body, the power, according to Robertson, was almost entirely vested in the hands of the Comyns, nor indeed did it include a single earl of the opposing faction (*Chron. de Mailros*, pp. 221-2; Rymer, 1st edit. i. 378). Two years later (16 Nov. 1260) 'Alan Ostiarius' is one of the four barons who undertake the duty of protecting the Scotch interests while Queen Margaret goes to England to be confined of her first daughter (*Chron. de Mailros*, p. 223; Rymer, 1st edit. i. 378).

From this time, and, indeed, through all the preceding years, Alan's name is occasionally to be found in English documents. Henry III in 1260 granted him two casks of wine (11 Nov.) Later he seems to have been in money difficulties. Certain Lucca merchants have a claim of 60*s.* against him in 1263; while in 1268 he was in danger of distraint for debt. The same year he received letters of protection for three years (*Cal. of Doc.* Nos. 2222, 2316, 2470, 2493). The date of his death is given as 1268 in the 'Chronicle of Lanercost.' His son, Thomas Durward, was already a knight in April 1256 (*Hist. Doc.* i. 245; *Reg. of Aberbroth.* p. 227). A Sir Thomas Durward, who is possibly to be identified with the last mentioned knight, swore fealty to Edward I on 15 June 1296 (*Cal. of Doc.* p. 195).

The 'Chronicle of Lanercost' (sub ann. 1268) relates a curious story as to how Durward year after year continued to demand an increase of rent from one of his tenants, promising that every time should be the last, and giving his right hand in confirmation of the bargain, till, at last, wearied out by such falsehood, the farmer called out for the left hand, as the right had deceived him so often.

Durward occasionally signed charters as Count of Atholl, e.g. in one dated 25 Dec. 1234 (*Reg. of Aberbr.* p. 76). According to Douglas he got this title by marriage with the daughter, or rather the granddaughter (cf. Robertson, ii. 192), of Henry, earl of Atholl. The same writer seems to make his proper name to be Alanus de Londiniis, son of Thomas de Londiniis (i. 131–2). Durward was justiciar of Scotland at least as early as 16 Dec. 1246 (*Reg. of Aberbr.* p. 202). Durward's wife Margery, daughter of Alexander II, was dead by 1292, when Nicholas de Soules set up a claim to the Scotch throne in the right of her younger sister Ermengarde (Rymer, ed. 1816, vol. i. pt. ii. p. 775).

[Registers of Arbroath and Newbottle (Bannatyne Soc.); Calendar of Documents relating to Scotland, i. and ii., ed. Bain; Historical Documents illustrative of History of Scotland (Stevenson); Douglas's Peerage of Scotland, i. 131–2; authorities quoted above.] T. A. A.

DUSGATE, THOMAS (*d.* 1532), martyr, was born and educated in Cambridge, being scholar of Christ's College and fellow of Corpus Christi. He took his bachelor's degree in 1520–1, and that of master of arts in 1524. Feeling himself unable to endure the enforced celibacy of the priesthood, he went to Germany to consult Luther about his future life. The reformer dissuaded him from becoming a clergyman, and on his return to England he left Cambridge, changed his name to Bennet, and married. He went to live in Devonshire, and for some years kept a school, first at Torrington and then at Exeter in a street called Butcher Row. His intercourse with Luther had inclined him to accept the doctrines of the reformers, and he showed his sympathy to any persons in the diocese who were accused of heresy. He also put up bills on the cathedral doors at various times impugning the doctrines preached there. According to Foxe, the unknown blasphemer was publicly cursed, and Bennet was discovered to be the culprit by his inability to conceal his laughter. After his arrest a friar named Gregory Basset, a recanted heretic, tried hard to persuade him to follow his example. But Bennet was steadfast, and was in due course condemned and handed over to the secular power. The sheriff of Devon, Sir Thomas Dennis [q. v.], would have had the execution take place at Southernhay, but the chamber of Exeter refused permission, and he was therefore carried to Liverydole in Heavitree, about two miles from the city, and burned. This was on 15 Jan. 1531–2.

In remorse Sir Thomas Dennis afterwards built an almshouse on the spot. There is a brief and imperfect account of Dusgate's life and martyrdom, written by Ralph Morice, Archbishop Cranmer's secretary, among the Harleian MSS.

[Foxe, v. 18; Izacke's Antiquities of Exeter (1731), p. 116; Cooper's Athenæ Cantabr. i. 43; Harl. MS. 419, f. 125, Brit. Mus.] C. T. M.

DUSSEK, SOPHIA (1775–1830?) musician, daughter of Domenico Corri [q. v.], was born at Edinburgh in 1775. She played in public when only four years old, and after her father came to London sang and played at the principal concerts. Her masters were her father, Marchesi, Viganoni, and Cimador. She was married to the pianist Dussek before she was twenty. The date of her marriage is uncertain, though it is generally said to be 1792. Under her husband's tuition she became an accomplished pianist and harpist, singing and playing in Ireland and Scotland, and also for one season appearing in opera. Dussek was obliged to fly from his creditors in 1800, and seems at the same time to have deserted his wife, who retired from public life and devoted herself to teaching. After her husband's death in 1812 she married a viola-player, John Alvis Moralt, with whom she lived at 8 Winchester Row, Paddington, where she established an academy for teaching the pianoforte.

Mdme. Dussek wrote a considerable amount of music; many of her sonatas, concertos, and less important pieces for harp, piano, and stringed instruments were published during the first quarter of the nineteenth century. The date of her death is unknown, but she was living in 1828. Her daughter, OLIVIA BUCKLEY (1799–1847), was taught by her mother, and made her first appearance at the Argyle Rooms when eight years old. She was married to a Mr. Buckley, by whom she had ten children. In April 1840 she was appointed organist of the parish church, Kensington, a post she held until 1845, when an election took place, and Mrs. Buckley was reappointed unanimously. She died in 1847. Mrs. Buckley wrote some pianoforte music and songs; she was also the author of a little work entitled 'Musical Truths,' published in 1843. Among her compositions two books of 'Fairy Songs and Ballads for the Young' (1846) and a set of 'Æsop's Fables' (1847) are remarkable for their admirable title-pages, the work of Cruikshank.

[Dict. of Musicians, 1824; Gerber's Lexikon der Tonkünstler, 1812; Musical World, 1861; British Museum Music Catalogue; Kensington Vestry Minute Books, kindly communicated by Mr. H. Bird.] W. B. S.

DUTENS, LOUIS (1730–1812), diplomatist and man of letters, was born at Tours on 15 Jan. 1730, of a French Huguenot family. He was educated at first by his father, and besides being a proficient at chess, began at a very early age to write enigmas and epigrams. An early love affair, which did not meet with his father's approval, made him wish to leave home, and he went to Paris, eager to witness the rejoicings for the peace of 1748. Here he wrote a tragedy, 'Le retour d'Ulysse à Ithaque,' which, though rejected at Paris, was actually performed with success at Orleans. His career in life was decided by his sister being placed in a convent by the Archbishop of Tours. It seemed to him that advancement in any profession was hopeless

in France from his religion, and he determined to settle in England. There he was received by an uncle who had retired with a large fortune from the business of a jeweller, and lived in Leicester Square. He had introductions to Mr. Pitt and Lord Barrington; but a misunderstanding between Miss Pitt and his father and sister prevented these being of any use. However, he learned English, translated some English comedies into French (which afterwards turned out to have been originally derived from French sources), and endeavoured to get a travelling tutorship. On this failing, he returned to Paris, but was soon afterwards persuaded by his uncle to revisit England, and he became tutor in the family of a Mr. Wyche. He gives a curious account of his experiences there, of his studying Hebrew and the classical languages, and of the influence he obtained over a daughter of Mr. Wyche who was deaf and dumb. In 1758 he obtained the appointment of chaplain to the embassy at Turin, under the Hon. Stuart Mackenzie. He at once took orders in the English church, and left London for Turin in October. On the death of George II, Mackenzie was appointed ambassador at Venice, and invited Dutens to attend him as secretary, but almost immediately afterwards Mackenzie was summoned to London to assume the office of secretary of state for Scotland, and he obtained permission for Dutens to remain at Turin as chargé d'affaires on the part of the king of England. Here he stayed till May 1762, when George Pitt (Lord Rivers) was appointed envoy extraordinary to the court of Turin. He then returned to London after a short stay in Paris; in 1763 he obtained a pension of 300*l.*, and was again sent to Turin. While here, besides other literary efforts, he edited the works of Leibnitz, published at Geneva in 1768 in 6 vols. 4to. About this time, through Mr. Mackenzie, he was offered a deanery in Ireland by the Duke of Northumberland, then lord-lieutenant. On his declining this, he was given the living of Elsdon in Northumberland by the duke. On this he left Turin, and went to England in 1766 to take possession of it. On his arrival the king through General Conway gave him 1,000*l.* for his services. He never ventured on any professional duties as a clergyman, and his appearance, manners, and foreign accent naturally excited considerable surprise among his parishioners when he first appeared at Elsdon. The duke continued his patron through life, and in 1768 sent him to travel through Europe with his second son, Lord Algernon Percy. They spent some time at Rome, Naples, Vienna, Berlin, &c., seeing the emperor at Rome, Voltaire at Geneva (to whom Dutens was known as the author of 'Le Tocsin,' a pamphlet against the philosophers, especially Voltaire and Rousseau, published at Paris in 1769), Brucker at Augsburg (who had helped him in his edition of Leibnitz), the king of Prussia at Potsdam, the king of Sweden, Gustavus III, at Brunswick, and Baron Trenck at Aachen. On his return, as he had been disappointed of a more valuable benefice than Elsdon by the Duke of Northumberland having joined the opposition, the duke gave him 1,000*l.*, and Dutens continued to live chiefly with him, going to Alnwick, Spa, and Paris in his company. On the duke and duchess leaving Paris he remained there, was present at the accession of Louis XVI, and afterwards spent some time at Chanteloup with the Duke and Duchess de Choiseul. In 1776 he returned to England, and was with the Duchess of Northumberland at her death, after which he went a third time to Italy with Mr. Mackenzie. On his return he had intended to remain quiet at Elsdon, but was persuaded to accompany Lord Mountstuart on his being appointed envoy at Turin, though the Duke of Northumberland had endeavoured to induce Dutens to live entirely with him. He did not, however, find the situation a pleasant one, and left Turin finally for Bologna, Florence (where he found Sir H. Mann), and Rome, when the duke renewed his proposal, offering him 500*l.* a year to live with him. He again refused, and intended to settle at Florence. But finding it necessary for his money matters to return to England, he went to Paris in June 1783, and the next year to London, where he spent most of his time with the Duke of Northumberland and Lord Bute. In 1786 he accepted an offer to go to Spain with Lord Walsingham as secretary of the embassy; but this was abandoned on Lord Walsingham being offered the place of postmaster-general. Dutens was again at Spa in 1789, then filled with French emigrants; in 1791 he returned to London, and resided chiefly there to the end of his life, very much with Mr. Mackenzie, who left him a legacy of 15,000*l.* The best literary society of London was open to him, and he retained his powers of mind and body to the last, playing billiards well when turned seventy. Shortly before his death he called on his friends, and returned them their letters. He died in London 23 May 1812. He had received the title of historiographer to the king, was F.R.S., and also associate of the French Academy of inscriptions. His library (a very choice one) was sold at Christie's in the summer of 1813.

Besides his edition of the works of Leibnitz, his own memoirs give him the greatest

likelihood of being remembered. These were begun in 1775, partially printed in 1802, then suppressed, and finally published in 1805, under the title of 'Mémoires d'un Voyageur qui se repose,' translated as 'Memoirs of a Traveller now in Retirement.' He calls himself throughout 'Duchillon,' a name taken from an estate that had been long in the family. He tells very openly the history of his attachments and his other adventures. Considering the opportunities he had through life and the character of the society in which he moved, the volumes, though interesting, are less valuable than might be expected. In the course of the work he has a chapter on the Man in the Iron Mask, whom he decides to have been a minister of the Duke of Mantua. As a kind of supplement, a volume entitled 'Dutensiana' follows the memoirs, which consists of a separate collection of anecdotes and observations. There is a good mezzotint of Dutens by Fisher, published January 1777.

The following are the most important works that he published; most of them appeared first in French, and then were translated into English: 1. 'Caprices poétiques,' 1750. 2. 'Recherches sur l'origine des Découvertes attribuées aux Modernes,' 1766, translated with additions in 1769. 3. 'Institutions leibnitziennes ou précis de la monadologie,' Lyon, 1767. 4. 'Poésies diverses,' 1767. 5. Edition of Leibnitz, Geneva, 1769. 6. 'Le Tocsin,' Paris, 1769, re-edited under the title 'Appel au bon sens,' 1777; translated, London, 1798, 1800. 7. 'La Logique ou l'art de raisonner.' 8. 'Explication de quelques médailles de Peuples, de Rois, et de Villes Grecques et Phéniciennes,' 1773. 9. 'Du miroir ardent d'Archimède,' 1775. 10. 'Itineraire des routes les plus frequentées, ou Journal d'un voyage aux villes principales de l'Europe en 1768–71.' Paris, 1775, London, 1778, translated 1782. 11. An edition of Dacier's translation of Epictetus, Paris, 1775. 12. 'Des pierres précieuses et des pierres fines,' Paris, 1776, London, 1777. 13. An edition of Longus, Paris, 1776. 14. 'Lettres à M. Debure sur la réfutation du livre de l'esprit par J. J. Rousseau,' Paris, 1779. 15. 'De l'Eglise, du Pape, de quelques points de controverse et des moyens de réunion entre toutes les églises chrétiennes,' Geneva, 1781. E. D. Clarke, the traveller, states that Plato, the archbishop of Moscow, complained that in this work Dutens published his correspondence without his leave. But Dutens showed that he had received no letters from the archbishop, and what he did publish was a 'Profession of Faith of the Russian Greek Church,' which the archbishop had sent him (*Gent. Mag.* lxxx. pt. ii. 641). 16. 'Œuvres mêlées,' Geneva, 1784, London, 1797. 17. 'L'ami des étrangers qui voyagent en Angleterre,' London, 1787. 18. 'Histoire de ce qui s'est passé pour l'établissement d'une régence en Angleterre,' London and Paris, 1789, translated under the title 'An History of the . . . Period from the beginning of his Majesty's illness . . . to the appointment of a Regent.' This caused him the loss of the favour of the Prince of Wales, whom he had known for some years. 19. 'Table généalogique des héros des romans' (n. d.), 2nd edition, 1796. 20. 'Recherches sur le temps le plus reculé de l'usage des voûtes chez les anciens,' 1795, translated under the title 'Inquiries into the Antiquity of Vaults among the Ancients,' London, 1805. 21. 'Mémoires d'un voyageur qui se repose,' 1805. Besides these he wrote tracts 'sur l'arbre généalogique des Scipions,' on the means of securing brick buildings from fire, on the chess automaton, and a catalogue 'des médailles qu'on trouve dans les voyages de Swinburne,' &c. He also wrote the French version of the account of the Marlborough gems, 1791.

[Biographie Universelle; Haag's La France Protestante, where he is called 'Du Tens ou Du Tems:' Memoirs of a Traveller now in Retirement, London, 1806; Gent. Mag. lxxxii. pt. ii. 197, 391 (1812); Beloe's Sexagenarian (1817), ii. 99–104; Dibdin's Bibliographical Decameron, iii. 92, 93.] H. R. L.

DUVAL, CHARLES ALLEN (1808–1872), painter, was born in Ireland in 1808. When a young man he went to Liverpool uncertain whether to turn his attention to art or to literature, but both were for a time cast aside for the rough life of a sailor. This, however, did not long prove attractive, and he settled as an artist in Liverpool, eventually removing to Manchester about 1833, where he continued to reside and practise as a portrait and subject painter till his death at Alderley, Cheshire, on 14 June 1872.

Duval exhibited at the Royal Academy from 1836 to 1872 (twenty pictures) both portraits and subject pictures, and as regularly in the local exhibitions at Liverpool and Manchester. His portraits are good likenesses, and have considerable artistic merit, particularly his chalk studies of children. One of the earliest commissions Duval received was from Mr. Daniel Lee for a portrait of Daniel O'Connell, who would only grant a sitting of two hours and a half; but the artist not only possessed a wonderful facility for catching expression, but also for rapid work, and the result was a characteristic portrait. He had previously painted a picture containing one hundred portraits of the leading Wesleyans in the

United Kingdom, who met in Manchester to celebrate the centenary of methodism. Among his best-known productions in this branch of art are likenesses of the chief members of the Anti-Cornlaw League, which were afterwards engraved. He had a large practice in Liverpool and Manchester, and also in London. All his work was marked by great taste and beauty. Throughout his artistic career he never wholly abandoned subject picture painting. One of his first and best known works in this line is 'The Ruined Gamester.' It was purchased by a Manchester print-seller named Dewhurst, and engraved, earning for itself so great a popularity that a cartoon in 'Punch,' caricaturing Sir Robert Peel, was drawn from it, and an etching from the picture and some clever verses (both by the artist) appeared in the 'North of England Magazine' for June 1842. He afterwards exhibited 'The Giaour,' 1842, 'Columbus in Chains,' 1855, 'The Dedication of Samuel,' 1858, 'The Morning Walk,' 1861, and many others in local exhibitions. He also painted during his later years some clever sea pieces.

Duval was a witty and accomplished writer. Many papers by him will be found in the pages of the 'North of England Magazine,' and in 1863 he published five pamphlets on the struggle then taking place in the United States between the North and South.

[Manchester Examiner and Times, 17 June 1872; Art-Treasures Examiner; personal knowledge.] A. N.

DUVAL, CLAUDE (1643–1670), highwayman, was born of poor parents at Domfront, Normandy, in 1643. A report which was current during his lifetime, that he was the son of a cook in Smock Alley, Without Bishopsgate, is sufficiently discredited. At the age of fourteen he was sent to Paris, where he remained in service till the Restoration, when he came to England in attendance on the Duke of Richmond. It was not long before he joined the ranks of the highwaymen, and in that capacity became notorious throughout the land, his fame resting hardly less on his gallantry to ladies than on his daring robberies. It is related, for instance, among many similar exploits, that on one occasion he stopped a coach in which a gentleman and his wife were travelling with 400*l.* in cash. The lady, with great presence of mind, began to play on a flageolet, whereupon she was asked by Duval to dance with him on the roadside turf. His request was granted, and a coranto solemnly executed, the husband looking on. The latter was then asked to pay for his entertainment, and Duval, taking 100*l.* only, allowed the coach to proceed on its way. His gallantry notwithstanding, the name of Duval soon became a terror to travellers, and large rewards were offered for his capture. So hot was the pursuit that Duval was compelled to flee to France; but after a few months' time he returned, and shortly afterwards was taken, while drunk, in the Hole-in-the-Wall, Chandos Street. On 17 Jan. 1669–70 he was arraigned at the Old Bailey, and being found guilty on six indictments out of a much greater number, which could have been proved if necessary, was condemned to death. Many great ladies are said to have interceded for his life, but the king, on Duval's capture, had expressly excluded him from all hope of pardon, and on the Friday following (21 Jan.) he was executed at Tyburn. His body was cut down and laid in state at the Tangier Tavern, St. Giles's, where it was visited by great crowds of all ranks, amid such unseemly demonstrations that the exhibition was stopped by a judge's order. Duval was buried in the centre aisle of Covent Garden Church, under a stone inscribed with an epitaph beginning:

> Here lies Du Vall: Reader, if male thou art,
> Look to thy purse; if female, to thy heart.

The only full account of the life and adventures of Duval is the 'Memoirs of Du Vall: containing the History of his Life and Death' (4to, 19 pp., reprinted in 'Harleian Miscellany,' iii. 308), published immediately after his execution, and ascribed to the pen of William Pope. This pamphlet was copied almost literally by Alexander Smith in his 'Lives of the Highwaymen,' and is also reproduced in 'Celebrated Trials,' vol. ii.; but some of the incidents narrated in it, especially those dealing with Duval's relations with ladies of rank, appear unworthy of credence—a view which is to some extent borne out by the author's declaration on the title-page, that his work was 'intended as a severe reflexion on the too great fondness of English ladies for French footmen; which at that time of day was a too common complaint.' The tradition, however, that Duval was particularly successful in winning the favour of women is supported by Titus Oates (*Εἰκὼν βασιλική*, 2nd edit. 1696, pt. i. p. 4), who sneers at the 'divers great personages of the feminine sex that on their knees made supplication for that insipid highwayman,' adding, 'it is true he was a man of singular parts and learning, only he could neither read nor write.' The same characteristic of Duval is also dwelt on at length by Samuel Butler in the satiric glorification of the highwayman

which he called a Pindaric Ode 'To the Happy Memory of the Most Renowned Du-Val.'

[Authorities as above; London Gazette, from Thursday 20 Jan. to Monday 24 Jan. 1669–70.] A. V.

DUVAL, LEWIS (1774–1844), the eminent conveyancer, born at Geneva on 11 Nov. 1774, was the second son of John Duval of Warnford Court, Throgmorton Street, London, a well-known diamond merchant of Genevese origin, by his wife Elizabeth Beaufel de Vismes of the Nowell, York. He was educated at Trinity Hall, Cambridge, where he took the degree of LL.B. in 1796, and was soon afterwards elected a fellow of his college. Duval was admitted a student of Lincoln's Inn on 18 June 1793, and on leaving Cambridge became a pupil of Charles Butler (1750–1832) [q.v.], in whose chambers he remained for rather more than two years. He then commenced practice as a conveyancer, and in the early years of his professional career was much employed by Butler, who entertained the highest opinion of the talents of his old pupil. Duval was afterwards called to the bar in Trinity term 1804. Unlike many eminent conveyancers, he owed his rise in the profession entirely to his skill as a chamber practitioner. He never published any legal work, and the hesitation in his speech, to which he was subject, prevented him from practising in court with any chance of success. Upon the retirement of Butler, Preston, and Sanders, Duval became the acknowledged head of his particular branch of learning. Though not an original member of the real property commission, he was subsequently appointed a commissioner, and wrote the greater portion of the second report, which related entirely to the establishment of a general registry of deeds (*Parl. Papers*, 1830, xi. 1–81). As a draughtsman Duval to a great extent followed Butler's forms; and being 'endowed with a nice appreciation of language, and a clear understanding of the objects of legal instruments, he did much to improve their perspicuity and precision' (Davidson, *Precedents and Forms in Conveyancing*, 1874, i. 8). Among his more distinguished pupils were Sugden, Christie, Bellenden Ker, Tierney, Loftus Wigram, Joshua Williams, and Charles Hall, who married Duval's niece, and afterwards became a vice-chancellor.

Duval died at St. Petersburg House, Bayswater Hill, on 11 Aug. 1844, in his seventieth year, and was buried at St. George's Chapel in the Bayswater Road. His portrait by Sir George Hayter and a bust by Sievier are in the possession of his nephew, Mr. Lewis Duval.

[Law Review and Quarterly Journal of British and Foreign Jurisprudence, i. 139–44; Gent. Mag. 1844, new ser. xxii. 328; Grad. Cantabr. (1823), p. 149; Lincoln's Inn Registers; private information.] G. F. R. B.

DUVAL, PHILIP (*d.* 1709?), painter, is stated to have been a native of France, a pupil of Charles le Brun, and to have studied painting in Venice and Verona, forming his style on the great painters of those towns. He settled in England about 1670, and practised for some years in London. In 1672 he painted for the Duchess of Richmond a picture of 'Venus receiving from Vulcan the armour for Æneas.' Having a taste for chemistry, he wasted most of his time and substance in the practice of it. He was assisted by the Hon. Robert Boyle [q. v.], who gave him a small annuity, but after that gentleman's death he fell into great want, and his mind became disordered. He is stated to have died in London about 1709, and to have been buried at St. Martin's-in-the-Fields. In the gallery of M. Boyer d'Aguilles were two pictures by Duval, representing 'Europa' and 'Leda' (both engraved by J. Coelemans). Mariette attributes these to Philip Duval, but it is probable that they should be ascribed to Robert Duval (1644–1732), born at the Hague, and a pupil of N. Wieling, who studied at Rome and Venice, especially in the style of Pietro da Cortona. He married a daughter of one of William III's chaplains, through whose influence he obtained the direction of the royal collections, and the superintendence of the buildings at the royal palace of Loo. He was sent over to England to assist in cleaning and repairing the cartoons of Raphael and other pictures; he returned, however, to the Hague, where in 1682 he was admitted a member of the Academy, and subsequently became director. The ceiling of the hall in the Academy was painted by him. He died 22 Jan. 1732, aged 88.

[Redgrave's Dict. of Artists; Dussieux's Les Artistes Français à l'Etranger; Abecedario de P. J. Mariette; Vertue's MSS. (Brit. Mus. Add. MS. 23069); Immerzeel's Levens en Werken der Hollandsche en Vlaamsche Kunstschilders; Descamp's Vies des Peintres, vol. iii.; Galerie de M. Boyer d'Aguilles.] L. C.

DWARRIS, Sir FORTUNATUS WILLIAM LILLEY (1786–1860), lawyer, eldest son of William Dwarris of Warwick and Golden Grove, Jamaica, by Sarah, daughter of W. Smith of Southam in Warwickshire, was born in Jamaica, 23 Oct. 1786, where he inherited a considerable property, but left the island in infancy, and was entered at

Rugby School 23 Oct. 1801. He proceeded thence to University College, Oxford, and took the degree of B.A. on 1 March 1808. Having determined upon adopting the law as his profession, he was called to the bar at the Middle Temple on 28 June 1811, and in the same year (28 Feb.) married Alicia, daughter of Robert Brereton, a captain in the army. Through his connection with Jamaica, he was appointed in 1822 one of the commissioners to inquire into the state of the law in the colonies in the West Indies, and on the passing of an act founded upon his report (he being the only surviving commissioner), his services were acknowledged by knighthood, an honour which was bestowed upon him at St. James's Palace on 2 May 1838. Numerous official appointments were conferred upon him. He was a member of the commission for examining into the municipal corporations, a master of the queen's bench, recorder of Newcastle-under-Lyme, and counsel to the board of health. In 1850 he was elected a bencher of the Middle Temple, and in 1859 he was appointed its treasurer, when he was called upon to take the chief part in the ceremony of laying the foundation-stone of its new library. He was both F.R.S. and F.S.A., a vice-president of the Archæological Association, and a member of the Archæological Institute. Dwarris died at 75 Eccleston Square, London, on 20 May 1860, and was buried in Woking cemetery on 26 May; his wife died in the same house on 10 June 1856, and her remains were placed in the same cemetery on 16 June. Their family consisted of four sons and two daughters.

Allibone assigns to Dwarris the authorship of a volume entitled 'Juvenile Essays in Verse, 1805;' the volume is not to be found in the British Museum, and is unknown to his surviving children. His other publications were: 1. 'Substance of the Three Reports of the Commissioner of Inquiry into the Administration of Civil and Criminal Justice in the West Indies; extracted from the Parliamentary Papers,' 1827. 2. 'The West India Question plainly stated, and the only Practical Remedy briefly considered,' 1828, in which Dwarris argued in favour of an improvement in the condition of the slaves and the gradual abolition of slavery. His views on these questions are also set out in a long letter which he addressed from Barbadoes in January 1823 to Dr. Parr (Parr, *Works*, viii. 25–8). 3. 'A General Treatise on Statutes,' 1830–1, two parts; 2nd ed., assisted by W. H. Amyot, barrister-at-law, and the son-in-law of Dwarris, 1848; another ed. by Platt Potter, LL.D., one of the justices of the supreme court of the state of New York, Albany, New York, 1871. A standard work of high authority. 4. 'Alberic, Consul of Rome,' an historical drama in five acts (anon.), 1832. 5. 'Railway Results, or the Gauge Deliverance;' a dramatic sketch, 1845. 'A Skit on the Railway Mania,' 'Young England,' &c. 6. 'Some New Facts and a Suggested New Theory as to the Authorship of Junius,' privately printed, 1850. The opinion of Dwarris was that the letters were written by several persons, of whom Sir Philip Francis was the chief. This volume, with other works on the same subject, was reviewed by Mr. C. W. Dilke in the 'Athenæum' for 1850 and 1851, and the articles are reproduced in his 'Papers of a Critic,' vol. ii. 7. 'A Letter to the Fellows of the Royal Society of Antiquaries on the Present Condition and Future Prospects of the Society,' privately printed, 1852; an argument in favour of a reduction in the rate of subscription and on the necessity for increased energy in the society's operations. 8. 'A Letter to the Lord Chancellor on his Proposed Scheme for the Consolidation of the Statute Law,' 1853. 9. The Widow's Rescue,' 'Select Eulogies,' 'Schooled or Fooled,' a tale, 'Collected and Recollected,' 1855. To the 'Journal of the British Archæological Association' he contributed the following papers: 'On the Local Laws, Courts, and Customs of Derbyshire,' vii. 190–9; 'The Forest Laws, Courts, and Customs and the Chief Justices in Eyre, North and South of the Trent,' viii. 172–83; 'The Privileges of Sanctuary,' xiv. 97–110. In the 'Archæologia,' xxxiii. 55, is a paper by Dwarris 'On the History of one of the Old Cheshire Families,' the Breretons, with whom his wife was connected.

[Law Times, xxxv. 141 (1860); Rugby School Register, i. 86; Gent. Mag. June 1860, p. 646; Journal of Brit. Archæol. Assoc. (by T. J. Pettigrew), xvii. 182–3 (1861); information from his son, Canon Dwarris.] W. P. C.

DWIGHT, JOHN (*fl.* 1671–1698), potter, is said to have been a native of Oxfordshire; to have proceeded B.C.L. from Christ Church, Oxford, 17 Dec. 1661; and to have been secretary to Bryan Walton, Henry Ferne, and George Hall, successively bishops of Chester. But if the statement be true that 'he succeeded as early as 1640 in making a few pieces of imperfect porcelain' (Meteyard, *Life of Wedgwood*, i. 188), he must have soon begun his experiments in ceramics. The first date in his history of which we can be certain is 13 April 1671, when Charles II granted him his first patent; the next is the death of his daughter Lydia, 3 March 1673. In 1684 a new patent was granted him on

the expiration of his first, and from entries in a pocket-book (one of two now in the possession of the present proprietor of the pottery founded by him at Fulham) he is proved to have been alive in 1698. If he began to experiment in pottery before 1640, he must have been an old man by the close of the century, and the suggestion that he died in 1737 is clearly indefensible. In this year died Dr. Samuel Dwight [q. v.] of Fulham, who was possibly the son of Dwight. Dwight is sometimes styled Dr. John Dwight, but this is probably an error, as he is called simply John Dwight, gentleman, in both his patents, and is not dubbed doctor by any contemporary.

Both the patents are printed *in extenso* in Jewitt's 'Ceramic Art in Great Britain.' The first was granted on the strength of the statement in Dwight's petition that 'John Dwight, Gentl. had discovered The Mistery of Transparent Earthenware, comonly knowne by the Names of Porcelaine or China, and Persian Ware, as also the Misterie of the Stone Ware vulgarly called Cologne Ware; and that he designed to introduce a Manufacture of the said Wares into our Kingdome of England, where they have not hitherto been wrought or made.'

Although his claim to make what would now be called porcelain is discredited, and it is thought by some experts that stoneware had been made before in England, there is no reason to doubt the *bona fides* of the statements in Dwight's petition, and it is certain that at the date of it he had made long and patient investigations and experiments, and had brought, or was on the eve of bringing, the manufacture of stoneware to a perfection unknown before in England or perhaps elsewhere. So much is proved by a dated piece of great beauty and importance now in the South Kensington Museum. It is a half-length effigy of his daughter Lydia, lying with head raised upon a pillow as she appeared after death, and is inscribed on the back 'Lydia Dwight, dyd March 3, 1673.' It is also certain that he made a substance which might have appeared to him to have been porcelain, for Professor A. H. Church says: 'Dwight did nearly approach success in the making of a hard translucent ware similar to hard oriental porcelain. The applied ornaments on his grey stoneware jugs and flasks, and even the substance of some of his statuettes, were distinctly porcellanous.'

Six years after the grant of his first patent we find evidence not only of his fame as a potter, but also of the commercial success of the Fulham works. In the 'History of Oxfordshire' (published 1677) by Dr. Plot, the antiquary and keeper of the Ashmolean Museum, there occurs the following passage

'The ingenious John Dwight, formerly M.A. of Christ Church College, Oxon., hath discovered the mystery of the stone or Cologne wares (such as d'Alva bottles, jugs, noggins), heretofore made only in Germany, and by the Dutch brought over into England in great quantities; and hath set up a manufacture of the same, which (by methods and contrivances of his own, altogether unlike those used by the Germans), in three or four years' time, he has brought it to greater perfection than it has attained where it hath been used for many ages, insomuch that the Company of Glass-sellers of London, who are the dealers for that commodity, have contracted with the inventor to buy only of his English manufacture, and refuse the foreign.'

The same writer notes among Dwight's other discoveries 'the mystery of the Hessian wares and vessels for reteining the penetrating salts and spirits of the chymists,' and 'ways to make an earth white and transparent as porcellane,' and states that 'to this earth he hath added the colours that are usual in the coloured china ware, and divers others not seen before,' and that 'he hath also caused to be modelled statues or figures of the said transparent earth (a thing not done elsewhere, for China affords us only imperfect mouldings), which he hath diversified with great variety of colours, making them of the colour of iron, copper, brass, and party-coloured as some Achat-stones,' and again: 'In short, he has so advanced the Art Plastic that 'tis dubious whether any man since Prometheus have excelled him, not excepting the famous Damophilus and Gorgasus of Pliny (*Nat. Hist.* lib. xxxv. c. 12).'

That this panegyric was scarcely excessive we have the testimony of one of the greatest living authorities. M. L. Solon, in 'The Art of the Old English Potter,' says of Dwight: 'To him must be attributed the foundation of an important industry; by his unremitting researches, and their practical application, he not only found the means of supplying in large quantities the daily wants of the people with an article superior to anything that had ever been known before, but besides, by the exercise of his refined taste and uncommon skill, he raised his craft to a high level; nothing among the masterpieces of Ceramic art of all other countries can excel the beauty of Dwight's brown stoneware figures, either for design, modelling, or fineness of material.'

Two of the finest of these figures (Mars and Meleager) are now in the British Museum. In the same collection, recently enriched from those of Mr. A. W. Franks and Mr. H. Willett, are a magnificent life-sized

bust of Prince Rupert, and several other busts and statuettes in white stoneware. At the South Kensington Museum are a beautifully executed little bust of James II and a statuette of a child with a skull at her feet, supposed to represent his daughter Lydia, and here also is the undoubted effigy of Lydia before mentioned. What has been conjectured to be a third memento of this child is a hand apparently cast from life, which is in the British Museum. Both museums contain specimens of his useful ware-mugs, noggins, bellarmines, and the like, a number of which were discovered some years ago in a bricked-up cellar at the Fulham works. Other specimens of Dwight's ware are in private hands, but the identification of any of the more artistic pieces of Dwight's manufacture would have been difficult now if it had not been for the preservation by his descendants at the Fulham works of a few capital and authentic specimens, which were bought by Mr. Baylis of Prior Park in 1862. From him they were acquired by Mr. C. W. Reynolds, and are now generally known as the Reynolds' Collection, which was dispersed by auction in 1871. It is from this source that most of the finer specimens in the South Kensington and British Museum came.

Whether Dwight himself modelled any of the statuettes and busts that were produced at his works is not known. He is said to have employed Italian workmen, and it is difficult to believe that such masterpieces of plastic art as the Meleager, the bust of Prince Rupert, and several other pieces of the same stamp, could have been the work of any but a thoroughly trained sculptor. There is, however, no doubt that he was a man of rare artistic taste, and some of the statuettes, and even the effigy of Lydia, are not beyond the range of a skilled amateur. M. Solon seems to be inclined to give him the credit of all, and writes of the effigy: 'We fancy we can trace the loving care of a bereaved father in the reproduction of the features, and the minute perfection with which the accessories, such as flowers and lace, are treated.'

Though successful with the ordinary useful ware of commerce, Dwight's more artistic productions do not seem to have attracted their due share of attention, and he is said to have buried his models and tools in disgust. The only trait of his character except his affection for Lydia, of which we have evidence, is his love of hiding. One of his pocket-books contains memoranda of money (often considerable sums) stowed away in different holes and corners of his ovens and kitchen.

Altogether few men at once so important and so long-lived have left so few records of their lives and themselves, and the little we know of him has been obscured and confused by those who have written about him. Even about his daughter Lydia conjecture has not been happy. Her effigy is clearly that of little more than an infant, and contradicts the supposition (founded by the late Mr. Jewitt on an entry in one of the pocket-books already mentioned) that this Lydia Dwight was fifteen years old when she died. The statuette in the South Kensington Museum which is supposed to represent Lydia Dwight has long hair, and is evidently of a girl older than the original of the effigy. The hand in the British Museum is also too old for the effigy, and too young for a girl of fifteen. As the other entries in the same books begin in 1691, there is another reason for thinking that the Lydia Dwight who wrote her name in it was not the same as she who died in 1673, and it seems on the whole probable that, having lost his first Lydia in infancy, he called a later daughter by the same name. That he had at least one child who grew to maturity is more than probable, for in 1737 the pottery belonged to a Margaret Dwight who married a Mr. White, and the works were in the possession of her descendants till 1864. If Lydia Dwight was fifteen when she died in 1673, this Margaret could not have been her sister by the same mother, but if Lydia died in infancy it is at least possible that she was.

[Jewitt's Ceramic Art in Great Britain; Church's English Earthenware; Solon's Art of the Old English Potter; Plot's Hist. of Oxfordshire; Lysons's Environs, ii. 399, 400; Gent. Mag. 1737; Chaffers's Marks and Monograms; Art Journal, October 1862; Meteyard's Life of Wedgwood.] C. M.

DWIGHT, SAMUEL (1669?–1737), physician, born about 1669, was the son of John Dwight, who has been identified with the potter noticed in the preceding article. A brother Philip was vicar of Fulham from 1708 till his death in 1729. Another brother, Edmund, was born in 1676. In July 1687 the father is described as being then of Wigan, Lancashire (*Oxford Matriculation Register*, cited in Welch, *Alumni Westmon.* 1852, p. 207). Samuel entered Westminster School in 1686, matriculated a commoner of Christ Church, Oxford, 12 July 1687, when eighteen years of age, and as a member of that house proceeded B.A. 23 May 1691, M.A. 14 Feb. 1693 (*Oxford Graduates*, 1851, p. 201). Some verses of his occur among the academical rejoicings on the birth of James II's son in 1688; others are in the collection celebrating the return of William III from Ireland in

1690. He was admitted a licentiate of the College of Physicians 25 June 1731. On the title-pages of two of his medical treatises, published respectively in 1725 and 1731, he is represented as a doctor of medicine; but his degree was not recognised by the college (cf. *Lists of Coll. of Physicians* in Brit. Mus.) He practised at Fulham, and dying there 10 Nov. 1737, was buried in the church on the 17th (Lysons, *Environs*, Supplement, p. 150). Dwight was the author of: 1. 'De Vomitione, ejusque excessu curando; nec non de emeticis medicamentis, &c.,' 8vo, London, 1722. 2. 'De Hydropibus: deque Medicamentis ad eos utilibus expellendos, &c.,' 8vo, London, 1725. 3. 'De Febribus symptomaticis . . . deque earum curatione,' 8vo, London, 1731. This last treatise is dedicated to Sir Hans Sloane, whom Dwight was accustomed to consult in cases of more than ordinary difficulty (cf. his letter to Sloane, 21 Nov. 1721, *Addit. MS.* 4043, f. 226). Dwight is sometimes wrongly credited (cf. *Gent. Mag.* vii. 702) with the inventions in pottery made by John Dwight [q. v.]

[Authorities as above; Welch's Alumni Westmon. (1852), pp. 205, 207, 214, 222; Munk's Coll. of Phys. (1878), ii. 117–18; Faulkner's Fulham, p. 27.] G. G.

DWNN, LEWYS, or more properly Lewys ap Rhys ap Owain (*d.* 1616?), deputy-herald for Wales, derived his usual surname from the family of his mother, Catharine, daughter of Captain Rhys Goch Dwnn of Cefn y Gwestad, and remotely descended from the Dwnns of Kidwelly, though since the fifteenth century his branch of the family had been settled in Powysland. Lewys's father, Rhys, the son of Owain, the son of Morus, the son of Howel, was also a Montgomeryshire man, and his elaborate pedigree, reaching back many generations, has been preserved for us. Lewys was the sole child of his parents. He always 'had a predilection for heraldic science' and pedigrees, and became a disciple first of Hywel ap Sir Matthew, and subsequently of William Llyn and of Owen Gwynedd. Among his fellow-students was Rhys Cain of Oswestry. He was thus able to copy the pedigree books of all these authorities, and in the middle of Elizabeth's reign became famous himself as a genealogist. He was also a well-known bard, and is said to have been the poetical teacher of Bishop Richard Davies and others. If so, the pupil must have been very much older than the master. In February 1585–6 Dwnn was, 'at the request of sundry gentlemen,' appointed by Robert Cooke, Clarenceux king-at-arms, and Richard Glover, as marshal to William Flower, Norroy king-at-arms, as their deputies, to make heralds' visitations in Wales. A plan for a similar visitation in Edward VI's reign had never been carried out, but Dwnn's experience and previous labours now gave an excellent opportunity for the collection of genealogical information in a district hitherto neglected by accredited heralds. In the patent Dwnn is commended for his 'former travels throughout the most part of the said country for attaining the knowledge of pedigrees,' as well as for 'his painful diligence and his skill in the knowledge of the Welsh tongue.' Dwnn at once commenced his work, and though his patrons soon died, and he received no further formal patents, he continued his labours until 1614, though the amateur character of part at least of his visitation perhaps prevented the manuscripts ever reaching the College of Arms. He met with many difficulties. He apologises to the reader for the badness of his handwriting, owing partly to his poverty not allowing him to employ a copyist, and partly to the hurry of some gentry to leave home and the inhospitable disposition of others, 'who would neither afford me meat nor lodgings merely for working, but required money.' But he persevered despite all obstacles, and almost completed his work. It was put together in no sort of order, but it was famous for its superior accuracy over other visitations, since Dwnn kept fairly within his instructions to 'omit all high lines deduced from far above all memory.' For this reason it was selected for publication by the Welsh MSS. Society in preference to two other earlier collections of pedigrees by other heralds. They were collected accordingly from various scattered manuscripts and published in two magnificent quartos under the editorship of Sir Samuel Rush Meyrick at Llandovery in 1846. The editor added an introduction and copious notes. On Dwnn's researches most Welsh family history depends. Dwnn is commended for his care in preserving the British tongue and the most famous works of the poets. Several specimens of his poetical powers are interspersed among the visitation. Few particulars of Dwnn's personal life have come down to us. He lived at Bettws 'in Cydewain on Berriew,' in Montgomeryshire. He married Alice, daughter and coheiress of Maredudd Vaine, and had six children, named James, Edward, Thomas, Charles, Mary, and Elizabeth. The date of his death cannot be ascertained, but his pedigrees go down to 1614. 'A large number of poems in Dwnn's autograph, and mostly of his own composition, are preserved at Peniarth. They are nearly all dated, and as the last date is 1616, Dwnn must have been

alive then, but probably not much longer' (*Montgom. Coll.* iii. 123–30, Powysland Club).

[All that is known of Dwnn's life is collected by Sir S. R. Meyrick in his Introduction prefixed to vol. i. of Dwnn's Heraldic Visitations of Wales.] T. F. T.

DWYER, MICHAEL (1771–1826), Irish insurgent, was born in co. Wicklow in 1771. He took part in the insurrectionary movement of 1798, joining Joseph Holt with a band of twenty or thirty insurgents from the Wicklow mountains, where he subsequently pursued a sort of bandit career on his own account. He is described as a handsome, intelligent Wicklow man, possessed of some fine traits of character. In 1803 he was concerned in Robert Emmett's insurrection, bringing five hundred men with him to Rathfarnham, but he refused to concur in Emmett's attempt upon Dublin. It was in the house of his niece, Anne Devlin, that Emmett lay for a time concealed after the failure of his plans. Dwyer surrendered to Captain Hume on 17 Dec. 1803. The 'Belfast News-Letter,' which calls him a 'notorious mountain robber,' gives a minute account of his appearance and manners. He was sentenced only to transportation, on the ground of the humanity he had displayed. Grattan says that, though placed on board the convict ship which was to convey him to New South Wales, he died before the vessel started. Webb gives 1815 as the date of his death. But, according to Ross, he died in 1826, having been for eleven years high constable of Sydney. He married Mary Doyle, a farmer's daughter; Ross dates the marriage in 1778, perhaps a misprint for 1788.

[Belfast News-Letter, 23 Dec. 1803, and 17 Jan. 1804; Grattan's Memoirs of Henry Grattan, 1842, iv. 397; Ross's Correspondence of Cornwallis, 1859, iii. 283; Webb's Compendium of Irish Biography, 1878, p. 162.] A. G.

DYCE, ALEXANDER (1798–1869), scholar, eldest son of Lieutenant-general Alexander Dyce of the East India Company's service, was born in George Street, Edinburgh, 30 June 1798. His mother was a daughter of Neil Campbell of Duntroon and Oib, Argyllshire, and a sister of Sir Neil Campbell, sometime governor of Sierra Leone. The year after his birth his parents sailed for India, leaving him in charge of two of his father's sisters at Aberdeen. He was educated at the Edinburgh High School, proceeded in 1815 to Exeter College, Oxford, and took his bachelor's degree in 1819. It was his father's wish that he should enter the service of the East India Company; but Dyce had no taste for this career, and accepted the alternative of taking orders. Between 1822 and 1825 he served two curacies, first at Llanteglos, a fishing village near Fowey, Cornwall, and afterwards at Nayland in Suffolk. In 1825 he abandoned clerical work, settled at Gray's Inn Square, and devoted himself to literary pursuits. So early as 1818, in his undergraduate days, he had edited Jarvis's dictionary of the language of Shakespeare, and in 1821, shortly before his ordination, he had published at Oxford a little volume of translations in blank verse of selected passages of Quintus Smyrnæus. In 1825 he published 'Specimens of British Poetesses,' and in 1827 he edited Collins's poems. Two volumes of his edition of George Peele appeared in 1828, and were republished in 1829; a third volume, containing rare works to which he had not had access when the earlier volumes were issued, followed in 1839. In 1830 he published, from a manuscript, 'Demetrius and Enanthe' (Fletcher's 'Humorous Lieutenant'), and collected the works of John Webster in four volumes. His edition of the plays and poems of Robert Greene, in two volumes, appeared in 1831, and in 1833 he completed Gifford's edition of Shirley, editing a part of the sixth volume, and writing the memoir. Between 1831 and 1835 he contributed to Pickering's 'Aldine' series editions of Beattie, Pope, Akenside, and of Shakespeare's poems; and in 1833 he published 'Specimens of English Sonnets.' In 1836–8 he edited the works of Richard Bentley, in three volumes. It had been his intention to produce an exhaustive edition of Bentley; but 'the indifference of general readers to classical literature,' he wrote to John Forster, 'prevented my carrying out the design.' In 1840 he published an edition of the works of Thomas Middleton, in five volumes, which was followed in 1843 by an edition of Skelton's works, in two volumes. The first volume of his elaborate edition of Beaumont and Fletcher appeared in 1843, and the last volume (the eleventh) in 1846. In 1850 he issued an edition of Marlowe, in three volumes; in 1856 'Recollections of the Table Talk of Samuel Rogers;' and in 1857 an edition of Shakespeare, in nine volumes. Dyce is best and most deservedly known by this edition of Shakespeare. Its textual criticism is of the highest value, and the brief annotations are always useful and to the point. The glossary is full and meets most of the difficulties. A vast number of Shakespearean students regard it as the most readable and satisfactory of all the editions of the dramatist. A second edition of Webster, carefully revised, was published in 1857, one vol.; Peele and Greene, one vol., were

re-edited in 1858; Marlowe, one vol., in 1861; and Shakespeare, nine vols., in 1864–1867. His latest work was a revised edition, in three vols., of Gifford's Ford. The preface to that work is dated '15 Feb. 1869.' At the close of June 1868 he wrote to his friend Forster that he was 'unusually well;' but at the beginning of August he declared himself to be, though free from pain, 'ill, ill, ill, exhausted from inability to sleep and to eat, my nights intolerable, my days wearisome, because I cannot read, and when or how it is to end seems uncertain.' In another letter to Forster, dated 4 Dec. 1868, he wrote: 'I suspect that I am very gradually dying, and if such is the case, I certainly have no reason to make any childish lamentation, for I have lived a great deal longer than most people who are born into this world, and I look back on my past existence without much disapprobation.' He was suffering from organic derangement of the liver. In the preface to his edition of Gifford's Ford he states that the 'languor and weakness consequent on a very long and serious illness' made it impossible for him to pursue any researches among the public records. But he continued working, though bedridden, to the end, preparing a third edition of his Shakespeare (which was posthumously published by the care of John Forster), and still busy with his unfinished translation (begun more than twenty years earlier) of Athenæus's 'Deipnosophists.' He died 15 May 1869, at 33 Oxford Terrace, where he had resided for the last ten years of his life. He bequeathed his valuable library, with his pictures and prints, to South Kensington Museum. The library contains many Elizabethan rarities, and is rich in classical and Italian literature.

For the Camden Society Dyce edited Kempe's 'Nine Days' Wonder;' for the Percy Society Porter's 'Two Angry Women of Abingdon,' Drayton's 'Harmony of the Church,' and 'Poems' of Sir H. Wotton; for the Shakespeare Society the old tragedy of 'Timon' and the tragedy of 'Sir Thomas More.' He also published 'Remarks on Mr. J. P. Collier's and Mr. C. Knight's editions of Shakespeare,' 1844; 'A few Notes on Shakespeare,' 1853; and 'Strictures on Mr. Collier's new edition of Shakespeare,' 1859. For many years he was on terms of cordial relationship with Payne Collier, to whom in 1840 he dedicated his edition of 'Middleton;' but the friendship was afterwards interrupted, and finally dissolved. The manuscript of Dyce's projected translation of 'Athenæus' is preserved at South Kensington. A translation of the 'Deipnosophists' was a formidable undertaking, and it is doubtful whether, under any circumstances, this labour of love could have been completed.

There have been editors more brilliant than Dyce, but his deep and varied learning, his minute accuracy, and his nice discrimination have very rarely been equalled. So long as the best traditions of English scholarship survive his name will be respected.

[Biographical notice by John Forster prefixed to Catalogue of the Dyce Library.] A. H. B.

DYCE, WILLIAM (1806–1864), painter, third son of William Dyce, M.D., F.R.S. (Edinb.), of Fonthill and Cuttlehill, co. Aberdeen (lineally descended from William Dyce of Belhelvie, co. Aberdeen, in 1565), and cousin of the Rev. Alexander Dyce [q. v.], was born in Marischal Street, Aberdeen, on 19 Sept. 1806. His mother was daughter of James Chalmers of Westburn in the same county, and belonged to a family which had been honourably connected for centuries with the town and county of Aberdeen. Dyce was educated at Marischal College, university of Aberdeen, and took the degree of M.A. at the age of sixteen. His father, who was a noted physician and of great scientific attainments, wished him to adopt either medicine or theology, both of which he had studied, in preference to painting. Dyce, however, secretly pursued his studies in art, and by selling his productions at last earned a sufficient sum to enable him to embark on a trading smack for London. He procured an introduction to the president of the Royal Academy, who immediately discerned Dyce's talent and obtained his father's permission for him to study art. Dyce set to work making drawings at the Egyptian Hall, and was soon after admitted a probationer in the school of the Royal Academy. Not being satisfied with the system there, he eagerly embraced a chance of visiting Rome offered to him by Alexander Day [q. v.], with whom and with William Holwell Carr [q. v.] he had made acquaintance. He started in the autumn of 1825 with Day, and remained in Rome nine months, paying special attention to the study of the works of Titian and Nicolas Poussin. In 1826 he returned to Aberdeen, and, besides decorating a room in his father's house, he commenced his first picture of importance, 'Bacchus nursed by the Nymphs of Nysa,' which he exhibited in London at the Royal Academy in 1827. In the same year Dyce returned to Rome, and now developed his tendency to that form of art which was at first styled 'pre-Raphaelite.' Dyce may be said to have been the originator of the movement in the English school of painting. In 1828 he

painted a 'Madonna and Child.' Mr. Severn brought the German painter Overbeck to see it, who was followed by numbers of the German artist-colony then working in Rome. They were astonished to find that so young a painter had unaided produced so excellent a work, painted on the principles which they had for years been striving to establish; their admiration went so far, that, hearing of Dyce's approaching departure from Rome, and ascribing it to pecuniary reasons, they subscribed among themselves a considerable sum of money to purchase the picture and enable him to prosecute his studies longer in Rome. Their kind assistance was not needed, and Dyce carried out his intention of returning, reaching Aberdeen late in 1828, and set to work painting Madonnas and other similar subjects. Finding that they did not meet with appreciation, he laid aside his brush and devoted himself to scientific pursuits; not long afterwards he gained the Blackwell prize at Marischal College for an essay on 'Electro-magnetism.' Shortly after this he accepted an offer from the Hon. Mrs. Mackenzie to make a copy of a portrait of her father, Lord Seaforth, by Sir Thomas Lawrence. This was so successful that he was induced to turn his thoughts to portraiture. In 1830 he settled in Edinburgh, where he remained for about seven years, during which time he painted over one hundred portraits; these were executed in a simple and vigorous style that brought out some of the finest qualities of his work, which remain hitherto almost unknown to the world in general. His portraits of ladies and children were much admired. In 1832 he was elected a fellow of the Royal Society at Edinburgh, and in 1835 an associate of the Royal Scottish Academy; this latter distinction he resigned on settling in London, when the honorary rank was conferred on him. He exhibited during these years in Edinburgh the 'Golden Age,' the 'Infant Hercules,' 'Christ crowned with Thorns,' the 'Dead Christ' (an altarpiece), &c., besides portraits; and also in London at the Royal Academy numerous portraits and a 'Descent of Venus' (from Ben Jonson's 'Triumph of Love'), which attracted some attention. During his residence in Edinburgh Dyce became intimately acquainted with several members of the board of trustees for manufactures; he was frequently consulted by them as to the best means of applying design to manufactures, and at last he matured and proposed a scheme for the improvement of their schools, which he published in the form of a letter to Mr. Maconochie Wellwood (Lord Meadowbank). This pamphlet came into the hands of the newly formed council of the school of design at Somerset House. Dyce was sent for, and eventually was requested by the president of the board of trade, Mr. Poulett Thomson, to proceed to the continent on a mission of inquiry into the working of schools established with a similar object in France, Germany, and elsewhere. Dyce returned in 1840 and presented a report, which was printed by order of the House of Commons and led to the remodelling of the school of design, of which Dyce became director and secretary to the council. These posts he held till 1843, when he was appointed inspector of the provincial schools, which had been established on his proposal, retaining a seat on the council. These posts he resigned after about a year and a half. In 1844 he was appointed professor of the fine arts in King's College, London, where he delivered a lecture on 'The Theory of the Fine Arts,' which attracted some notice, and which he published. In the same year he was elected an associate of the Royal Academy, of which he became a full member in 1848. In the latter year it was found that by mismanagement the affairs of the school of design had been brought to a deadlock. Dyce's services were again called into requisition, and he was appointed master of the ornamental class, and master of the class of design. Being, however, thoroughly dissatisfied with the scheme of management, and finding his views not accepted, he resigned these posts, and severed his connection with an enterprise which owed much of its success to his profound knowledge of principles and his administrative ability. During his connection with the school of design Dyce had but little time for painting; he painted a 'Madonna and Child' (Royal Academy, 1846, purchased by the prince consort, and engraved by T. Vernon in the 'Art Journal,' 1855), 'St. Dunstan separating Edwy and Elgiva' (Royal Academy, 1839), 'Titian teaching Irene da Spilemburgo' (Royal Academy, 1840), and 'Jessica' (Royal Academy, 1843). At this point Dyce, feeling that his powers of painting had grown rusty, and never having studied seriously from the life, went through a course of study in Mr. Taylor's life school in St. Martin's Lane. This laudable action was shared by his friend W. Etty, R.A. [q. v.] The result was the production of one of his most successful works, 'King Joash shooting the arrow of deliverance,' and of his cartoon for the competition in Westminster Hall. The destruction of the Houses of Parliament by fire in 1831, and the consequent erection of the present buildings, offered an opportunity for the long-cherished idea of the encouragement of national art at the national

expense. In April 1841 a select committee of the House of Commons was appointed, and the evidence was taken of various artists, including Dyce. This committee recommended the employment of fresco-painting to decorate the vacant wall-spaces in the new buildings, and it was implied that the style of the Munich artists was the best to be adopted. In November 1841 a royal commission was appointed, with the prince consort as chairman and Mr. Eastlake as secretary. In 1843 a cartoon competition was held in Westminster Hall, and in 1844 a fresco competition. This latter exhibition disposed of the objections of some persons who alleged that no Englishman was capable of painting in fresco, and that Cornelius must be brought over to execute them. Cornelius is stated to have himself said that it was needless to bring him over from Germany when Dyce's services were available. Dyce, who enjoyed the confidence of the prince consort, was one of the competitors, though he never concealed his opinion that fresco was unsuited to the English climate. In the meantime Dyce completed his first fresco of 'The Consecration of Archbishop Parker' in Lambeth Palace, two heads from which he had sent to the fresco competition. This caused him to be one of the six artists selected for the frescoes in the House of Lords, and eventually the commissioners decided that Dyce should complete a fresco in the House of Lords representing the 'Baptism of Ethelbert' before any other commissions were given. This was completed in 1846, and was so successful that the commissioners gave five further commissions to other artists, with instructions to adapt their frescoes to suit Dyce's design and colouring. Before executing this fresco Dyce visited Italy in order to renew and perfect his studies in fresco-painting, and addressed a paper on the subject to the fine arts commission, which was printed in one of their reports. Dyce was next employed by the prince consort to paint a fresco at Osborne of 'Neptune giving the Empire of the Sea to Britannia,' and also to paint one of the frescoes from the masque of 'Comus' in the garden pavilion at Buckingham Palace. While painting the former Dyce suggested to his royal highness the suitability of the Arthurian legends as decorations typifying 'Chivalry' for the queen's robing-room in the House of Lords, remarking that they should be treated in the way that the German fresco-painters had treated the Nibelungenlied, and that Maclise was a fitting painter for the task. The subjects were adopted by the commissioners, but the execution was entrusted to Dyce, who agreed to paint in fresco seven compartments in the queen's robing-room, together with smaller compartments in the frieze, twenty-eight in all, to be completed in seven years from 1 July 1848 at a total cost of 4,800*l*. This contract, subsequently modified in some particulars, turned out to be an unwise one, owing to the limited portion of the year during which work in fresco is possible in this climate, and the excessive amount of research and study necessary for the correct representation of the details in the Arthurian legends. Another opportunity for indulging what was perhaps his chief predilection in art occupied much time; he was asked to undertake the interior decoration of the church of All Saints, Margaret Street, an offer he was unable to refuse, which included a series of frescoes from the life of Jesus Christ. This he completed during 1858–9, while the House of Lords' frescoes remained unfinished. Dyce did not escape censure for accepting a second commission before the previous contract had been fulfilled, and he himself admitted that to some extent he had laid himself open to it. In 1860 his health began to fail him, and his sufferings were increased by his acute sensitiveness to the complaints made from time to time in the houses of parliament as to the non-completion of the frescoes. Finally, feeling that he would not live to complete them, he wished to return all the money he had received for them. He died in his house at Streatham on 14 Feb. 1864, having completed but five of the frescoes in the queen's robing-room, viz. those typifying 'Hospitality,' 'Religion,' 'Mercy,' 'Generosity,' and 'Courtesy,' as component parts of 'Chivalry' which the whole series was intended to depict. Dyce was buried in St. Leonard's Church, Streatham, which had been enlarged from his designs. He married 17 Jan. 1850 Jane Bickerton, eldest daughter of James Brand of Milnathort, Kinross-shire, by whom (who died 29 Dec. 1885, aged 55) he left two sons and two daughters. Dyce's time was fully occupied during the later years of his life, and his easel-paintings are not numerous; among those exhibited by him at the Royal Academy may be noticed 'The Meeting of Jacob and Rachel' (1850), 'King Lear and the Fool in a Storm' (1851), 'Christabel' (1855), 'Titian preparing to make his first essay in Colouring' (1859), 'St. John leading home his adopted Mother' (1860, commenced in 1844), 'George Herbert at Bemerton' (1861) and 'Eleazar of Damascus' (1863). Dyce, who was deeply learned in theology and patristic literature, was one of the leaders in the high church movement. He was also an accomplished musician, both as organist and composer, and composed a 'Non nobis' anthem,

sometimes sung at the Royal Academy banquets. He founded the Motett Society, for the study and practice of the church music of the sixteenth and seventeenth century, and in 1842–3 he published, in two quarto volumes, 'The Book of Common Prayer with the ancient Canto Fermo set to it at the Reformation,' with two dissertations on that kind of music. For this he received the Prussian gold medal of science and art from the king of Prussia, who was then interested in framing a liturgy for his national state church. Dyce published numerous pamphlets on art and other subjects, among them being one entitled 'Shepherds and Sheep,' in answer to Mr. Ruskin's 'Notes on the Construction of Sheepfolds.' In 1853 he published a pamphlet on the National Gallery. His administrative abilities were highly thought of, and he drew up a set of statutes for Dulwich College. In 1851 he was appointed a juror of the Great Exhibition, and published a report on 'iron and general hardware;' in 1862 he was again a juror of the International Exhibition appointed to judge on 'stained glass and glass used in building and decoration.' This was a subject to which Dyce had given great attention. His mastery of it was shown in his cartoon for the memorial window to the Duke of Northumberland in St. Paul's Church, Alnwick, and in the so-called choristers' window in Ely Cathedral. In these Dyce carried out theories of his own in colour and execution; nothing was left to the discretion of the workmen, as the artist had already thought out every detail. He often employed himself in architectural designs. Dyce also designed the florin which is now in use, and was originally intended for a four-shilling piece. He declined to stand for the presidency of the Royal Academy on the death of Sir Martin Shee; he always took a prominent part in the deliberations of that body, and it was on his proposal that the class of retired academicians was established. He was also a member of the Academy of Fine Arts in Philadelphia. His works were rather those of a learned student than an original artist, and were marked by a refinement of taste, rather than by any appeal to the feelings of the spectator. Some of his pictures are in the Scottish National Gallery at Edinburgh. Twelve of his later paintings were exhibited at Manchester in 1887, but were inadequate examples of his art. Some of his studies are at the South Kensington Museum and at Owens College, Manchester. During his residence in Edinburgh he etched the illustrations to Sir Thomas Dick Lauder's 'The Morayshire Floods' (published 1830), and 'Highland Rambles' (published 1837). In all his manifold accomplishments he attained a high degree of proficiency. At the Royal Academy dinner of 1864 Mr. Gladstone, speaking of Dyce's recent death, said he believed that the very ideal of the profession of an artist had rarely been more honourably exhibited than in Dyce's character.

[Information from Mr. J. Stirling Dyce, F.S.A.; Memoir by J. Dafforne in the Art Journal for 1860; Encycl. Brit. (9th ed.); Redgrave's Dict. of Artists; Redgraves' Century of Painters.]

L. C.

DYCE-SOMBRE, DAVID OCHTERLONY (1808–1851), an eccentric character, was born at Sirdhana, Bengal, in 1808. His grandfather, Walter Reinhard, a native of Strasburg, a carpenter by trade, went to India in 1754, where he became a soldier in the service of several of the native princes, and acquired from the sombre cast of his countenance the nickname of Sombre. In 1777 the emperor of Delhi gave him the principality of Sirdhana, which on his death at Agra, 4 May 1778, passed to his widow Zerbonissa, a dancing girl, who became begum of Sirdhana. By a concubine Reinhard left a son, Aloysius Reinhard, otherwise known as Zuffer Yah Khan. This son died, leaving a daughter Juliana, who married George Alexander Dyce, commandant of the begum's forces. A son by this marriage was D. O. Dyce. He was brought up in the house of the Begum Sombre, and educated by Mr. Fisher, the church of England chaplain at Meerut, but on attaining manhood joined the church of Rome. On 27 Jan. 1836 the begum died, and Dyce inherited from her upwards of half a million sterling, which was paid over to him from the Anglo-Indian exchequer, where it had been deposited, and he then took the additional surname of Sombre. Previously to this he had been created by the pope a chevalier of the order of Christ, in consideration of some very large gifts which the begum had made to his holiness. In October 1836 he left Sirdhana, to which he never returned. In 1837 he went to China, coming back to Calcutta in February 1838. He then embarked for England, and landed at Bristol in August of that year. His arrival attracted much notice, as he brought with him a reputation of vast wealth and of being thoroughly oriental in education, customs of life, and manners of thought, and he soon became the most celebrated personage of the season. On 26 Sept. 1840 he married the Hon. Mary Anne Jervis, third daughter of Edward Jervis, second viscount St. Vincent. He was elected in the liberal

interest member for Sudbury 29 June 1841, but after sitting until 14 April 1842 was unseated for 'gross, systematic, and extensive bribery,' and the borough was soon after disfranchised, mainly in consequence of the proceedings at the 1841 election (*Barron and Austin's Cases of Controverted Elections*, 1844, pp. 237–52). He lived with his wife until March 1843, when a separation took place in consequence of his being put under restraint as a lunatic at the Clarendon Hotel, 169 New Bond Street, London; thence he was removed under the care of a keeper to Hanover Lodge, Regent's Park. On 31 July 1843 a commission *de lunatico inquirendo* was held at Hanover Lodge before Francis Barlow and a special jury, when a verdict 'of unsound mind from 27 Oct. 1842' was returned. However, in September 1843 he was allowed to travel under the care of Dr. Grant for the benefit of his health, but escaping from his attendant at Liverpool, he left England and arrived in Paris on 22 Sept. Mr. Frere, who was 'the solicitor of the committees of the person,' followed him to Paris, but an application that Dyce-Sombre should be delivered up to him to be sent back to England was refused by the French government. During the succeeding seven years the unfortunate man was several times in England (with safe-conduct passes from the lord chancellor). Many inquiries were made as to the state of his mind, with varying results, and he lived on the surplus income of his property allowed him by the lord chancellor after deducting an annuity of 4,000*l.* for the support of his wife. In August 1849 he published in Paris 'Mr. Dyce-Sombre's Refutation of the Charges of Lunacy brought against him in the Court of Chancery: published by Mr. Dyce-Sombre, 1849.' This is a large and well-written work of 592 pages, in the compilation of which he is said to have been assisted by a Mr. Montucci. He also wrote another work called 'The Memoir,' brought out in English, French, and Italian, in which he grossly abused his brother-in-law, Baron Solaroli. In the summer of 1851 he came to England to petition against the decisions of the court of chancery and with the hope of obtaining a supersedeas, but died at his lodgings, Davies Street, Berkeley Square, London, on 1 July 1851, and was buried in the catacombs at Kensal Green cemetery on 8 July. His will, dated 25 June 1849, which was disputed by his widow and by his two sisters, Ann Mary Dyce, wife of Captain John Troup, and Georgiana Dyce, wife of Baron Peter Solaroli, was before the law courts for more than five years. At last, on 26 Jan. 1856, after the case had been argued nineteen days, Sir John Dodson gave judgment against the will, which judgment on appeal was confirmed by the judicial committee of the privy council on 1 July (*Deane and Swabey's Cases in Ecclesiastical Courts*, 1858, pp. 22–120). His widow married, 8 Nov. 1862, the Right Hon. George Cecil Weld Forester, who in 1874 became third Baron Forester.

[Gent. Mag. August 1851, p. 201; Illustrated London News, 12 July 1851, p. 42; Sleeman's Rambles of an Indian Official (1844). ii. 377–99; Malleson's Recreations of an Indian Official (1872), pp. 438–59; The Heirs of Mr. Dyce-Sombre *v.* The Indian Government, 1865, p. 18; Macnaghten and Gordon's Reports of Cases in Chancery (1850), i. 101–2, 116–37; Law Mag. and Law Rev. August 1856, pp. 356–68, and November, p. 182.] G. C. B.

DYCHE, THOMAS (*fl.* 1719), schoolmaster, was educated at Ashbourne free school, Derbyshire, under the Rev. William Hardestee (dedication of *Vocabularium Latiale*, 5th edition). He subsequently took orders, and removed to London. In 1708 he was keeping school in Dean Street, Fetter Lane, but some time after 1710 he obtained the mastership of the free school at Stratford Bow. In 1719 he rashly attempted to expose in print the peculations of the notorious John Ward of Hackney 'in discharge of his [Ward's] trust about repairing Dagnam Breach.' Thereupon Ward sued Dyche for libel, and at the trial, 18 June 1719, was awarded 300*l.* damages (*Post Boy*, 19 June 1719, cited in Robinson, *Hist. of Hackney*, i. 124). Dyche seems to have died between 1731 and 1735. No entry of his burial occurs in the Bow register from 1728 to the end of 1739. No will or letters of administration are to be found in the calendars of the prerogative court of Canterbury. He left a family (dedication of the *Spelling Dictionary*). His compilations are as follows: 1. 'Vocabularium Latiale, or a Latin Vocabulary, in two parts,' 8vo, London, 1708 or 1709; 5th edition, 8vo, London, 1728; 6th edition, 8vo, London, 1735. 2. 'A Guide to the English Tongue, in two parts,' 8vo, London, 1709; 2nd edition, 8vo, London, 1710; 14th edition, 12mo, London, 1729. This, the forerunner of similar compendiums by Dilworth, Fenning, and Mavor, had the honour of being ushered into the world with lines addressed to 'my ingenious Friend the Author' by laureate Tate. Another less famous poet, by name John Williams, enthusiastically declares

This just essay you have perform'd so well,
Records will shew 'twas Dyche first taught to spell.

3. 'The Spelling Dictionary, or a Collection

of all the Common Words and Proper Names . . . in the English Tongue . . . Second edition, etc.,' 12mo, London, 1725; 3rd edition, corrected, 12mo, London, 1731. 4. 'A New General English Dictionary, to which is prefixed a compendious English Grammar, together with a Supplement of the Proper Names of the most noted Kingdoms, Provinces, Cities, etc., of the World. Originally begun by the late Reverend Mr. Thomas Dyche . . . and now finish'd by William Pardon, Gent. Third edition,' 8vo, London, 1740. Many other editions were subsequently published. A French version, with plates, by Esprit Pezenas, appeared in two vols. 4to, Avignon, 1756. Dyche was also author of 'The Youth's Guide to the Latin Tongue,' and 'Fables of Phædrus, rendered into familiar English.' A portrait of Dyche, by Fry, engraved by J. Nutting, and prefixed to his 'Guide,' represents a comely personage in clerical costume. Another, but fictitious, portrait, engraved by Vandergutch, is sometimes found adorning the 'Spelling Dictionary' (NOBLE, continuation of GRANGER, ii. 137).

[Works cited above; Notes and Queries, 2nd ser. viii. 249, 3rd ser. viii. 9, 4th ser. iii. 395; Evans's Cat. of Engraved Portraits; Lempriere's Universal Biography has a worthless notice.]

G. G.

DYER, SIR EDWARD (*d.* 1607), poet and courtier, son of Sir Thomas Dyer, kt., of Somersetshire, by his second wife, the daughter of Lord Poynings (more probably a daughter of one of the bastard brothers of Thomas, lord Poynings, who died 18 May 1545), was born at Sharpham Park, Somersetshire. Wood states that he had in Oxford 'some of his academical education,' either at Balliol College or at Broadgates Hall. Leaving the university without a degree, he travelled on the continent; and in 1566 he was at the court of Elizabeth. His patron in 1571 was the Earl of Leicester, over whom he seems to have exercised much influence. In 1572 he addressed a very curious letter of advice to Sir Christopher Hatton, who had fallen under the displeasure of the queen. Dyer himself had also incurred royal disfavour, for Gilbert Talbot, writing in 1573 to his father, the Earl of Shrewsbury, says: 'Dyer lately was sick of a consumption, in great danger; and, as your lordship knoweth, he hath been in displeasure these eleven years. It was made the queen believe that his sickness came because of the continuance of her displeasure towards him, so that unless she would forgive him he was not like to recover; and hereupon her majesty hath forgiven him, and sent unto him a very comfortable message' (NICOLAS, *Memoir*). The writer of the letter also states that Leicester, with the connivance of Burghley, intrigued to make Dyer the queen's personal favourite in the place of Hatton. In 1580 Gabriel Harvey in a letter to Spenser (*Three Proper and Wittie, Familiar Letters*) describes Sidney and Dyer as 'the two very diamondes of her maiesties courte for many speciall and rare qualities.' From Harvey's 'Letter-Book' it appears that Spenser in 1579 obtained some of Harvey's poems and published them with a dedication 'to the right Worshipfull Gentleman and famous Courtier Master Edwarde Diar, in a manner oure onlye Inglishe poett.' Early in 1584 Dyer was sent on a diplomatic mission to the Low Countries. In May 1585 he addressed a letter to Lord Burghley, whose patronage had been temporarily withdrawn. On 26 Aug. 1586 articles of agreement were drawn up between Lord Burghley and 'Edward Dyer of Weston, in the county of Somerset, esqr.,' whereby Dyer was empowered, by the authority of the queen, to search and find out what manors, lands, &c., were concealed or detained from her majesty. In May of the same year (1586) Dyer addressed a letter of advice to Leicester on the subject of the expedition for the relief of Grave. Sir Philip Sidney, his intimate friend, died in October 1586, and desired by his will that his books should be divided between Dyer and Fulke Greville. In Davison's 'Poetical Rhapsody,' 1602, are 'Two Pastorals' by Sidney 'upon his meeting with his two worthy friends and fellow-poets, Sir Edward Dyer and Sir Fulke Greville.' By a warrant dated 30 March 1588 Dyer was granted by the queen all the lands which he had ascertained to have been concealed 'before the 20th November, 1558, 1 Eliz., for five years next insuing' (NICOLAS, from *Lansd. MS.* 56, f. 42). In 1589 he went on a diplomatic mission to Denmark. His method of dealing with the forfeited lands gave dissatisfaction to the queen, and in March 1592-3 he wrote to solicit Burghley's protection. There is extant a statement by Dyer of 'The whole course of my proceedings, both before and since the granting of her majesty's warrant unto me' (*Lansd. MS.* 73, f. 37). Oldys reports in his 'Diary' that Dyer would never 'fawn and cringe' at court. He soon came into favour with the queen again, for on the death of Sir John Wolley in 1596 he was appointed to the chancellorship of the order of the Garter, and was knighted. After this date little is heard of him. John Davies of Hereford, in the 'Preface' to 'Microcosmos,' 1603, addresses him as

Thou virgin knight, that dost thy selfe obscure
From world's unequal eyes;

and there is a sonnet to him in the same volume. Thomas Powell has some dedicatory verses to him in 'A Welch Bayte to Spare Prouender,' 1603. Dyer died in 1607, and in the burial register of St. Saviour's, Southwark, is the entry: '1607, May 11. S[r] Edward Dyer, knight, in the chancel.' Ben Jonson told Drummond that 'Dyer died unmarried.' Letters of administration of his estate were granted 25 June 1607 from the prerogative court of Canterbury to his sister, Margaret Dyer. In Lansd. MS. 165, f. 320, is preserved an account of the value of his lands and the amount of his debts, with a statement of 'Monies received by virtue of Sir Edward Stafford's warrant as for Sir Edward Dyer's warrant of concealment between 1585 and the 29th of April 1607.' His lands are stated in the manuscript to have produced a yearly rent of 130*l.*, or to be worth 13,000*l.* at one hundred years' purchase; and his debts are estimated at 11,200*l.* 13*s.* 8*d.* It is difficult to credit the statement of Aubrey, made on the authority of Captain Dyer, his great-grandson or brother's great-grandson, that 'he had four thousand pounds per annum, and was left four-score thousand pounds in money. He wasted it almost all.' According to another statement of Aubrey, Dyer 'labour'd much in chymistry, was esteemed by some a Rosie-crucian, and a great devotee to Dr. Joh. Dee and Edw. Kelly.'

Dyer gained considerable fame as a poet in the last quarter of the sixteenth century. Puttenham in 1589 pronounced him to be 'for elegy most sweet, solemn, and of high conceit;' and Meres in 'Wit's Treasury,' 1598, mentions him as 'famous for elegy.' But his verse was never collected. During his lifetime, and early in the next century, critics were at a loss to know on what work his fame rested. Edmund Bolton in 'Hypercritica' says that he 'had not seen much of Sir Edward Dyer's poetry;' and William Drummond, coupling his name with Raleigh's, observes: 'Their works are so few that have come to my hands, I cannot well say anything of them.' Rawl. MS. Poet. 85 contains a few poems ascribed, with more or less authority, to Dyer. His most famous poem is his description of contentment, beginning 'My mind to me a kingdom is' (set to music in William Byrd's 'Psalmes, Sonets, and Songs,' 1588), of which several early manuscript copies are extant. Some poems in 'England's Helicon,' 1600, are subscribed 'S[ir] E[dward] D[yer];' but nearly all of them belong to Lodge. The sonnet entitled 'The Shepherd's Conceit of Prometheus' (which is undoubtedly Dyer's), with Sidney's 'Reply'—printed in 'England's Helicon'—had previously appeared among the poems appended to the 1598 'Arcadia.' In Chetham MS. 8012, pp. 143–53, is a lengthy 'Epitaph, composed by Sir Edward Dyer, of Sir Philip Sidney;' but in Rawl. MS. Poet. 85 it is ascribed to Nicholas Breton. A whimsical prose-tract, 'The Prayse of Nothing,' 1585, 4to, of which a unique copy is preserved in the Tanner Collection, has been attributed to Dyer (privately reprinted by Mr. J. P. Collier). Collier claimed for him another unique book, 'Sixe Idillia, that is, Sixe Small or Petty Poems, or Æglogues chosen out of the right famous Sicilian Poet, Theocritus, and translated into English verse,' Oxford, 1588, 8vo. When Dr. Grosart collected Dyer's works in 1872, he could find no trace of this book; and Collier had forgotten where he had seen it. It is preserved in the Bodleian Library (Malone, 841), and was reprinted at the private printing-press of the Rev. H. C. Daniel, Oxford, in 1883. 'The authorship of Sir Edward Dyer,' says Collier, 'is ascertained by his initials and motto at the back of the title-page.' But this is an error, for the inscription at the back of the title plainly shows that the book was dedicated to, not written by, 'E. D.' Some of Dyer's letters have been printed by Sir Harris Nicolas. George Whitney, in 'A Choice of Emblems,' 1586, has laudatory notices of Dyer. From a manuscript copy of Abraham Fraunce's 'The Lawiers Logike,' 1588, it appears that Fraunce had intended to dedicate his poem (under the title of 'The Shepheardes Logike') to the 'ryght worshypful Mr. Edward Dyer.'

[Memoir by Sir Harris Nicolas, prefixed to his edition of Davison's Poetical Rhapsody, 1826; Grosart's Introduction to the Writings of Sir Edward Dyer, in Miscellanies of the Fuller Worthies Library; Hannah's Notes appended to Poems of Sir Walter Raleigh, &c.; Wood's Athenæ, ed. Bliss, i. 740, &c.; England's Helicon, ed. Bullen; Gabriel Harvey's Works, ed. Grosart, i. 7, 8, 37, 75, 86, 111, 244, 266–7; Collier's Bibl. Cat. i. xii*.] A. H. B.

DYER, GEORGE (1755–1841), author, was born in London on 15 March 1755. His father is said to have been a watchman at Wapping. Dyer was sent to school by some charitable dissenting ladies, who obtained for him, at the age of seven, a nomination to Christ's Hospital. He stayed there till he was nineteen, and was for a long time at the head of the school. He received much kindness and access to books from Anthony Askew [q. v.], then physician to Christ's Hospital. In 1774 he entered Emmanuel College, where he read hard and was in favour with Richard Farmer [q. v.], the master. He

took the B.A. degree in 1778. He became usher at the grammar school of Dedham, Essex, in 1779. He afterwards returned to Cambridge, where he was tutor in the family of Robert Robinson (1735–1790) [q.v.], then minister of a dissenting congregation. Robinson's influence led him to unitarianism. Priestley, Gilbert Wakefield, and Mrs. Barbauld took notice of him. He had to give up any hopes of preferment; lived in retirement at Swavesey, near Cambridge; and was for a time usher in a school at Northampton with the father of Charles Cowden Clarke [q. v.] In 1792 he went to London and took chambers in Clifford's Inn, where he ever afterwards lived. He was elected member of the Chapter Coffee-house Club, contributed to the 'New Monthly' and 'Gentleman's Magazine,' and was employed in various kinds of literary labour, such as making indexes and correcting the press. He had great knowledge of books; he visited libraries in all parts of the country to acquire materials for a bibliographical work, never published; and he had enough classical scholarship to contribute 'all that was original' to Valpy's edition of the classics in 141 volumes (1809–1831). When he had finished his eyesight gave way, and he soon became totally blind. In 1823 he had been nearly drowned by walking deliberately into the New River, close to Lamb's house, from sheer absence of mind, or possibly incipient blindness. Lamb describes the incident in his essay called 'Amicus Redivivus.' Dyer was a man of singular simplicity and kindliness, with a total absence of humour, and a pleasant conviction that 'a poem was a poem; his own as good as anybody's, and anybody's as good as his own.' He was a source of infinite amusement to his friend Charles Lamb, who had entered Christ's Hospital when Dyer was a 'Grecian.' Lamb describes him in 'Oxford in the long vacation,' and makes fun of him in many of his letters, while saying that 'for integrity and singleheartedness' he might be ranked 'among the best patterns of his species.' He swallowed the most preposterous of Lamb's stories, even to the report that he was to be made a peer; and showed his kindliness by saying that Williams, who murdered two families, 'must have been rather an eccentric character.' When Lord Stanhope appointed him one of his executors, the inference was that the testator must have been mad. He was utterly careless in dress. His 'nankeen pantaloons were engrained with the accumulated dirt of ages;' and his domestic arrangements were to match. This slovenly state of his abode excited the pity of a Mrs. Mather, whose third husband, a solicitor in chambers opposite to Dyer's, was dead. She told him that he should have some one to take care of him, and, after much consultation, agreed to accept the duty herself. She married him accordingly, and is said to have greatly improved his appearance. Dyer died in Clifford's Inn 2 March 1841. Crabb Robinson saw his widow on her ninety-ninth birthday, 7 Dec. 1860, when she was vigorous for her time of life. She died in May 1861 (*Athenæum* for 1861, p. 664). Dyer left a manuscript autobiography, quoted in obituary notice in the 'Gentleman's Magazine,' but it is not now forthcoming.

Dyer's works are: 1. 'Inquiry into the Nature of Subscription to the 39 Articles' [1789]; second edition, with many additions, 1792. 2. 'Poems, consisting of Odes and Elegies,' 1792. 3. 'The Complaints of the Poor People of England,' 1793 (remarks on many questions of social and political reform). 4. 'Account of New South Wales and State of the Convicts, compiled [from various private journals] . . . with . . . Character of Thomas Fysche Palmer. . . .' 1794. 5. 'Dissertation on Theory and Practice of Benevolence' (sequel of above), 1795. 6. 'Memoirs of Life and Writings of Robert Robinson,' 1796. 7. 'The Poet's Fate, a Poetical Dialogue,' 1797. 8. 'Address to the People of Great Britain on the Doctrine of Libel. . . .' 1799. 9. 'Poems,' 1801. 10. 'Poems and Critical Essays,' 1802. 11. 'Poetics, or a Series of Poems and Disquisitions on Poetry,' 1812. 12. 'Four Letters on the English Constitution,' 1812. 13. 'History of the University and Colleges of Cambridge, including Notices relating to the Founders and Eminent Men' (with engravings by Greig), 2 vols. 1814. 14. 'Address to the Subscribers to the Privileges,' 1823. 15. 'Privileges of the University of Cambridge' (a calendar of documents, with an English and Latin dissertation), 1824. 16. 'Academic Unity' (substance of Latin dissertation in the above), with preface on dissenting colleges and the London University, 1827. Dyer contributed to the 'Analytical' and 'Critical' Reviews, to Leigh Hunt's 'Reflector,' and to the 'Monthly Magazine.' An account of some of his articles is appended to the 'Privileges of Cambridge.'

A portrait is in the possession of Mr. Theodore Watts.

[Mirror, vol. xxxviii. (1841); Gent. Mag. for 1841, pt. i. pp. 545, 546; H. Crabb Robinson's Diary, i. 61–3, iii. 474 (and elsewhere); Talfourd's Final Memorials of Lamb (1855), pp. 161, 170–81, 252, 260, 345–7.] L. S.

DYER, GILBERT (1743-1820), antiquary and bookseller, son of Gilbert Dyer, a schoolmaster of considerable reputation on the eastern side of Dartmoor, was born in the hamlet of Dunstone in the parish of Widecombe-in-the-Moor, Devonshire, and baptised on 14 Sept. 1743. After having been his father's assistant for some time he was appointed in June 1767 master of the school at Tucker's Hall, Exeter, and laboured there with credit for twenty-one years. About 1788 he opened a bookseller's shop opposite the Guildhall in Exeter, and soon became the leading tradesman of that class in the west of England. His catalogues are still held in high value, and in Hone's 'Year-book' he is said to have been the owner of a 'circulating library, the choicest and perhaps the most extensive of any in the whole kingdom, except the metropolis.' To this passage Hone himself adds a note on the love of books which inspired Dyer and his son, also called Gilbert Dyer, who succeeded him, and on 'their enormous stock. Their collection of theology was astounding; it was stacked on manifold shelves to the angle point of the gable of their huge upper warehouse.' Dyer published in 1796 an anonymous tract, entitled 'The Principles of Atheism proved to be unfounded from the Nature of Man,' in which he aimed at establishing that man 'must have been created, preserved, and instructed by Divine Providence.' He issued in 1805 a volume called 'A Restoration of the Ancient Modes of bestowing Names on the Rivers, Hills, &c. of Britain,' which had its origin in his desire 'to explore the etymologies of a few rivers and towns near Exeter,' and in which he traced their names back to the Gaelic. His subsequent work, 'Vulgar Errors, Ancient and Modern . . . investigating the origin and uses of letters . . . a critical disquisition on every station of Richard of Cirencester and Antoninus in Britain. To which is added Richard's original work' (1816), contained Dyer's tract on atheism, which appeared in 1796, and the commentaries on Richard of Cirencester and Antoninus, which had been published in 1814. Several of Dyer's speculations in this volume were contributed to the 'Monthly Magazine' in 1809; they were marked by labour and research. Until a few days before his death he seemed in good health, but a long walk overtaxed his powers, and brought on a fever. He died at Exeter on 19 Oct. 1820. He was twice married: first, on 19 July 1772, to Sarah Sayer of the Cathedral Close, Exeter, by whom he had two children, Sarah, baptised at the cathedral 25 Feb. 1775, and Gilbert, baptised 9 June 1776; and second, in 1789, to Sarah Finnemore of Exeter, who seems to have died on 24 Oct. 1811, aged 83.

[Dymond's Widecombe-in-the-Moor, p. 79; Hone's Year-book, p. 1469; Alfred, of a West England journal, 24 Oct. 1820.] W. P. C.

DYER, Sir JAMES (1512–1582), judge, son of Richard Dyer of Wincanton, Somersetshire, was born at Roundhill in that county in 1512. He is said by Wood to have resided for some time at Oxford, probably at Broadgates Hall, where Pembroke College now stands, but he took no degree. He subsequently entered the Middle Temple, but the precise date is unknown, as is also the date of his call to the bar, which, however, could hardly have occurred much earlier than 1537. In 1547 he was returned to parliament for Cambridgeshire. In 1551 he was thought by Cecil eligible for the mastership of the rolls. He was called to the degree of serjeant-at-law on 17 Oct. 1552, when he gave a ring inscribed with the motto 'plebs sine lege ruit,' this being the first recorded instance of the ring bearing an inscription. He was elected reader at his inn the same autumn, taking for his subject the statute of wills. He was made king's serjeant in November and knighted in the same year. In the following year he was again returned for Cambridgeshire, and on 2 March was chosen speaker of the House of Commons, in which capacity he made 'an ornate oration before the king's majesty.' His patent of counsel to the crown was renewed by Mary on her accession. He also held the office of recorder of Cambridge, and acted as counsel to the university. In 1554 he was one of the counsel for the prosecution on the trial of Sir Nicholas Throckmorton, for complicity in the rebellion of Sir Thomas Wyatt, but took no prominent part in the proceedings. On 8 May 1556 he was raised to the bench of the common pleas, whence he was transferred to the queen's bench on 23 April 1557. He was retransferred to the common pleas by Elizabeth on 18 Nov. 1558, and on 22 Jan. 1559 superseded Sir Anthony Browne as president of that court. He attended in Westminster Hall on the trial of the Duke of Norfolk on the charge of conspiring with the Queen of Scots against Elizabeth, but, except to pronounce an opinion against the right of the defendant to the services of counsel, did not interfere in the case. He went the midland circuit, where his impartial administration of justice caused him some unpopularity with the country gentry. There is extant among the manuscripts of the Inner Temple a defence of his conduct, elicited by a frivolous petition presented by the justices

of Warwickshire to the privy council complaining of certain alleged arbitrary acts. He died on 24 March 1582 at Great Staughton, Huntingdonshire. By his wife, Margaret, daughter of Sir Maurice à Barrow, and relict of Sir Thomas Elyot [q. v.], he had no issue. Dyer enjoyed a high reputation among his contemporaries for incorruptible integrity, learning, and acumen. His praises were sung in an obituary poem by George Whetstones (*Frondes Caducæ*, Auchinleck Press). Camden (*Annals*, ed. Hearne, ii. 392) speaks of him in terms of brief but emphatic eulogy. After his death appeared a collection of cases compiled by him both before and after his elevation to the bench. As it covers the period between 1573 and 1582, the earlier cases cannot have been reported by him, and the precise date when he began to report is uncertain. The reports are models of lucidity, none but the material facts being stated, and the arguments of counsel and the decision of the judge being compressed into as small a compass as is consistent with precision. They are interesting as constituting the transition from the year-book to the modern system. Coke (*Rep.* ed. 1826, pt. x. p. xxxiv) styles them 'fruitful and summary collections,' but adds that they were not intended for publication in their existing form. Written in Law French they passed through six folio editions in that peculiar dialect (1585, 1592, 1601, 1621, 1672, 1688). The edition of 1688 was annotated by Treby, afterwards chief justice of the king's bench. An abridgment in French appeared in 1609 (Lond. 12mo), and another in English in 1651 (Lond. 12mo), the work of Sir Thomas Ireland. A translation of the entire work, including Treby's annotations and some new cases taken from the original manuscripts, with a brief life of the author, by John Vaillant of the Inner Temple, was published in 1794 (London, 8vo). Dyer's reading on the statute of wills was also published as one of the 'Three Learned Readings made upon three very useful Statutes,' London, 1648, 4to.

[Wood's Athenæ Oxon. (Bliss), ii. 426; Lists of Members of Parliament (Official Return of); Strype's Mem. II. i. 524; Commons' Journal, i. 24; Wynne's Serj.-at-law; Dyer's Rep. p. 71 *b*; Dugdale's Chron. Ser. pp. 89, 90, Orig. p. 217; Machyn's Diary (Camd. Soc.), p. 26; Metcalfe's Book of Knights, p. 104; Cobbett's State Trials, i. 870, 965; Foss's Lives of the Judges; Campbell's Lives of the Chief Justices; Wallace's Reporters.] J. M. R.

DYER, JOHN (1700?–1758), poet, born in 1700 or a year or two previously, was the second son of Robert Dyer, solicitor at Aberglasney, Carmarthenshire. He was educated at Westminster, and placed in his father's office. On his father's death he gave up business to study art under Jonathan Richardson [q. v.], author of some well-known books. He then rambled as an itinerant artist through South Wales and the neighbouring English counties, and in 1727 published his 'Grongar Hill,' which soon obtained a reputation. An earlier version had already appeared as an 'Irregular Ode' in a volume of miscellaneous poems published in 1726 by Savage. Dyer now visited Italy to study painting, and after his return published the 'Ruins of Rome' in 1740. His health had been injured, it is said, by malaria fever caught in the Campagna, and his painting was unsuccessful. He was ordained by the Bishop of Lincoln, married a Miss Ensor, said to be a descendant of Shakespeare, and in 1741 became vicar of Calthorp in Leicestershire. In 1751 he resigned this cure on being appointed by Lord Hardwicke, as chancellor, to Belchford in Lincolnshire, on the recommendation of Daniel Wray, a teller of the exchequer, and 'a friend to Virtue and the Muses.' In 1752 Sir John Heathcote presented him to the living of Coningsby, and in 1755 obtained for him from the chancellor the living of Kirkby-on-Bane, both in Lincolnshire, for which he exchanged Belchford. He was made LL.B. of Cambridge by royal mandate in 1752. He was now well off, though he seems to have spent more than he could well afford upon building. In 1757 he published 'The Fleece,' upon which Dodsley remarked, according to Johnson, that he 'would be buried in woollen.' In 1758 he died of 'a consumptive disorder.' He left a son, who died in 1782, and three daughters. Dyer's shorter poems were collected in 1761.

Dyer's love of scenery at a period when the taste was out of fashion may give him some claims to remembrance. He was elaborately criticised in Gilpin's 'Observations on the River Wye,' and by Scott of Amwell in his 'Critical Essays.' The severity of Johnson's judgment is condemned in Drake's 'Literary Hours;' but it may be said that Dyer's longer poems are now unreadable, though there is still some charm in 'Grongar Hill' and some shorter pieces. He is probably best known by the sonnet addressed to him by Wordsworth.

[Biog. Brit.; Johnson's Lives of the Poets; Duncombe's Letters, iii. 56–75; Nichols's Leicestershire, iv. 78, 80; Welch's Alumni Westm. p. 285; W. Arthur in 'Red Dragon,' x. 208.] L. S.

DYER, JOSEPH CHESSBOROUGH (1780–1871), inventor, son of Captain Nathaniel Dyer of the Rhode Island navy, was

born at Stonnington Point, Connecticut, on 15 Nov. 1780, and educated at the common school of Opdike's Newtown, now called Wickford, Narragansett Bay. His mother died from hardships she underwent during the storming and burning of New London under Benedict Arnold. He had a turn for mechanics, and when quite a lad constructed an unsinkable lifeboat, in which he and his father took excursions along the coast. At the age of sixteen he entered the counting-house of a French refugee named Nancrède, to part of whose business he subsequently succeeded. He first came to England in 1802, and was frequently in the country from that date until his final settlement here in 1811, when he married Ellen Jones, daughter of Somerset Jones of Gower Street, London. Thenceforward he devoted himself to mechanics, and was active in introducing into England several American inventions, which became exceedingly profitable to him and others. One of the first of these was Perkins's plan for steel-engraving (1809); then followed fur-shearing and nail-making machines (1810), and the carding engine (1811). Fulton sent him drawings and specifications of his steamboat in 1811, and Dyer experienced many difficulties and discouragements in bringing the system into use in England. In 1825 he took out his first patent for a roving frame used in cotton-spinning, invented by Danforth and subsequently much improved and simplified by himself. He lived at Camden Town until 1816, when he settled in Manchester. He was associated with William Tudor in founding the 'North American Review' (1815), of which the first four numbers were written by Tudor and himself. He was also concerned in the foundation of the 'Manchester Guardian' in 1821. In 1830 he was a member of a delegation to Paris to take the contributions from the town of Manchester for the relief of the wounded in the revolution of July, and to congratulate Louis-Philippe on his accession. It was claimed that he, as chairman of the Reform League, was instrumental in procuring the prompt recognition of the French king by the British government. He aided in establishing the Royal Institution and the Mechanics' Institution at Manchester; and was one of the original directors of the ill-fated Bank of Manchester, which, after a few years of great prosperity, came by fraud and neglect to a disastrous end, whereby Dyer lost no less than 98,000*l.*

He engaged in the struggle for parliamentary reform and in the promotion of the Liverpool and Manchester railway, and in later years was closely associated with the Anti-Cornlaw League, both in its formation and operations. In 1832 he established machine-making works at Gamaches, Somme, France, which were given up in 1848, having, through mismanagement on the part of an agent, entailed great loss on Dyer.

After the death of his wife in 1842, and when he had relinquished his extensive machine works at Manchester (afterwards carried on by Parr, Curtis, & Madeley), he resided with one or other of his sons, and occupied himself with science, literature, and politics. He contributed to various journals and read a number of papers before the Manchester Literary and Philosophical Society on physics, on political science, and on the origin of certain mechanical inventions. In these last he referred chiefly to the inventions he had himself been instrumental in introducing or developing.

In 1819 he published 'Specimens and Description of Perkins's and Fairman's Patent Siderographic Plan to Prevent Forgery (of Bank Notes),' and in 1850 a pamphlet entitled 'Remarks on Education.' He cherished a strong hatred of slavery, and wrote several interesting pamphlets on the subject, both prior to and during the American war. They were: 1. 'Notes on the Legalised Reclamation of Fugitive Slaves from the Free States of America,' 1857. 2. 'Democracy,' 1859. 3. 'Notes on the Slave-holders' Mission to England,' 1860. 4. 'Notes on Political Mistakes,' 1862. 5. 'Letter to William H. Seward,' 1862. A few months prior to his death he wrote a treatise on 'Longevity, by a Nonagenarian,' but the manuscript was lost at a publisher's.

He died at Manchester on 3 May 1871, aged 90. His son, Frederick N. Dyer (living in 1888), is author of 'The Slave Girl, a Poetical Tale,' 1848, and 'The Step-son, a Novel,' 2 vols., 1854. His youngest son, Wilson Dyer (who died in 1867), was an artist.

[R. Angus Smith's Centenary of Science in Manchester, 1883, p. 298; Evan Leigh's Science of Cotton Spinning, ii. 192; Dyer's Patents, 1810–35, vide Alphab. Index to Specifications of Patents; Grindon's Manch. Banks, p. 296; Manch. Lit. and Phil. Soc. Proceedings, vols. iii–viii., 1864–9, and Memoirs, 3rd ser. vols. ii. iii. iv.] C. W. S.

DYER, SAMUEL (1725–1772), translator, born in 1725, was the son of a rich jeweller in the city of London. His parents were dissenters, and he was intended for the ministry. With this object he was removed from a private school kept by Professor Ward near Moorfields, and was sent to Dr. Doddridge's academy at Northampton. Thence he proceeded to Glasgow, and afterwards to

Leyden, where he matriculated 16 Sept. 1743 and remained two years. He returned to England an excellent classical scholar, a good mathematician, master of French, Italian, and Hebrew, and a student of philosophy. He refused, however, to become a minister, or to take to any regular work, preferring to spend his time in literary society. He was an original member of the club formed by Dr. Johnson in the winter of 1749, which met weekly at the King's Head in Ivy Lane. Through the influence of Dr. Chandler he obtained the work of translating into Latin a number of tracts left by Dr. Daniel Williams, the founder of the library; but he soon tired of his task. After a visit to France he resolved to translate Toussaint's 'Les Mœurs,' but after the first sheets were printed refused to go on with it. Dyer's means at this time were very limited, his father having died and left the bulk of his property to his widow and eldest son and daughter. Dr. Johnson and Sir John Hawkins vainly pressed Dyer to write a life of Erasmus, but he consented to revise an old edition of Plutarch's 'Lives.' For this edition (that published by Tonson in 1758) he translated the lives of Pericles and Demetrius, and revised the whole work, receiving 200*l.* in payment. He had also acted as tutor in Greek to Richard Gough. In 1761 he was elected a fellow of the Royal Society, and in 1766 was put on the council. He joined the 'Literary Club' on its formation in 1764, and was a constant attendant at its meetings; the other members had 'such a high opinion of his knowledge and respect for his judgment as to appeal to him constantly, and his sentence was final' (Dr. Percy, quoted by Malone in Prior, *Life of Malone*, p. 425). Through this club Dyer first formed the acquaintance of Burke, with whom he afterwards became extremely intimate. Chamier, another member, obtained for Dyer an appointment in connection with the war office. By the death of his mother and brother Dyer came into possession of 8,000*l.*, which he invested in India stock, wishing to become a director of the company. Failing in this, he speculated with his fortune, at the suggestion of Dr. Johnson, in annuities on Lord Verney's estate, and lost the whole of it, not without damage to his reputation as a man of honour. Immediately after his loss he was seized with an attack of quinsy, from which he died 15 Sept. 1772. It was hinted that he had committed suicide. The money he left was insufficient to pay for his funeral.

According to Sir John Hawkins, Dyer wilfully neglected the opportunities of his life, and was by his own choice and determination a sensualist of the worst type. Malone declared that Hawkins's character of Dyer was 'greatly overcharged and discoloured by the malignant prejudices of that shallow writer who, having quarrelled with Burke, carried his enmity even to Burke's friends' (Prior, *Life of Malone*, p. 419). Dr. Percy agreed that it was on the whole a gross misrepresentation. Burke wrote the following notice of Dyer in one of the London papers (not, however, as Malone 'believed,' for the 'Chronicle'): 'He was a man of profound and general erudition, and his sagacity and judgment were fully equal to the extent of his learning. His mind was candid, sincere, and benevolent, his friendship disinterested and unalterable. The modest simplicity and sweetness of his manners rendered his conversation as amiable as it was instructive, and endeared him to those few who had the happiness of knowing intimately that valuable and unostentatious man.'

Sir Joshua Reynolds and Malone both believed that Dyer was the author of 'Junius's Letters.' The evidence on which they formed this opinion was of the weakest circumstantial kind, and was chiefly built up on the fact that immediately after Dyer's death, Reynolds, who was one of his executors, entered his rooms in Castle Street, Leicester Square, and found William Burke destroying a large quantity of manuscript. On Reynolds asking for an explanation, Burke answered that the papers were of great importance to himself, and of none to anybody else (Peter Burke, *Public and Domestic Life of E. Burke*, p. 68, ed. 1853).

Dyer's portrait was painted by Reynolds, and a mezzotint was engraved from it. Many years after Dyer's death Dr. Johnson bought a copy to hang in the little room which he was fitting up with prints (Croker, *Boswell*, p. 269). Bell, the publisher, had a small engraving done from the mezzotint, and prefixed it to a volume containing the poems of John Dyer [q. v.]

[Hawkins's Life and Works of S. Johnson, i. 220–32; Prior's Life of E. Malone, pp. 419–26; J. C. Symons's William Burke the Author of Junius, p. 118; Peacock's Leyden Students (Index Soc.), p. 32; Notes and Queries, 2nd ser. ix. 261; Boswell's Johnson, ed. G. B. Hill, 1887, i. 28, 478, ii. 17, iv. 11; Piozzi's Letters, ii. 339; Nichols's Literary Anecdotes, vi. 266; Royal Society's Lists.] A. V.

DYER, THOMAS HENRY, LL.D. (1804–1888), historian, born 4 May 1804, in the parish of St. Dunstan-in-the-East, London, was educated privately. His early years were spent in a West India house, but upon the passing of the Negro Emancipation Act he relinquished a commercial career and

devoted himself to literature. He travelled upon the continent, and embodied his observations in a series of works upon the topography, history, and antiquities of Rome, Athens, and Pompeii. He also became a voluminous contributor to Dr. William Smith's classical and biographical dictionaries, and to the publications of the Useful Knowledge Society. For several years Dyer was engaged in the study of Æschylus, endeavouring to emend his tragedies and to restore certain lost passages, and in 1841 he published his 'Tentamina Æschylea.' He next took up the study of Calvin, and in 1850 published his 'Life of Calvin,' compiled from every authentic source, and particularly from his correspondence. His view of Calvin's character is rather severe, but his work is grounded upon original documents of an undoubted and important nature, as well as upon the various preceding biographies. In 1865 Dyer published 'A History of the City of Rome.' It was the first attempt to give a connected narrative of the rise, progress, and decline of the city. Dyer was much indebted to the works of Papencordt, Gregorovius, and Ampère. In 1868 Dyer published 'The History of the Kings of Rome.' It was preceded by an erudite dissertation upon the sources from which the early history of Rome is derived. The author took a highly conservative view, in opposition to Niebuhr. His treatise combined 'the profound learning of a German scholar with the sound sense, clearness, and force of a good English writer' (*Athenæum*, 25 Jan. 1868). Dyer maintained the credibility of the main outlines of the story. His theories were warmly combated by, among others, Professor Seeley, in an edition which he issued of Livy's First Book. Dyer replied in an essay entitled 'Roma Regalis; or the Newest Phase of an Old Story' (1872), and in 'A Plea for Livy' (1873). Dyer spent much time in exploring the ruins of Pompeii, and his narrative of the remains went through several editions. In 1867 he published 'Pompeii: its History, Buildings, and Antiquities.' As the outcome of several visits to Athens, Dyer issued in 1873, 'Ancient Athens: its History, Topography, and Remains.' The important discoveries recently made in the city, and especially the excavation of the Dionysiac theatre in 1862, had suggested the preparation of this new dissertation on Athenian topography and antiquities. The work was admirably illustrated, and the author showed himself familiar with the latest researches. Dyer's most important work was the 'History of Modern Europe,' which originally appeared in 1861–4, in four volumes. It represented the labour of years, and chronicled the period from the fall of Constantinople to the end of the Crimean war. It was a clear and painstaking compilation, whose main object was to expound the origin and nature of the European concert. A second edition in five volumes appeared in 1877, in which the narrative was revised and extended, and brought down to 1871. Dyer's latest work, 'On Imitative Beauty,' with preliminary remarks on beauty, &c., appeared in 1882. The university of St. Andrews gave him the degree of LL.D. His last years were spent at Bath, in which city he died 30 Jan. 1888.

[Academy, 11 Feb. 1888; Athenæum, vols. for 1850, 1864, 1868, and 1888; and Dyer's various works cited above.] G. B. S.

DYER, WILLIAM (*d.* 1696), nonconformist divine, was at one time minister of Chesham, and subsequently of Cholesbury, Buckinghamshire. Granger (*Biog. Hist.* iii. 336) says he was ejected in 1662, but his name (see LIPSCOMB, *Buckinghamshire*, iii. 322) appears as minister in 1663. He was a preacher at St. Anne's, Aldersgate Street, in London, about the time of the plague. Kennett affirms that in later life he joined the quakers; but although he certainly sympathised with their views there is nothing to support this statement, except that at his death in 1696, when about sixty, he was buried in the quaker burial-ground at Southwark. Calamy says he 'inclined to the quakers,' but there is no record of his having been received into the Society of Friends. He was a pious, melancholy man, and an effective and fervent preacher. His literary style has been compared to that of Bunyan.

He wrote: 1. 'A Cabinet of Jewels, or a Glimpse of Sion's Glory,' 1663. 2. 'Christ's Famous Titles and a Believer's Golden Chain,' 1663. 3. 'Christ's Voice to London and the Day of God's Wrath; Sermons in the time of the Plague,' 1666. 4. 'Mount Sion, or a draught of that Church which shall never be destroyed,' 1689. His works were reprinted at Glasgow in 1761.

[Palmer's Nonconformist's Memorial, i. 298; Granger's Biog. Hist. iii. 336 (ed. 1775); Lipscomb's Buckinghamshire, iii. 322.] A. C. B.

DYFRIG (*d.* 612), Welsh saint. [See DUBRICIUS.]

DYGON, JOHN (*fl.* 1512), Benedictine monk and musician, was admitted bachelor of music at Oxford in April 1512. He is said to have been prior of the monastery of St. Augustine at Canterbury, and has been confused with another John Dygon, who was abbot of the same monastery from 1497 to 1509. Prior Dygon has been identified, with

much probability, with one John Wyldebere, who at the dissolution became vicar of Willesborough, and was still there in 1542. The several conjectures as to Dygon's individuality are discussed in Grove's 'Dictionary of Music,' iv. 625. His only extant composition is printed in Hawkins's 'History of Music,' ii. 518, and shows him to have been in advance of many of his English contemporaries.

[Dugdale's Monasticon, ed. 1846, i. 123; Weever's Funeral Monuments, p. 259; Willis's Mitred Abbeys, i. 54; Wood's Fasti, ed. Bliss, i. 34.] W. B. S.

DYKE, DANIEL, B.D. (*d.* 1614), puritan divine, was born at Hempstead, Essex, where his father, who had been silenced for nonconformity, was a minister. He received his education at Cambridge, proceeded B.A. at St. John's College in 1595–6, and M.A. at Sidney Sussex College in 1599; became fellow of the latter house in 1606, when or soon after he proceeded B.D., and became minister of Coggeshall, Essex. On the publication of Whitgift's articles in 1583 he was suspended for nonconformity by the Bishop of London (Aylmer), and directed to leave the county. He accordingly removed to St. Albans, where he became a preacher, and it is recorded that his ministry was 'particularly acceptable and profitable.' Dyke strove to effect a more thorough reformation in the church, and combined with others for that purpose. This, with the fact that he had neglected to take priest's orders, and refused to wear the surplice (counting them remnants of popery), and was accused of teaching doctrines contrary to the tenets of the church, caused Aylmer to suspend him, and in default of submission to deprive him of his preferment. The parishioners petitioned Lord-treasurer Burghley, who is said to have frequently befriended Dyke, to intercede with Aylmer for his restoration, which was done; but the bishop declined, as charges of incontinency had also been made against Dyke. This led to his character being investigated, and he was tried for the alleged offence at the St. Albans sessions, when the woman who had accused him confessed her fraud and publicly implored his forgiveness. Burghley again interceded on his behalf, but Aylmer still refused to restore him, as he considered the parish sufficiently served and Dyke would not take priest's orders. He died in 1614; the place of his burial is uncertain. Brook (*Lives of the Puritans*, ii. 235) says he 'was a man of unblemished character, a divine of great learning and piety, and a preacher of sound heart-searching doctrine;' Bishop Wilkins classes his sermons among the most excellent in his day, and of his 'Mystery of Self-deceiving' Fuller says that 'it is a book that will be owned for a truth while men have any badness in them, and will be owned as a treasure while they have any goodness in them.' His name or that of his brother, Jeremiah Dyke [q. v.], is among those of the ministers who subscribed the 'Book of Discipline' (Brook).

Dyke wrote: 1. 'The Mystery of Self-deceiving,' 1615. 2. 'Certaine comfortable Sermons vpon the 124 Psalme,' 1616. 3. 'Six Evangelical Histories: of Water turned into Wine, of the Temple's Purgation, of Christ and Nicodemus, of John's last Testimony, of Christ and the Woman of Samaria, of the Ruler's Son's Healing,' 1617. 4. 'Exposition upon Philemon and the School of Affliction,' 1618. 5. 'Two Treatises: The one, of Repentance; the other, of Christ's Temptations.' His works were collected and published by his brother in two volumes in 1635.

[Fuller's Worthies, i. 437 (ed. 1811); Baker's MS. Collect. xv. 79; Manuscript Register, p. 385; Strype's Life of Aylmer, p. 104 (ed. 1824); Neal's Hist. of the Puritans; Wood's Athenæ Oxon. (Bliss), i. 788; Williams's Christian Preacher, p. 453; Brook's Puritans, ii. 235; Carter's Hist. of Cambridge, p. 376; Notes and Queries, 2nd ser. xii. 127, 176, 3rd ser. ix. 534.] A. C. B.

DYKE, DANIEL (1617–1688), baptist divine, son of Jeremiah Dyke, M.A. [q. v.], minister of Epping, Essex, was educated first at a private school in the country, and then sent to Sidney Sussex College, Cambridge, where he appears to have remained until he took the degree of M.A. He received episcopal ordination, but this was subsequently disputed, and on a marriage performed by him being sought to be set aside he produced his letters of ordination. He is stated (*Lansd. MS.* 459, fol. 109) to have been presented to Eastwick, Hertfordshire, about 1636, and to have resigned in 1658. In 1645 his great learning and brilliant oratory caused him to be appointed to the rectory of Great Hadham, Hertfordshire, a living worth 300*l.* per annum, by the parliament. Cussans (*Hist. Hertfordshire*, 'Edwinstree,' p. 186) says this was because his principles were opposed to those of his predecessor. In 1651 he was appointed by Oliver Cromwell one of his chaplains in ordinary, and in 1653 a trier for the approval of ministers, an office for which his learning, judgment, and piety rendered him well qualified, and was, with two exceptions, the only professed baptist on that commission. Although urged to conform he resigned his preferments immediately after the Restora-

tion, asserting that however well disposed the king might be towards dissent the royalists would insist on the expulsion of the nonconformist clergy and their persecution. Calamy, however, counts him among the ejected ministers (*Nonconf. Memor.* ii. 304). Dyke continued to preach whenever an opportunity offered, and, although writs were frequently issued for his apprehension, was never imprisoned longer than a few hours. In February 1668, after preaching for a year on trial, he was 'set apart' as joint elder with Kiffin to the baptist congregation at Devonshire Square, London, which office he continued to hold until his death in 1688. His remains were interred in the dissenters' burial-ground in Bunhill Fields, his funeral sermon being preached by Warner. Dyke was a man of sincere piety, a grave and solid divine, and humble and unobtrusive in disposition. Crosby (*Hist. Baptists*, i. 359) says that 'his modesty was such that he could never be persuaded to publish anything under his own name;' but it is certain that the following were written wholly or in part by him: 1. 'The Quakers' Appeal Answered, and a full Relation of the Occasion, Progress, and Issue of a Meeting at the Barbican between the Baptists and the Quakers,' 1674. 2. 'The Baptists' Answer to Mr. Wills' Appeal,' 1675. 3. 'Recommendatory Epistle before Mr. Cox's Confutation of the Errors of Thomas Collier.' He also edited a volume of sermons by his father, Jeremiah Dyke.

[Palmer's Nonconformist's Memorial, ii. 304; Wilson's Hist. of Dissenting Churches, i. 433; Crosby's Hist. of the Baptists, i. 355–9; Clutterbuck's Hertfordshire (1827), iii. 165, 401; Cussans's Hist. of Hertfordshire, Hundred of Edwinstree, p. 186; Fuller's Worthies; Smith's Antiquakeristica.] A. C. B.

DYKE, JEREMIAH (*d.* 1620), puritan divine, was the son of a minister at Hempstead, Essex, dispossessed for nonconformity, and the brother of Daniel Dyke, B.D. [q. v.] He took his degrees at Sidney Sussex College, Cambridge, but the date is unknown. After taking orders he was preferred to the living of Epping in Essex in 1609, which he held till his death. His name or that of his brother is among those of the ministers who subscribed the 'Book of Discipline' (Brook, *Lives of the Puritans*). He is described as having been a man of a 'cheerful spirit and eminently useful in his ministry,' of moderate views, and one who, although he disliked ceremonies, submitted, so far as his conscience permitted, to their use, yet as being a thorough puritan at heart. Brook says he died in 1620, and was buried in his parish church; but if this be so there must have been another minister of the same name, for there is a record of a sermon being preached at Epping by Jeremiah Dyke in 1623, and a minister of that name was presented to Stanstead Abbots, Hertfordshire, in 1640, which he resigned in 1644. Fuller, too, says he was 'guardian of his brother's works,' which he published in 1635.

The following works are attributed to him: 1. 'A Counterpoison against Covetousnes,' 1619. 2. 'Good Conscience, or a Treatise shewing the Nature, Means, Marks, Benefit, and Necessity thereof,' 1624. 3. 'The Mischiefe and Miserie of Scandals, both taken and given,' &c., 1631. 4. 'The Righteous Man's Tower, or the Way to be Safe in a case of Danger,' 1639. 5. 'The Right Receiving of and Rooting in Christ,' 1640. 6. 'The Worthy Communicant, or a Treatise showing the due order of Receiving the Sacrament of the Lord's Supper,' 1642. He also published several sermons and made additions to the works of his brother, Daniel Dyke, B.D.

[Brook's Lives of the Puritans, ii. 279; Fuller's Worthies, Hertfordshire, p. 437 (ed. 1811); Newcourt's Repert. Eccl. ii. 248; Fuller's Hist. Cambridge, p. 154; Cussans's Hist. Hertfordshire, 'Braughing,' p. 40; Carter's Cambridge; Notes and Queries, 3rd ser. ii. 363.] A. C. B.

DYKES, JOHN BACCHUS (1823–1876), musician and theologian, son of William Hey Dykes of Hull, and grandson of the Rev. Thomas Dykes [q. v.], incumbent of St. John's in the same town, was born on 10 March 1823. When ten years old he played the organ in his grandfather's church. Shortly after 1840 his father moved to Wakefield, where Dykes attended the proprietary school until October 1843, when he entered at St. Catherine's College, Cambridge. Here he distinguished himself as an amateur musician; he was instrumental in founding the University Musical Society, at whose early concerts his performances of comic songs were a great feature (Grove, *Dict. of Music*, iv. 204 *a*). He graduated senior optime in January 1847, and in the same year was ordained deacon to the curacy of Malton, Yorkshire. In 1849 he was appointed minor canon and precentor of Durham, and the university of Durham conferred on him the honorary Mus.Doc. degree. In 1862 Dykes was appointed vicar of St. Oswald's, Durham, when he resigned the precentorship, though still retaining his minor canonry. His latter years were embittered by disputes with his diocesan. Dykes was a high-churchman, with pronounced views on doctrinal and liturgical questions. The bishop was a low-churchman, who was determined to suppress what he regarded as heresy. The struggle was carried on with much bitterness on both sides. The bishop refused to license the vicar's curates,

and Dykes was left with all the care of a great parish on his unaided hands. At last the stress was too great for him. His mental and bodily health broke down about the end of 1874, and, though at times he rallied, he never regained his strength and gradually sank until he died at St. Leonards, 22 Jan. 1876. He was buried in the churchyard of St. Oswald's on 28 Jan.

Dykes's literary works consist of sermons, published singly and in Fowle's 'Plain Preaching for a Year;' an 'Introduction on the Manner of Performing Divine Service, prefixed to the Annotated Book of Common Prayer;' 'Eucharistic Truth and Ritual, a Letter to the Bishop of Durham' (1874); and contributions to the 'Theologian and Ecclesiastic' and 'Literary Churchman.' But it is by his hymn-tunes that he will be chiefly remembered. Most of these appeared first in 'Hymns Ancient and Modern,' of which collection they are by far the best and most popular of the modern compositions. They are characterised by remarkable melodic beauty and also by the excellent way in which they are written for the words to which they are set. Though their style is perhaps too much that of the part-song, yet, judged from the point of view of most similar modern compositions, they are undoubtedly the best of their kind. Dykes also wrote several services and anthems. He was married in 1850 to Susan, daughter of G. Kingston, esq., by whom he had two sons and four daughters, all of whom survived him.

[Obituary notices in Literary Churchman and other papers; Brit. Mus. Cat.] W. B. S.

DYKES, THOMAS (1761–1847), divine, was born at Ipswich on 21 Dec. 1761, and, after going to a boarding-school at a village in the neighbourhood, entered his father's business. An illness, however, led him to turn his mind to religion. After taking the advice of the Rev. Joseph Milner of Hull, he entered Magdalene College, Cambridge, in 1786, and, having taken his degree, was ordained to the curacy of Cottingham, near Hull, in 1788. In October 1789 he was ordained priest to the curacy of Barwick-in-Elmet, having a few months previously married Mary, the daughter of Mr. Hey, a well-known surgeon of Leeds, by whom he had a family. He was now bent upon supplying the want of churches in Hull by building a new church at his own cost in the parish of the Holy Trinity, and, in spite of the opposition of the corporation, who were the patrons of the living, he obtained the sanction of the Archbishop of York. The church was consecrated under the name of St. John's in 1791, and opened for divine service on 13 May 1792. Dykes was the first incumbent, but though an extremely popular preacher he never realised from his pew-rents the amount invested in the building, and the deficiency, over 500*l.*, was made good by private subscription. Two hundred sittings were added to the church in 1803, and the steeple was built at the same time. In 1833 Dykes became master of the Charterhouse at Hull, and took up his residence there, and in the following year was also presented to the vicarage of North Ferriby, where the duties were performed by a curate. The benefactions of Dykes to the town of Hull were numerous; it was chiefly through his exertions that the female penitentiary was built in 1812, and one of the main objects of his life was to supply the deficiency of church accommodation. Christ's Church, founded in 1821, St. James's Church, founded in 1829, were offshoots of St. John's; and he furthered by his eloquence and his purse the erection of the Mariners' Church, St. Stephen's and St. Paul's, and the enlargement of the church at Drypool. In spite of advancing years he continued to discharge his duties as incumbent of St. John's until about eighteen months before his death on 23 Aug. 1847. During his long ministry he followed worthily in the footsteps of Joseph Milner, who had laid the foundation of the religious revival in Hull; his doctrinal views were moderately Calvinistic, and the chief features of his sermons were persuasiveness and pathos. On political questions he was a tory, and was emphatically opposed to the concession of the Roman catholic claims, though chiefly from religious motives.

A selection from his sermons was published by the Rev. W. Knight, incumbent of St. James's Church, Hull, together with a 'Memoir and Extracts from his Correspondence,' by the Rev. John King, incumbent of Christ Church, Hull, in 1849. Among his separate publications may be mentioned a sermon 'On the Open Abounding of Profligacy and Immorality' (1804); a sermon 'On the Death of the Rev. Miles Atkinson' (1811); and a sermon 'On the Doctrines of the Church of England, considered in relation to their Moral Influence' (1817).

[Memoir by the Rev. John King mentioned above; Funeral Sermon by the Rev. W. Knight, The Christian Pastor's Removal from Earth to Heaven (1847); and a notice in the Christian Observer, vol. xlviii. (1848), where most of the dates are incorrect.] L. C. S.

DYMOCK, ROGER (*fl.* 1395), theologian, studied at Oxford, and there proceeded to the degree of doctor in divinity. He is known only by an unpublished treatise, 'Ad-

versus duodecim errores et hæreses Lollardorum,' addressed to Richard II. From the account given of the Paris manuscript of this work, that it was directed 'adversus libellum famosum Lollardorum publicatum atque allatum apud Westmonasterium in ostio aulæ regalis in pleno parliamento,' it is clear that it is a reply to the twelve 'conclusions' of the Lollards which were produced in the parliament of 1395, and which have been often printed (*Ann. Ricardi*, pp. 174 et seq., ed. T. Hearne; *Fasciculi Zizaniorum*, pp. 360–9, ed. W. W. Shirley, 1858; WILKINS, *Concil. Magnæ Britann.* iii. 221 et seq.; LEWIS, *Life and Sufferings of John Wiclif*, pp. 337–43, ed. Oxford, 1820; the last two from the Cottonian MS., *Cleopatra*, E. II.; cf. WALSINGHAM, *Hist. Anglic.* ii. 216, ed. H. T. Riley). Of Dymock's work four manuscripts are mentioned. One Leland found in Wells Cathedral Library, but this had disappeared when the 'Catalogus Codicum Manuscriptorum Angliæ' was published in 1697. The second, in the Cottonian Library (*Otho*, C. XVI.), perished in the fire of 1731. Of the other two, one is in the University Library at Cambridge (*Catal. Codd. MSS. Angl.* i. pt. iii. 171, No. 2393), and the other in the Bibliothèque Nationale at Paris (*Catal. Codd. MSS. Bibl. Reg.* iii. 411 *b*, No. 3381, Paris, 1744, fol.) The Cambridge manuscript describes Dymock as a monk, while the Paris copy, with greater antecedent probability, makes him a Dominican friar.

[Leland's Comm. de Scriptt. Brit. cdxli. pp. 386 et seq.; Bale's Scriptt. Brit. Cat. vii. 9, pp. 513 et seq.; Quétif and Echard's Scriptt. Ordinis Prædicatorum, pp. 699 *b*, 700 *a*; Tanner's Bibl. Brit. p. 242 et seq.] R. L. P.

DYMOCKE, JAMES (*d.* 1718?), catholic divine, took priest's orders abroad and returned to England upon the mission. Afterwards he became prior of St. Arnoul, near Chartres in France, and obtained another small benefice in that country. Dodd, who describes him as a 'person of great reading and curiosity,' says he was alive in 1718, being then very old.

His works are: 1. 'Le Vice ridiculé et la Vertu louée,' Louvain, 1671, 12mo, dedicated 'à mes seigneurs de Norfolck et d'Arundell et à moy-mesme aussy.' 2. 'The Great Sacrifice of the New Law, expounded by the Figures of the Old,' 1676, 18mo; 8th edit. corrected, London, 1687, 12mo. 3. A geographical history, 8vo. 4. A miscellaneous dictionary, 4to, manuscript.

[Dodd's Ch. Hist. iii. 481; Gillow's Bibl. Dict. ii. 149; Cat. of Printed Books in Brit. Mus.] T. C.

DYMOKE, SIR JOHN (*d.* 1381), king's champion, or champion of England, whose functions were confined to the performance of certain ceremonial duties at coronations, is stated to have been the son of John Dymoke, by his wife, Felicia Harevill. The family has been variously traced to the village of the name in Gloucestershire and to the Welsh borders near Herefordshire. The importance of Sir John and of his descendants was due to his marriage with Margaret (*b.* 1325), daughter of Thomas de Ludlow (*b.* 1300). The lady was the only granddaughter of another Thomas de Ludlow, and his wife Jane Marmion, daughter by a second wife of Philip Marmion, last baron Marmion. This Philip Marmion (*d.* 1291), lord of the castle of Tamworth, Warwickshire, and of Scrivelsby, Lincolnshire, claimed descent from the lords of Fontenay-le-Marmion, hereditary champions to the dukes of Normandy, and it was asserted that from the time of the Norman conquest Philip Marmion's ancestors had acted as king's champions at every coronation. It is tolerably certain that Roger Marmion, who died in 1129, was acknowledged as king's champion in Henry I's reign, although he had no opportunity of fulfilling his functions, and that his tenure of Tamworth and Scrivelsby was in grand serjeanty, i.e. on conditions of performing the duties of his office. The ceremonial details observed at coronations before the reign of Richard II are not recorded, and nothing is therefore positively known as to the appearance of any member of the Marmion family at any coronation; but there is strong presumptive evidence that Philip Marmion acted as king's champion at the coronation of Edward I, 19 Aug. 1274. On Philip Marmion's death without male issue in 1291, his castle of Tamworth descended to Jane, his eldest daughter by his first wife (Jane de Killpeck), who married William Morteyn, and on her death it became the property of her niece (daughter of her sister Mazera) Jane, wife of Alexander de Freville. Meanwhile the manor of Scrivelsby was the inheritance of Philip Marmion's daughter Jane, by his second wife, and descended to her granddaughter, Margaret Ludlow, who married John Dymoke about 1350. Dymoke, who was knighted in 1373, represented Lincolnshire in the parliaments of 1372, 1373, and 1377. On the coronation of Richard II he claimed, by virtue of his holding the manor of Scrivelsby in right of his wife, to act as king's champion. This claim was disputed by Sir Baldwin de Freville, the owner of Tamworth Castle through his mother, Jane, a granddaughter of Philip Marmion. The lord-steward temporarily decided in Dymoke's

favour. It was stated that Edward III and Edward the Black Prince had both admitted that the office went with the manor of Scrivelsby, and not (as Freville asserted) with Tamworth Castle. Freville, who was allowed time to produce documents before a permanent decision was given, did not press his claim owing to ill-health. Dymoke died about April 1381, and Freville on 30 Dec. 1387. Lady Dymoke survived her husband, and at the coronation of Henry IV, 13 Oct. 1399, put her son Thomas forward to claim the office of champion. The son of the last claimant of the Freville family again disputed the championship, but failed to convince the court, and died 4 Oct. 1400, before the matter had been finally discussed. The claim of the Dymokes was not again seriously contested. Sir John's widow died in 1417. Her son Thomas, who performed the duties of champion at the coronations of Henry IV and Henry V, died in 1422, leaving the manor of Scrivelsby to his son Philip (by Elizabeth, daughter of Sir Richard Hebden). Philip acted as champion at Henry VI's coronation, and died in 1455. According to extant directions issued by Henry VI to Philip Dymoke, the champion at the time of the coronation received from the keeper of the royal wardrobe a rich accoutrement, which formed part of the perquisites of the office. From accounts of later coronations we know that this included an elaborate suit of armour and a well-caparisoned horse, together with twenty yards of crimson satin (cf. *Notes and Queries*, 5th ser. vii. 401). It was the champion's duty to ride on his horse into Westminster Hall at the beginning of the coronation banquet, and three times to formally challenge to combat any person who disputed the sovereign's title. The champion flung his gauntlet down as soon as the herald had announced the challenge. On no occasion was any opposition offered. When the champion took the gauntlet up for the third time, the sovereign drank to him from a golden cup, which was afterwards handed to the champion, who drank to his sovereign and became the owner of the cup. At Henry IV's coronation the champion's proclamation was made at six places in the city of London as well as at Westminster.

Sir Thomas Dymoke (1428?–1471), Sir Philip's heir, took part with the Lancastrians in the wars of the Roses. He had married Margaret, daughter of Richard, lord Wells, and aided Lord Wells's son, Sir Robert, in collecting an army in Lincolnshire in the interest of Henry VI and the Earl of Warwick in March 1470–1. Edward IV summoned Dymoke and Lord Wells to London to explain the conduct of Sir Robert. Fearing the king's anger, they took sanctuary in Westminster, and on receiving the royal pardon promised to induce Sir Robert Wells to disband his army. This they failed to do, and Edward marched to Lincolnshire and defeated Sir Robert's forces at Edgecote, near Stamford (13 March). Sir Robert was beheaded on the battle-field, and his father, Lord Wells, and brother-in-law, Sir Thomas Dymoke, met with the same fate, by gross treachery on the king's part, in London immediately afterwards (Warkworth, *Chron.*, pp. 8, 9; Polydore Vergil, *Hist.* (Camd. Soc.), pp. 126–7; Bentley, *Excerpta Historica*, p. 282).

Sir Robert Dymoke (*d.* 1546), Sir Thomas's son, was restored to all his father's property; was a knight-banneret; acted as sheriff of Lincolnshire in 1484, 1502, and 1509; performed the duties of champion at the coronations of Richard III, Henry VII, and Henry VIII; distinguished himself at the siege of Tournay, and died 13 April 1546, being buried at Haltham, Lincolnshire. His son (by his second wife, Jane Sparrow), Sir Edward, was sheriff of Lincolnshire in 1536, 1547, 1556, and 1557, and acted as champion at the coronations of Edward VI, Mary, and Elizabeth. Sir Edward married Anne, daughter of Sir George Talboys, and coheiress of her brother Gilbert, lord Talboys of Kyme. His portrait is in the College of Arms. His eldest son, Robert Dymoke (*d.* 1580), is stated by catholic biographers to have been dragged in a weak state of health before the Bishop of Lincoln and charged with recusancy. He was imprisoned at Lincoln, and is asserted to have died in confinement. He was buried at Scrivelsby in 1580 (Gillow, *Bibliogr. Dict. of Catholics*; Challoner, *Memoirs*, i.) Robert's son, Sir Edward (*d.* 1625), was champion at James I's coronation. His grandson Charles performed the office at Charles I's coronation; after showing himself a staunch royalist, he died at Oxford in 1644, and left 2,000*l.* to the king. His body was removed to Scrivelsby in 1655. Sir Edward Dymoke (*d.* 1664), Charles's nephew, was champion at Charles II's coronation, being knighted the day before. Sir Edward's son, Sir Charles, champion to James II, was succeeded by his eldest son, Charles (*d.* 1703), champion at William and Mary's and at Anne's coronations. Of this champion, who was returned M.P. for Lincolnshire in 1698, 1700, 1701, and 1702, Pryme writes in his 'Ephemeris Vitæ' that he 'holds certain lands by exhibiting on a certain day every year a milk-white bull with black ears to the people, who are to run it down, and then it is cut in pieces and given among the poor. His estate is almost 2,000*l.* a year, and whoever has it is

champion of England.' Sir Charles's second son, Lewis (*d.* 1760), was champion to George I and George II. Lewis's heir was a collateral relative, Edward (*d.* 1760), whose son John (*d.* 1784) was champion at George III's coronation, when there was some talk of a Jacobite accepting the formal challenge. John's son, Lewis (*d.* 12 May 1820, aged 57), claimed in 1814 the barony of Marmion as owner of Scrivelsby, but without success. The last occasion on which the champion appeared was at the coronation of George IV (19 July 1821), when HENRY DYMOKE (1801–1865) performed the ceremony as the representative of his father, the Rev. John Dymoke, rector of Scrivelsby (Lewis's brother), who deemed the office incompatible with the functions of a clergyman. The champion rode up Westminster Hall in great state, accompanied by the Duke of Wellington and Lord Howard of Effingham (for a full account of the ceremony then observed see *Gent. Mag.* 1821, pt. ii. pp. 15, 109, with plate and letter-press by Sir Walter Scott). This Henry, the last champion, was at one time in the navy, wrote against Brougham's defence of Queen Caroline in 1821, was created a baronet in April 1841, and died 28 April 1865, when his title became extinct (*Gent. Mag.* 1865, i. 802). His brother John, rector of Scrivelsby, died in November 1873, and his nephew, the latest representative of this branch of the family, Henry Lionel Dymoke (*b.* 1832), died in 1877. A cap-à-pie suit of plate armour of the Elizabethan period belonging to the hereditary champion of Scrivelsby, and worn at George I's coronation, was sold at Christie's in 1877, and purchased for the collection at Windsor.

The chief part of the mansion of Scrivelsby was destroyed by fire late in the last century, and the present house is largely a new building (cf. *Gent. Mag.* 1821, pt. ii. pp. 395–7). In the church of the village are the tombs of Sir Robert Dymoke (*d.* 1546), and of Lewis (*d.* 1760). There are also mural tablets to the memory of John (*d.* 1784), of Lewis (*d.* 1820), and of the Rev. John, father of Sir Henry Dymoke.

[T. C. Banks's Hist. of the Marmion Family, 1816; Palmer's Hist. of the Marmion Family, 1875; Mark Noble's MS. Hist. of the Dymoke Family, in the possession of the Rev. J. C. Hudson of Horncastle, Lincolnshire; Official Lists of Members of Parliament; W. Jones's Crowns and Coronations, 1883; notes and documents lent by the Rev. J. C. Hudson.] S. L. L.

DYMOND, JONATHAN (1796–1828), moralist, born 19 Dec. 1796, was the fourth of five sons of John and Olive Dymond of Exeter. His family belonged to the Society of Friends, some of them having been among its earliest members. Dymond was in business as a linendraper at Exeter. In 1823 he published anonymously 'An Enquiry into the accordancy of War with the Principles of Christianity, and an Examination of the Philosophical Reasoning by which it is defended . . .' It passed through four editions, and has been reprinted in America. He founded an auxiliary peace society at Exeter in 1825, and was for four years on the committee of the Peace Society. In 1825 he published 'Observations on the Applicability of the Pacific Principles of the New Testament to the Conduct of States, and on the Limitations which those Principles impose on the Rights of Self-defence' (the 7th tract of the Peace Society's series). In 1829 was published posthumously his chief book, 'Essays on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind.' This was favourably reviewed by Southey in the 'Quarterly Review' for January 1831. It is an exposition of ethical theories in harmony with those generally held by the Friends, attacking Paley's utilitarianism and resolving moral obligation into the 'immediate communication of the will of God.' It is, however, more devoted to the application than to the ultimate theory of moral principles, and attacks duelling, war, and the lax morality of professions and trades. It has passed through five editions. In 1872 Joseph Pease of Darlington bore the expense of translating and circulating the book in Spain. Dymond died of consumption on 6 May 1828, aged 31. He married Anna Wilkey at Plymouth 3 July 1822, who survived till 1849, and had by her two children, Mary Anna, married to Henry Barrett, and Charles Jonathan, who died in infancy. In 1832 appeared 'The Church and Clergy; showing that Religious Establishments derive no countenance from the nature of Christianity, and that they are not recommended by Public Utility . . . by the late Jonathan Dymond.' Various extracts from his works have been separately reprinted.

[Smith's Cat. of Friends' Books; preface by George Bush to American edition of Principles of Morality, with communication from T. Hancock; Herald of Peace for June 1828, vol. vi. pt. i. p. 391.] L. S.

DYMPNA, SAINT (9th cent.), was the daughter of a pagan king in Ireland celebrated for his wealth and warlike prowess. His wife and their daughter were remarkable for beauty. They were christians, but could not profess their faith openly for fear of the king. Dympna's mother having died, the

king sent everywhere in search of a princess equally beautiful to supply her place. His messengers were unsuccessful, and on their return informed him of their failure, but they added, 'There is your daughter Dympna, in whom the image of her mother lives again.' The king, in compliance with their suggestion, made great efforts to induce her to renounce christianity and to become his wife. On the advice of Gerebert, a priest who ministered secretly to her and others, she resolved to fly with some companions, including Gerebert, and taking with her the court jester and his wife, in order that the whole party might seem to belong to that class. She reached Antwerp, and seeking for a secluded spot at length arrived at Gheel, where there was an oratory dedicated to St. Martin. The place was in a forest six leagues in extent. Clearing away the thorny undergrowth, they formed a small shelter for themselves hard by the church, where a holy man ministered. The spot is still shown where it stood.

The king, after a vain pursuit, at last heard of her and followed her to Antwerp. He sent out a search party, which was put upon her traces at Westerloo, where the innkeeper told them that he had money like theirs, received from a foreign lady living in a desert place near, who often sent such money to purchase provisions. The king came to her and renewed his solicitations. He offered that she should be enrolled among the goddesses of his nation and have a marble temple erected in her honour. Gerebert interfered and was immediately put to death by the king's order. Dympna still resisting, the king slew her with his own hand, and returning to his party left the bodies unburied. Some of the inhabitants buried them in a cave. The bodies were long afterwards enclosed in sarcophagi of white marble. But the fame of the miracles wrought by them moved the envy of the people of Zante, who resolved to obtain possession of them by stratagem or else by force. They therefore came to Gheel, and while the attention of the keepers was distracted they placed the precious bodies with their receptacles in a chariot and drove away. Being immediately pursued, they had to leave Dympna's body, but carried off that of Gerebert. The people of Gheel now determined to place it in a golden shrine, and opened the sarcophagus for that purpose. One of those present objecting, very naturally, that the body found might not be hers, the corpse became immovable, and remained so until prayer was made.

The life published by the Bollandists, from which this narrative is taken, is a translation into Latin made in the thirteenth century from an older life written in the 'vulgar idiom,' but unfortunately it has no mention of the time at which Dympna flourished. The Bollandists conjecture that it may have been in the seventh century, or, if not then, in the ninth. Saussay in his Gallic martyrology proposes the eighth century, but Dr. Lanigan prefers the year 500 or a little after. He holds that a pagan king in Ireland would only have been possible at the period he mentions, as in the middle of the sixth century all the Irish kings were christians. Such a king might have been found in Ireland in the ninth century, when the Danes were in occupation of many parts of Ireland. But then Colgan had identified Dympna with Damhnat of Tedavnet, near Slieve Beagh in the county of Monaghan, whose pedigree leads to the conclusion that she must have lived about the year 500, and thus Dr. Lanigan felt himself constrained to adopt that date, which is, however, inconsistent with the other facts of her life.

The simple explanation is, that there were two St. Damhnats in Ireland, one of Tedavnet, whose day is 13 June in the 'Martyrology of Donegal,' where she is termed 'of Sliabh Betha.' She may have lived at the early date mentioned; her crozier, which is extremely ancient and curious, is in the museum of the Royal Irish Academy, and she seems to have lived and died in Ireland. The other, of whom Dr. Lanigan knew nothing, was of Kildalkey in the county of Meath; her day is 15 May, and there is no memorial of her but her name and her well, and this is natural enough, as she seems to have been the Damhnat *scéne*, or 'of the flight,' referred to by Colgan and Lanigan, and the coincidence of her day with that of St. Dympna shows her to be identical with her. Nothing appears to be known of her parentage or date, and therefore there is no difficulty, as in the case of the other and better known St. Damhnat, with whom she appears to have been confused in popular tradition. This being so, we may accept the Bollandists' opinion that Dympna flourished in the ninth century. Her father was probably a Danish king; her mother and herself were obliged to worship in secret owing to the well-known hostility of the Danes to christianity. The inhabitants of Gheel were then christians as the narrative assumes; though this would not have been so in the year 500. Further, it does not seem to have been noticed that the coin she brought from Ireland, and which led to her discovery, was evidently minted in Ireland. This would have been possible in the ninth century, according to Dr. Petrie, but certainly not three centuries earlier.

The church in which her relics are deposited is a spacious old building just outside the village of Gheel. Her emblems are the same as those of St. Margaret, who, with a long cross, pierces the dragon. Dympna stands sword in hand in presence of the devil. In the parish church of Lonsbeck in Belgium there is a carved wooden figure representing her in this attitude; she is clad in royal robes and wears a coronet; a figure of the devil painted in brown colours is represented as writhing beneath her feet. She is the patron of the insane, the disabled, or the possessed.

[Bollandists' Acta Sanct. May 15, tom. iii. p. 477, &c.; Lanigan's Eccl. Hist. ii. 473–4; Petrie's Round Towers, pp. 209–30; Petrie's Christian Inscriptions, edited by Miss Stokes, ii. 114; Annals of the Four Masters, i. 421.]

T. O.

DYOTT, WILLIAM (1761–1847), general, born on 17 April 1761, was second son of Richard Dyott of Freeford Hall, near Lichfield, Staffordshire, the head of a family seated at that place since the reign of Elizabeth, of which many members have sat in parliament for Lichfield during the last three centuries. He entered the army as an ensign in the 4th regiment on 14 March 1781, and, after being promoted lieutenant on 9 May 1782, was placed on half-pay in the following year. In February 1785 he rejoined his regiment in Ireland as adjutant, and in 1787 he accompanied it to Nova Scotia, where he made the acquaintance of Prince William, afterwards King William IV, who was then commanding the Andromeda upon that station, whose personal friend he became. He was promoted captain on 25 April 1793, and in the June of that year returned to England to take up the post of aide-de-camp to Major-general Hotham, commanding the Plymouth district. He was promoted major into the 103rd regiment on 19 May 1794, and, after acting as brigade-major in the western district, was promoted lieutenant-colonel on 18 Feb. 1795. After two exchanges he took command of the 25th regiment in November 1795, when under orders for the West Indies, and after being driven back by Christian's storm he reached that station in 1796. He there saw service in the capture of Grenada, but soon had to return to England from ill-health. He was next appointed assistant adjutant-general for the south-western district in 1799, and was promoted colonel on 1 Jan. 1800, and appointed aide-de-camp to the king in the following year. In 1801 Dyott was given the command of a brigade in the army in Egypt, which he reached in July 1801, when he was appointed to Ludlow's division before Alexandria. He commanded his brigade in the action of 22 Aug. which led to the capture of that city, and on the conclusion of the peace of Amiens he returned to England. In 1803 he was appointed to the command of a brigade in the West Indies, and after commanding at Waterford and Dublin he was transferred to the English staff, and commanded in Sussex until his promotion to the rank of major-general on 25 April 1808. In December 1808 he was appointed to the command of a brigade in Spain, but never sailed, and in July 1809 he took command of a brigade, consisting of the 6th, 50th, and 91st regiments, in the Walcheren expedition. His brigade was attached to the Marquis of Huntly's division, which occupied the island of South Beveland, and owing to the return of many of his superior officers he acted as second in command in that island for a month, from September to October 1809, when he returned to England. He never again went on active service, but commanded at Lichfield from August 1810 until his promotion to the rank of lieutenant-general on 4 June 1813. In that year he succeeded to the family estates on the death of his brother, and settled down at Freeford Hall. He was further made colonel of the 63rd regiment in 1825, and was promoted general on 22 July 1830. He was one of the senior generals in the army at the time of his death, on 7 May 1847, at the advanced age of eighty-six.

[Royal Military Calendar; Gent. Mag. July 1847, notice compiled from the general's own notes.]

H. M. S.

DYSART, Countess of (*d.* 1696). [See Murray, Elizabeth.]

DYSART, first Earl of (*d.* 1650). [See Murray, William.]

DYSON, CHARLES (1788–1860), professor of Anglo-Saxon at Oxford University, was the grandson of Jeremiah Dyson [q. v.], and the son of a clerk of the House of Commons. He was first sent to a private school at Southampton, and was then elected a scholar of Corpus Christi College, Oxford, where he became the intimate friend of Keble, Arnold, and Sir John Coleridge. To them he was 'a great authority as to the world without and the statesmen whose speeches he sometimes heard,' while his 'remarkable love for historical and geographical research, and his proficiency in it, with his clear judgment, quiet humour, and mildness in communicating information made him particularly attractive to Arnold' (Dean Stanley, *Life of Dr. Arnold*, ch. i. p. 13). He took his B.A. degree

with a second class in 1808, and became an M.A. in 1816. From 1812 to 1816 he held the Rawlinsonian professorship of Anglo-Saxon at the university. Ordained deacon in 1816, Dyson became successively the incumbent of Nunburnholme in Yorkshire, Nasing in Essex, and finally of Dogmersfield, near Winchfield, Hampshire, to which living he was presented in 1836. There he built a rectory and a new church of great beauty. He was an admirable parish priest, and a man of deep learning, though he shrank from authorship. He contributed four poems, under the signature of 'D.,' to a volume entitled 'Days and Seasons, or Church Poems for the Year,' Derby, 1845. He died at his rectory, 24 April 1860.

[Guardian, 2 May 1860; Honours Register of the University of Oxford; Crockford's Clerical Directory, 1858.] L. C. S.

DYSON, JEREMIAH (1722–1776), civil servant and politician, has been tersely described as 'by birth a tailor, by education a dissenter, and from interest or vanity in his earlier years a republican.' His father, whether a tailor or not, left considerable means to his son, who, it is established by many witnesses, professed in early life the extremest principles of whiggism. For two years he studied at the university of Edinburgh, and 'Jupiter' Carlyle bears testimony to his 'perfect idea of the constitution of the church of Scotland, and the nature and state of the livings of the clergy.' On 4 Oct. 1742 he matriculated at Leyden (Peacock, *Index of English Students at Leyden*, p. 28, sub 'Dijson'), with the object of prosecuting the study of civil law, and eighteen months later Mark Akenside [q. v.], still engaged in learning medicine, joined him there, thus renewing an acquaintance which had been originally established at Edinburgh. They lived together while in Holland, and returned together to London, when Dyson was called to the bar at Lincoln's Inn, and obtained a position as 'subaltern clerk' in the House of Commons. After a brief residence at Northampton, Akenside settled at Hampstead, whereupon Dyson bought a house at the Golder's Hill extremity of that suburb, in order that the physician might become acquainted with the better class of its residents. The two friends were dissimilar in manners and style; their only taste in common at this time was their advanced liberalism. In spite of differences of character their affections were so profound that Dyson, 'with an ardour of friendship that has not many examples,' says Dr. Johnson, secured, on the failure of Akenside's practice at Hampstead, for the man he loved a small house in Bloomsbury Square, and allowed him 300*l.* a year until he could live by his practice. Although Dyson was endowed with a competency, he did not live an idle life, and on 10 Feb. 1748 the speaker announced to the members of the House of Commons the resignation by Nicholas Hardinge of his place as their clerk; five days later Dyson, who had purchased the succession for 6,000*l.*, was called in and took his seat in that office. The consideration money was large, and as the clerk possessed the right of appointing a deputy to officiate in his stead, and of nominating the clerk assistant and all the outdoor clerks, it had been the practice for the holder of the higher office to recoup himself some parts of his expenditure by the sale of these subordinate positions. This practice was condemned by Dyson, who appointed all his subordinates on their merits, and without any pecuniary consideration. The post of clerk assistant would have realised 3,000*l.*, but it was gratuitously conferred on Hatsell, who in gratitude dedicated to Dyson in 1776 his collection of 'Cases of Privilege of Parliament' (now quoted as the first volume of the well-known 'Precedents of Proceedings in the House of Commons'), and recorded in the preface his patron's 'universal knowledge upon all subjects which relate to the history of parliament.' With the accession of George III, both Dyson and Akenside changed sides in politics, and showed the proverbial zeal of neo-converts on behalf of their new creed. Dyson resigned the clerkship of the House of Commons in August 1762 to enter upon political life, and in December of that year was returned to parliament by the borough of Yarmouth in the Isle of Wight. This constituency he represented until the dissolution in 1768, when he was elected by the twin borough of Weymouth and Melcombe Regis, for which he sat until the close of that parliament in 1774, and was then chosen by the voters of Horsham as their representative. He was at first considered the devoted supporter of George Grenville, but his position was in reality among the members known as 'the king's friends.' Office after office was conferred upon him, and as he brought to his side a profound knowledge of parliamentary forms and precedents (for he was jocularly said to know the journals of the commons by heart), and was endowed with a subtleness of apprehension which gained him the title of 'the jesuit of the house,' his promotion was fully justified by his merits. For a short period (13 Oct. to 25 Nov. 1761) Dyson was a commissioner to execute the office of keeper of the privy seal; from 29 May 1762 to 5 April 1764 he acted as joint secretary to the treasury and secretary to the first lord; from

April 1764 to 20 Jan. 1768 he was one of the commissioners for the board of trade, and from 31 Dec. 1768 to March 1774 he was a lord of the treasury. In that month his services were rewarded with the lucrative post of cofferer of the household, and he was at the same time summoned to the privy council. Dyson was allowed, though with extreme reluctance on the part of the premier, to remain in office during the Rockingham administration, and as its acts were known to be frequently distasteful to the monarch, the 'king's friend' did not hesitate to show his 'usual parliamentary sagacity' in criticising its proceedings. After a flagrant case of insubordination on Dyson's part, the prime minister urged his dismissal, but could not succeed in inducing George III to take that step. Every liberal proposal was opposed by him either openly or secretly. He took a leading place in the business connected with the East India Company in 1767–8, and he joined Rigby and Lord North in opposing George Grenville's bill for removing the trials of contested elections from the whole House of Commons. The repeal of the Stamp Act met with his unflagging opposition, and during Lord North's administration its measures against the American colonies found a warm supporter in Dyson. His quickness and shrewdness were constantly in requisition, and he interposed so often in the business of the house, that Colonel Barré on 26 Jan. 1769 provoked general laughter by remarking, 'The honourable gentleman, Mr. Dyson, has the devil of a time of it, "Mungo here, Mungo there, Mungo everywhere,"' an appropriate allusion to a black slave of that name brought on the stage in Isaac Bickerstaffe's comic opera of 'The Padlock.' The nickname stuck to him for the rest of his life. There was granted to him in February 1770 a pension on the Irish list of 1,500*l.* a year for his own life and that of his three sons; but on 25 Nov. 1771, in committee of supply in the Irish House of Commons, after a long and fierce debate, in which Flood exerted all his powers of invective, the pension was condemned by a majority of one vote (105 ayes, 106 noes), and afterwards struck off the list. The grant was in direct contradiction to the pledge of a previous viceroy that no more pensions should be granted on the Irish establishment for a term of years, save in reward of extraordinary services; and even George III acknowledged in 1774 that he was wrong, 'after what the Duke of Northumberland had declared in my name, in giving the pension.' Dyson's figure was rendered familiar in the satirical prints of 1769–70, and his loss of the Irish pension was commemorated in a caricature of 'Alas! poor Mungo,' which appeared in the same month of November 1771. On one occasion only did Dyson vote in parliament with the whigs, and that was in favour of expunging the vote of thanks to Dr. Nowell for his high prerogative sermon on King Charles's day in 1772. As he went into the lobby he said good-naturedly, in reference to General Keppel, Colonel Fitzroy, and Charles Fox, all descendants of that monarch, 'If King Charles's grandsons vote against him, sure I may.' Ill-health had long been his lot, and in October 1774 he was seized with a stroke of the palsy, which incapacitated him from further business. He died on 16 Sept. 1776, aged 54, and a monument in white marble was erected to his memory on the north wall of the northern chancel of Stoke Church, near Guildford. His wife, Dorothy Dyson, a relation of the same name, whom he married about 1758, died on 16 Dec. 1769, aged 34 years, and the same monument records the death of three of their children in early life, and of the wife of his son and heir, Jeremiah Dyson. Dyson purchased about 1765 a considerable estate in Stoke parish, which descended to his son Jeremiah, some time clerk assistant in the House of Commons, by whom it was subsequently sold.

Warburton published in 1744, under the title of 'Remarks on several occasional Reflections,' a defence of his portentous volumes, 'The Divine Legation of Moses,' and in the preface he commented in a 'free footing' on Akenside's poem of the 'Pleasures of Imagination.' The poet's offence was a note in the third book of the 'Pleasures,' reviving and maintaining the doctrine of the third Lord Shaftesbury that ridicule is the test of truth. Dyson thereupon retaliated in his friend's defence, in 'An Epistle to the Rev. Mr. Warburton, occasioned by his treatment of the author of the "Pleasures of Imagination."' When Akenside determined upon amplifying this poem, he inserted into the first book a glowing panegyric of the friend to whom he owed so much, and by his will, dated in December 1767, his 'whole estate and effects of whatsoever kind' passed on his death in June 1770 to Dyson. Two years later (1772) there appeared an edition, very handsomely printed in quarto, of the poems of Akenside, under the superintendence of Dyson, who wrote the advertisement thereto. To his pen is attributed a tract on the right of Wilkes to sit in parliament for the county of Middlesex, entitled 'The Case of the last Election for Middlesex considered,' which provoked numerous replies, and among the pamphlets produced at this crisis were, 'Mungo on the use of Quotations,' 'Mungo's Case considered.'

After Dyson's death he was satirised in a pamphlet called 'Extortion no Usury; or the merits of a late Election [for the city chamberlainship] discussed in a dialogue between Minos, Lord Russell, Charles Churchill, and Jeremiah Dyson, 1777.' No terms but those of praise were passed on his private life. Sir John Hawkins bears witness to the attractiveness of Dyson's social life, and he was numbered among the friends of Samuel Richardson.

[Nichols's Lit. Anecd. iii. 134–5, iv. 596, v. 591–2, 627, viii. 514, ix. 522–3, 554–5, 715; Albemarle's Rockingham, i. 306–9, 346–7; Corresp. of George III and Lord North, i. 72, 140–1, 199, 212–13; Chatham Corresp. ii. 394, iv. 121; Grenville Papers, iv. 225, 250; Walpole's George III, i. 398, ii. 63, 300, 330–6, iii. 48, 318, iv. 72, 110, 350; Walpole's Letters, vi. 134; Walpole's Journals, 1771–83, i. 27, 197, 327, ii. 67; Satirical prints at Brit. Museum, iv. 499, 559, 657, 662, 670; Gent. Mag. 1776, pp. 416, 436; Johnson's Poets, sub 'Akenside;' Bucke's Akenside, passim; Manning and Bray's Surrey, i. 168, 179, iii. App. p. xxxvii; Hatsell's Precedents (ed. 1818), ii. 253, 257, 263; Alex. Carlyle's Autobiog. pp. 354, 508; Thorne's Environs of London, i. 233; Cavendish's Debates, i. 207, 482.] W. P. C.

DYVE, Sir LEWIS (1599–1669), royalist, son of Sir John Dyve of Bromham, Bedfordshire (*d.* 1607), and Beatrice Walcot, was born on 3 Nov. 1599. About 1611 Beatrice Dyve married Sir John Digby, afterwards Earl of Bristol. Lewis Dyve was probably brought up in Spain, was knighted in April 1620, and married in 1624 Howarda, daughter of Sir John Strangways of Melbury Sampford, Dorsetshire, and widow of Edward Rogers of Bryanston (W. M. Harvey, *History of the Hundred of Willey*). He is mentioned in Howell's letters as attending Prince Charles in his stay at Madrid (ed. 1754, p. 133), and Sir Kenelm Digby narrates an encounter between himself, 'Leodivius,' and fifteen Spanish bravoes in the streets of that city (*Private Memoirs*, pp. 154–65). Dyve took part also in the famous quarrel between Lord Digby and William Crofts (1634), and himself fought a duel with Crofts (*Strafford Papers*, i. 261, 358, 426). In the parliaments of 1625 and 1626 he represented Bridport, in that of 1627–8 Weymouth, but he had no seat in the Long parliament, though he is often stated to have been member for Bridport (*Report on the names of Members returned to serve in Parliament*, i. 488). On 13 July 1641 he was voted a delinquent by the House of Commons for having published Lord Digby's speech against the attainder of the Earl of Strafford (*Old Parliamentary History*, ix. 447). Lord Digby designed Dyve for the appointment of governor of the Tower in December 1641, when Balfour [see Balfour, Sir William] was removed; but the accidental absence of Dyve from London led to the appointment of Sir Thomas Lunsford instead (Clarendon, *Rebellion*, iv. 147). In the following February a letter from Lord Digby to Dyve was intercepted, which led to the impeachment of Digby, and the temporary arrest of his brother (Rushworth, iv. 555; *Old Parliamentary History*, x. 309). He was released almost immediately, and then joined the king at York. When Charles made his first attempt to obtain possession of Hull, Dyve was sent to acquaint Hotham with his coming, and, finding Hotham resolved not to admit the king, formed the design of killing him, or throwing him over the walls; but the governor forestalled the plot by arresting Dyve. On 29 April parliament ordered Dyve to be sent for as a delinquent, but he thought best to fly to Holland (Clark, *Life of James II*, i. 2). When preparations for war began he returned to England, took part in the skirmish at Worcester which opened the campaign, and was there wounded (Warburton, *Prince Rupert*, i. 409). In April 1643 he assisted in the attempt to raise the siege of Reading (Coates, *History of Reading*, p. 36), and in October following was charged to fortify Newport Pagnell, in order to hinder the communication between London and the eastern association. Essex advanced to recover the town, and, owing to a mistake in his orders, Dyve, instead of maintaining his position, abandoned the place (Clarendon, *Rebellion*, vii. 288; Warburton, *Prince Rupert*, ii. 322). He served under Prince Rupert at the relief of Newark on 21 March 1644 (Rushworth, v. 307). In October 1644 he was appointed sergeant-major general of the county of Dorset, and established his headquarters at Sherborne (Walker, *Historical Discourses, his Majesty's happy Progress in the Year* 1644, p. 99). In this position he distinguished himself by his activity and daring. A manifesto, in the form of a warrant, issued by him against the parliamentary committee of that county is printed in the 'Old Parliamentary History' (xiii. 334). His chief aim was to capture Weymouth, and on 13 Feb. 1645 he was able to write to the king announcing that his forces had successfully stormed it (Warburton, *Prince Rupert*, iii. 58). But the town being negligently guarded was regained by Colonel Sydenham before the end of the month (Vicars, *Burning Bush*, p. 118; Harvey, pp. 91–4). In August 1645 Sherborne was besieged by Fairfax and the new model army, and in spite of a gallant defence the castle was taken on

15 Aug. (Sprigge, *Anglia Rediviva*, pt. ii. chap. iii.) Dyve was sent prisoner to London, brought before the bar of the House of Commons, and by order of the house committed to the Tower (Vicars, *Burning Bush*, p. 259). In the Tower he was the fellow-prisoner of John Lilburn, whom he succeeded in persuading that Cromwell and Ireton had made a private bargain with the king, 'of which although he were not persuaded himself, yet he judged it for the king's service to divide Cromwell and the army' ('Memoirs of Sir John Berkeley,' Maseres, *Tracts*, p. 371). After two years' confinement in the Tower his debts led to his removal to the king's bench prison, whence he succeeded in effecting his escape on 15 Jan. 1648 (*A Letter from Sir Lewis Dyve, written out of France to a Gentleman, giving an Account of the manner of his escape out of the King's Bench, and the reasons that moved him thereunto*, 1647, 4to). In May he was in Scotland, and was one of those cavaliers whose surrender was demanded by the English government. He took part in the invasion of England, was present at the battle of Preston, and was taken prisoner. On 30 Jan. 1649 he escaped a second time (Whitelocke, *Memorials*, f. 376; Evelyn, *Diary*, 6 Sept. 1651). He then served in Ireland, and published in 1650 'A Letter from Sir Lewis Dyves to the Marquis of Newcastle, giving an Account of the whole conduct of the King's Affairs in Ireland,' which contains an account of events from Ormonde's arrival in September 1648 to the departure of Dyve himself in June 1650. In this narrative he brought certain charges against Lord Inchiquin which he was obliged to retract, and to admit that he had been falsely informed (*Cal. Clarendon Papers*, ii. 99, 101, 127). In September 1651 Evelyn met Dyve in Paris, and received from his lips an account of his escapes and adventures. Evelyn observes: 'This knight was indeed a valiant gentleman, but not a little given to romance when he spake of himself' (*Diary*, ed. 1879, ii. 26, 32). Little is known of the later life of Dyve. He died on 17 April 1669, and was buried at Combhay in Somersetshire. His epitaph is printed in Collinson's 'Somerset,' iii. 336.

[A Memoir of Dyve by J. G. Nichols appeared in the Gent. Mag. in 1829, and forms the basis of a longer life contained in W. M. Harvey's History of the Hundred of Willey, pp. 77–108. Many letters by Dyve are calendared in the appendix to Warburton's Prince Rupert, vol. i.]

C. H. F.

E

EACHARD, JOHN, D.D. (1636?–1697), master of Catharine Hall, Cambridge, descended from a good family in Suffolk, was born about 1636, and was admitted into Catharine Hall on 10 May 1653. He proceeded B.A. in 1656, was elected a fellow of his college in 1658, and commenced M.A. in 1660. On the death of Dr. John Lightfoot in 1675 he was chosen master of Catharine Hall, and in the following year he was created D.D. by royal mandamus. He was elected vice-chancellor of the university in 1679, and again in 1695 (Le Neve, *Fasti*, ed. Hardy, iii. 607, 608). In 1687 he, with others, was nominated by the senate to represent the university before the ecclesiastical commissioners, and to justify the action of the vice-chancellor and senate in refusing to confer, in compliance with a mandamus from James II, the degree of M.A. without oaths upon Alban Francis, a Benedictine monk (Cooper, *Annals of Cambridge*, iii. 620).

He governed his college with the utmost care and fidelity, and to the general satisfaction of the whole university. He procured many donations from his friends towards a proposed rebuilding of his college, but his death prevented the accomplishment of the design. He died on 7 July 1697, and was buried on the 14th in the chapel of Catharine Hall (*Cole's MS.* 12, f. 235 *b*).

The works written by or attributed to him are: 1. 'The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into. In a letter to R. L.,' Lond. 1670 (anon.) This work, which brims over with wit and humour, had a rapid sale, and passed through many editions. The author represents the contempt with which the clergy were generally regarded as being in great measure due to a wrong method of education or the poverty of some of the inferior clergy. The book was attacked by an anonymous writer in 'An Answer to a Letter of Enquiry into the Grounds,' &c., Lond. 1671, 8vo. Halkett and Laing (*Dict. of Anonymous Literature*, i. 110) wrongly attribute the authorship of this reply to John Bramhall, bishop of Derry, who died seven years before the publication of Eachard's book, which was assailed also by Barnabas Oley in his preface to George Herbert's 'Country Parson,' by Dr. John

Owen in a preface to some sermons of W. Bridge, and by 'D. T.' in 'Hieragonisticon; or Corah's Doom,' Lond. 1672, 12mo. Eachard replied to the first of his assailants in 'Some Observations upon the Answer to an Enquiry into . . .; with some additions. In a second Letter to R. L.,' Lond. 1671, 12mo. The original work is reprinted in 'An English Garner,' edited by Edward Arber, vol. vii. (1883), and it was translated into German by Johann Gustav Reinbeck under the title of 'Untersuchung der Ursachen und Gelegenheiten, welche zur Verachtung der Geistlichen und der Religion Anlass gegeben,' Berlin, 1740, 12mo. Macaulay, in the 'History of England,' largely quoted Eachard in his account of the social condition of the clergy about the time of the accession of James II. This led to the publication of 'Mr. Macaulay's Character of the Clergy in the latter part of the 17th century considered,' Cambridge, 1849, 8vo, by the Rev. Churchill Babington, M.A., fellow of St. John's College, Cambridge, who says that Eachard's book 'from beginning to end is a series of jocose caricatures. He burlesques unmercifully the sermons of sundry injudicious and ignorant clergymen, and draws the most facetious picture of the extremities to which others were reduced by poverty, and he has done it in such a manner that he was perhaps not very unnaturally supposed to have meant his descriptions for the clergy generally, and to have made up his book for the express purpose of bringing them into contempt.' 2. 'Mr. Hobb's State of Nature considered: in a Dialogue between Philautus and Timothy. To which are added Five Letters from the Author of the Grounds and Occasions of the Contempt of the Clergy,' Lond. 1672, 12mo, dedicated to Gilbert Sheldon, archbishop of Canterbury. 3. 'Some Opinions of Mr. Hobbs considered in a second Dialogue between Philautus and Timothy. By the same Author,' 1673. Sir Richard Blackmore, in his 'Essay on Wit,' recommends these dialogues, in which he observes: 'There is a kind of vein of solid learning mixed with many strokes of raillery.' 4. 'A Free and Impartial Enquiry into the Causes of that very great Esteem and Honour that the Nonconforming Preachers are generally in with their Followers. In a Letter to his honoured friend, H. M. By a Lover of the Church of England and unfeigned Piety,' 1673, 12mo. This is attributed to Eachard in the British Museum Catalogue. Thomas Broughton, in the 'Biographia Britannica,' says, however, that after an inspection of the piece he was convinced it was not written by Eachard. It has not his wit, nor is it in any respect in his manner.

Eachard's works, except his second dialogue on the writings of Hobbes, have been several times printed together in one volume 8vo; but the most complete edition containing that dialogue is that published by T. Davies in 3 vols. 12mo, 1774. Though Eachard was a great wit and humorist, he failed lamentably when he attempted to treat a subject in a serious manner. Thomas Baker, the Cambridge antiquary, has recorded that he went to St. Mary's, with great expectation, to hear Eachard preach, and was never more disappointed (Granger, *Biog. Hist. of England*, 5th edit. v. 38 *n.*); and Dean Swift remarks: 'I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard of Cambridge, who writ "The Contempt of the Clergy," was a great instance' (*Works*, xii. 279).

[Life by Zachary Grey in Cole's MS. 12, f. 234; Life by T. Davies, prefixed to Eachard's Works, ed. 1774; Biog. Brit. (Kippis); Addit. MSS. 5868. f. 8, 19165, f. 304; Birch's Tillotson (1752), p. 326; Cat. of Printed Books in Brit. Mus.; Halkett and Laing's Dict. of Anon. Lit. ii. 1673; Heywood's Diaries, ii. 258; Littell's Museum of Foreign Literature, xiv. 305; Lowndes's Bibl. Man. (Bohn), p. 707; Macaulay's Hist. of England; Nichols's Lit. Anecd. vi. 426–8; Nichols's Suppl. to Swift's Works, Lond. 1779, ii. 366; Notes and Queries, 1st ser. i. 320, 404, 2nd ser. ii. 492, iii. 109, 6th ser. v. 387, 452, vi. 37; Wood's Athenæ Oxon. (1813), i. p. lxx.] T. C.

EACHARD, LAURENCE (1670 ?–1730), historian. [See Echard.]

EADBALD, ÆODBALD, ÆTHELBALD, or AUDUWALD (*d.* 640), king of Kent, son of Æthelberht, refused to accept christianity during his father's lifetime, was a heathen when he succeeded him as king of the Kentishmen in 616, and, according to heathen custom, took his father's wife to be his wife. He was subject to occasional fits of madness. The bishops Mellitus and Justus fled to Gaul to escape persecution; Laurentius of Canterbury was warned in a dream against following their example, and succeeded in converting the king to christianity. Eadbald broke off his incestuous connection, was baptised, and sent for Mellitus and Justus to return. Justus he reinstated at Rochester, but he could not prevail on the Londoners to receive back Mellitus, and he could not force them to do so, for he was not as strong as his father had been and had lost the supremacy over the East-Saxons. Nor was he able to insist on the destruction of idols even among his own people, a work that was carried out by his

son Earconberht (*Hist. Eccles.* iii. 8). Nevertheless, he did what he could to promote the spread of christianity. He is said to have built a church at Canterbury and another church for a nunnery that his daughter Eanswith founded at Folkestone: he was claimed as a benefactor by both Christ Church and St. Augustine's at Canterbury, and it has been suggested that the ancient church in Dover Castle dates from his time (*Norman Conquest*, iii. 535 *n.*) When the Northumbrian king Eadwine asked his sister Æthelburh or Tata in marriage, he refused the request on the ground of Eadwine's heathenism, but finally agreed on being assured that she and her attendants should be allowed to practise their religion, and that Eadwine would embrace it if he was convinced of its excellence (*Hist. Eccles.* ii. 9). He sent Paulinus with Æthelburh. When she and Paulinus fled from Northumbria on the death of Eadwine in 633, he received them with great honour, and appointed Paulinus to the see of Rochester (*ib.* 20). He married Emma, a daughter of a Frankish king, probably of Theodeberht, king of Austrasia (Pagi, Baronius, *Ann. Eccl.* xi. 345), who survived him two years. He died on 20 Jan. 640, and was buried in the church of SS. Peter and Paul (St. Augustine's) at Canterbury. A gold coin of Eadbald with the legend AVDVARLD REGE is described in Kenyon's 'Gold Coins of England,' p. 8. Two spurious charters are ascribed to him.

[Bædæ Hist. Eccles. ii. 5–9, 20, iii. 8 (Engl. Hist. Soc.); Thorn's Chron. col. 1767–8, Twysden; Florence of Worcester, i. 258–9 (Engl. Hist. Soc.); Hasted's Hist. of Kent, iii. 382–3; Freeman's Norman Conquest, iii. 535; Dugdale's Monasticon, iv. 672; Kemble's Codex Dipl. 6, 983; Haddan and Stubbs's Councils and Eccl. Docs. iii. 69, 70, 239; Dict. of Christian Biog., art. 'Eadbald.'] W. H.

EADBERT or **EADBERHT**, Saint (*d.* 698), bishop of Lindisfarne, was a monk of Lindisfarne when, in 688, he succeeded St. Cuthberht [q. v.] in the bishopric. He was well versed in the holy scriptures and was exceedingly charitable, giving a tithe not only of animals but also of fruits and even clothes to the poor (Bæda). He took off the roof of wood and reeds with which Finan had covered the church of the monastery, and had the whole roofed with sheets of lead, which seem to have been turned down over the walls. It was his custom to retire to a hermitage on an island during the period of Lent and for forty days before Christmas. While he was thus absent from the monastery in the Lent of 698, the monks, with his consent, translated the body of St. Cuthberht: they found the body of the saint undecayed, and carried the news to the bishop. Eadberht bade them lay the body in the tomb that had been prepared for it, and declared that the grave from which it had been taken would not long remain empty. He used to pray most earnestly that he might not die suddenly, and now fell sick and lingered until 6 May, when he died, after much suffering. In obedience to his orders the brethren laid his body in the ground which had held the body of St. Cuthberht, beneath the new tomb of the saint. His bones were preserved by the congregation of Lindisfarne and carried by them in their wanderings along with St. Cuthberht's body, and were finally placed with it in the saint's shrine at Durham.

[Bædæ Hist. Eccles. iii. c. 24, 25, iv. 29, Vita S. Cudbercti, pp. 37, 125, 131 (Engl. Hist. Soc.); Reginaldi Libellus, p. 82 (Surtees Soc.); Symeon of Durham's Hist. Dunelm. i. 36, 38, 252 (Rolls Ser.); Dict. of Christian Biog. ii. 2.] W. H.

EADBERT or **EADBERHT** (*d.* 768), king of the Northumbrians, son of Eata, a member of the royal house, came to the throne in 738 on the retirement of his cousin Ceolwulf. His brother Ecgberht [see Egbert] had been appointed to the see of York, probably in 732, and the two brothers worked together with one mind, each helping the other, the archbishop ruling the church and the king the state (*Carmen de Pontiff.* 1273–86). An evidence of their perfect accord and almost coordinate authority is afforded by the coins (sceattæ) which bear the names both of the king and of the archbishop (Kenyon). The glories of the church and school at York were equalled by the military glories of the reign. In 740 Eadberht was warring against the Picts. During his absence Æthelbald, the powerful king of Mercia, treacherously ravaged part of his kingdom (Bæda, *Hist. Eccl.* ap. p. 288). In 750 he took Kyle in Ayrshire from the Strathclyde Welsh and added it and other districts to his own dominions. All neighbouring kings, it is said, whether of the English, Picts, Britons, or Scots, were glad to be at peace with him and to do him honour. His fame was so great that Pippin, king of the Franks, made alliance with him and sent him gifts (Symeon of Durham). Cynewulf, bishop of Lindisfarne, grievously offended him, for one of his kinsmen named Offa, who had fled to the shrine of St. Cuthberht for shelter from his enemies, was left without food until he nearly perished with hunger, and was then taken from sanctuary and put to death. Eadberht caught the bishop, kept him prisoner for some time at Bamborough, and further ordered that Lin-

disfarne should be besieged. In 756 he was again at war with the Strathclyde Welsh, and in alliance with the Pictish king compelled the surrender of Alcluyd or Dumbarton on 1 Aug. of that year. This was the last of his achievements, for ten days later his army was utterly destroyed. In 757 or 758 he received a letter from Pope Paul I exhorting him to restore three monasteries that he had taken away from a certain abbot named Forthred. He was evidently deeply afflicted by the loss of his army, for in 758 he resigned his crown in favour of his son Oswulf, voluntarily received the tonsure, and entered the monastery of St. Peter's at York. There he dwelt with his brother until Ecgberht's death in 766. He survived him about two years, died 19 Aug. 768, and was buried by his brother's side in one of the porches of the minster at York.

[Appendix to Bæda, pp. 288–9, Mon. Hist. Brit.; Anglo-Saxon Chron. sub ann. 737 sq.; Symeon of Durham's Hist. Eccles. Dun. p. 11, Gesta Regum, col. 106, Twysden; Carmen de Pontificibus 1273–86, Historians of York, i. 386–7 (Rolls Ser.); Dict. of Christian Biog. art. 'Eadbert,' by Rev. J. Raine; Hawkins's Silver Coins, ed. Kenyon, 66, 67; Haddan and Stubbs's Councils and Eccles. Docs. iii. 394 sq.; Green's Making of England, p. 405 sq.] W. H.

EADBERT or EADBRYHT PRÆN (*fl.* 796), king of Kent, a member of the kingly line, and related to Ealhmund, under-king of Kent, the father of Ecgberht of Wessex, had received the tonsure, which was probably forced upon him in order to disqualify him for the kingship, but nevertheless headed the resistance offered by the Kentish nobles to Mercian domination, which seems to have actually broken out before the death of Offa (*Eccles. Documents*, iii. 495–6). This caused great trouble to Archbishop Æthelheard, who was devoted to the Mercian cause, and Alcuin wrote to him, telling him that he had urged Offa to help him. On the death of Offa, in 796, Eadbert Præn was made king of Kent, and was upheld by the nobles of the kingdom. Æthelheard was forced to flee from Canterbury, and wrote to Leo III, asking him to condemn the 'apostate clerk,' which the pope accordingly did in a letter to Cenwulf of Mercia (*ib.* 524). In 798 Cenwulf invaded Kent, took Eadbert Præn prisoner, carried him to Mercia, and there caused his eyes to be torn out and his hands to be cut off. The independent existence of Kent was brought to an end, and Cenwulf handed it over to be ruled by Cuthred as under-king. Eadbert survived his mutilation, for William of Malmesbury records that at the dedication of Winchcombe Abbey in Gloucestershire, in 811, Cenwulf manumitted before the high altar a Kentish king whom he had taken captive. Some silver coins of Eadbert Præn are extant.

[Anglo-Saxon Chron. sub ann. 794, 796; Florence of Worcester, i. 63, confuses Eadbert Præn with Eadbert, son of Wihtred (*d.* 748), comp. i. 260 (Engl. Hist. Soc.); Haddan and Stubbs's Councils and Eccles. Docs. iii. 495–6, 524; Henry of Huntingdon, 733, Mon. Hist. Brit.; Symeon of Durham, 670, Mon. Hist. Brit.; William of Malmesbury, Gesta Pontificum, 294 (Rolls Ser.); Dugdale's Monasticon, ii. 296, 301; Hawkins's Silver Coins of England, ed. Kenyon, p. 32; Dict. of Christian Biog. art. 'Eadbert Præn,' by Bishop Stubbs.] W. H.

EADBURGA, EADBURH, BUGGA, or **BUGGE,** SAINT (*d.* 751), abbess of Minster in the Isle of Thanet, was a daughter of Centwine [q. v.], king of the West-Saxons (see a poem ascribed to Ealdhelm, and with less probability to Alcuin, on the church she built), and a certain abbess named Eangyth (*S. Bonif. Epistt.* 30), and was brought up by her mother, who speaks of her in a letter to Boniface or Wynfrith (*ib.*) She took the veil and became abbess of the house founded in the isle of Thanet by the mother of St. Mildred, whom she succeeded. Finding the buildings of the monastery insufficient for the nuns, she raised a new church, which was dedicated by Archbishop Cuthberht, and therefore in or after 740, to SS. Peter and Paul, and translated thither the incorrupt body of her predecessor, St. Mildred, and also built a new house not far from the old one (ELMHAM). Some time after the death of Radbod, king of the Frisians (719), she wrote to Boniface, sending him forty shillings and an altar-cloth, saying that it was not in her power to give more (ep. 3). She also gave him many presents of books and raiment at other times (epp. 18, 32). In after days, when she was old, Boniface wrote to her to comfort her under her afflictions (ep. 31). She made a pilgrimage to Rome (ep. 32), and appears to have met Boniface there. It is evident that she was a learned lady, and Leobgyth (Lioba) speaks of having learnt the art of poetry from her. She is said to have died in 751 (ELMHAM), and Archbishop Bregwin, writing to Lullus, archbishop of Mentz, between 759 and 765, informs him that the English church kept the day of her death on 27 Dec. (*Eccl. Documents*, iii. 398). A spurious charter of Æthelbald, king of the Mercians, purports to be a grant to the Abbess Eadburh.

[S. Aldhelmi Opera, ed. Giles; S. Bonifacii Epistolæ, ed. Giles; Elmham's Historia S. Augustini Cantuar. p. 117 (Rolls Ser.); Thorn, col.

1907, Twysden; Dugdale's Monasticon, i. 447 sq.; Haddan and Stubbs's Councils and Eccl. Docs. iii. 398; Kemble's Codex Dipl. 98; Dict. of Christian Biog. art. 'Bugga,' by Bishop Stubbs.]

W. H.

EADBURGA, EADBURGH, or **EADBURH** (*fl.* 802), queen of the West-Saxons, a daughter of Offa, king of the Mercians, first appears with other members of the royal family as attesting a charter granted by her father in 787 (KEMBLE, *Codex Dipl.* 151). In 789 (*A.-S. Chron.* 787) she married Beorhtric [q. v.] or Brihtric, king of the West-Saxons. Asser says that she gained great power in the kingdom through the king's affection for her, and that she used it tyranically; that she laid plots against many, accused them to the king, and so caused them to lose life or power; and that when the king refused to hearken to her she would slay her enemy by poison. In 802 she prepared poison for a young man who was much beloved by the king. It so happened that Brihtric tasted the poison before his favourite, and both died from its effects. After this crime Eadburh could not remain in the West-Saxon kingdom, and taking a great amount of treasure with her she crossed the sea to the court of the emperor Charles the Great. When she appeared before the emperor and offered him many gifts, he said, 'Choose, Eadburh, which you will have, me or my son, who stands with me in the hall.' She answered, 'If I may have my choice, I choose your son, because he is the younger.' Then Charles said with a smile, 'If you had chosen me you should have had my son; but as you have chosen my son you shall have neither him nor me.' However, he gave her a great nunnery, and for a very few years she ruled it as abbess. Her conduct was bad, and she was guilty of unchastity with one of her own nation. The emperor expelled her, and she passed the rest of her life in poverty, being reduced before her death to beg in the streets of Pavia, attended only by one young slave. There many of her countrymen saw her, and told Asser about her. After her flight from England the West-Saxons would not give the title of queen to any of her successors, nor suffer any of them to share the royal throne, but called each of them simply the king's wife. This custom was first broken through in the case of Judith, daughter of Charles the Bald, who was crowned by Hincmar on her marriage with Æthelwulf, and who on her coming to England was allowed to sit beside her husband on the throne.

[Anglo-Saxon Chron. sub ann. 787, 800; Asser, 471, 472 (Mon. Hist. Brit.); Kemble's Codex Dipl. 151; William of Malmesbury's Gesta Regum, i. 169 (Engl. Hist. Soc.); Annales Bertin., Rerum Germ. Script. (Pertz), i. 450; Dict. of Christian Biog. art. 'Eadburga,' by Bishop Stubbs.]

W. H.

EADFRID or **EADFRITH** (*d.* 721), bishop of Lindisfarne, was a monk of Lindisfarne and an ardent disciple of St. Cuthberht. That saint died in 687, and eleven years afterwards, in 698, Eadfrid succeeded to his bishopric, and held the see until his death in 721. He is described by Symeon as a 'pious and worthy bishop,' but nearly his whole history is connected with the monastery of Lindisfarne, over which he continued to rule. He was one of the monastic bishops of the Celtic type rather than the more active Roman organisers. Though, as an Englishman who lived after the synod of Whitby, he was orthodox in regard to the questions which had separated the two churches, he lived in the spirit of the Columbas and Aidans. We only know of two facts concerning him not connected with Lindisfarne. He is probably the 'Eahfrid' to whom, on his return from Ireland, Aldhelm addressed a long and hardly intelligible letter (ALDHELMI *Opera*, pp. 91–5, ed. Giles). He is also mentioned as the counsellor and friend of Eanmund, the Northumbrian noble whom the tyranny of King Osred drove into some monastery dedicated to St. Peter. Eadfrid entertained the fugitive, gave him pious instruction, and, at his own request, furnished him with a teacher for his monastery (ÆTHELWULF, *Carmen de abbatibus cellæ suæ*, in SYMEON, i. 270, ed. Arnold). But as this monastery was probably a cell of Lindisfarne, Eadfrid acted as much in the capacity of abbot as of bishop. The rest of his acts are in direct relation to his island home.

The great object of Eadfrid's life was to promote the honour of his master Cuthberht. He restored the rude oratory in which Cuthberht had spent his hermit life in Farne Island, and which, though still tenanted by Felgild, the second in succession to the saint, had fallen into great disrepair. He showed equal anxiety to commit to writing the records of Cuthberht's fame. At his instance and that of the whole 'family' of Lindisfarne the anonymous author of the 'Life of St. Cuthberht,' himself plainly a monk of the same house, was inspired to write his biography (BÆDÆ *Omnia Opera*, vi. 357, ed. Giles). The much more important work of Bæda, 'De Vita et Miraculis S. Cuthberti,' was also due to the urgent solicitation of Eadfrid and the 'congregation of brothers who serve Christ in Lindisfarne,' whose elders and teachers read it through before it was published, and in reward for which Eadfrid pro-

mised for Bæda the prayers and masses of the monks, and the enrolment of his name in the books of the monastery. Bæda's other life of Cuthberht, in heroic verse, was equally the result of the request of some of the monks, and in his preface to the prose life he offers to transmit a copy to Eadfrid (*ib.* iv. 202–7).

In the famous Lindisfarne gospels (*Cotton MS.* Nero, D. iv.) there occurs a note at the end of the gospel of St. John (f. 258), thus translated by Mr. Skeat: 'Eadfrith, bishop of the Lindisfarne church, was he who at the first wrote this book in honour of God and St. Cuthberht and all the saints in common that are in the island. And Ethilwaed, bishop of the people of the Lindisfarne island, made it firm on the outside, and covered it as well as he could. And Billfrith, the anchorite, he wrought in smith's work the ornaments on the outside. And Aldred, an unworthy and most miserable priest, glossed it above in English.' Again, at the beginning of St. Mark's gospel (f. 88 *b*) is a shorter entry: 'Thou living God, be mindful of Eadfrid, and Æthilwald, and Billfrid, and Aldred, sinners; these four, with God's help, were employed upon this book.' This notice, though written in the tenth century by Aldred the glossator [q. v.], is very strong evidence that the foundation work of this remarkable manuscript is due to Eadfrid. It consists of Jerome's Latin version of the four gospels, with the epistle to Damasus, the Eusebian canons, and similar usual appendages. It is written very beautifully in half-uncial letters on stout vellum. The remarkable beauty of the illuminations proves Eadfrid to have been a consummate artist for his time.

On his death in 721 Eadfrid's bones were placed in the shrine where the uncorrupted body of St. Cuthberht lay, and shared the wanderings of the greater saint, and finally rested with his relics at Durham, where they were discovered on the translation of Cuthberht's remains to the new cathedral erected by Ranulf Flambard in 1104. The 'Book of St. Cuthberht,' as the Lindisfarne gospels were commonly called, shared in the same vicissitudes. It was believed at Durham that when in 875 Bishop Eardulf carried the shrine of Cuthberht all over Northumberland to save it from Halfdene and his Danes, the precious manuscript accompanied the flight. In attempting to cross over to Ireland it was lost overboard, and when recovered three days afterwards, on the coast off Whithern, miraculously retained its original freshness and beauty. It was from the eleventh or twelfth century preserved at Durham, where it was described in inventories as 'the Book of St. Cuthberht which had been sunk in the sea.' It was ultimately acquired by Sir Robert Cotton, and is now in the British Museum. But though some have detected in the few faint stains on the vellum the marks of sea water, they are so slight that nothing less than a miracle could have saved the book if the tradition above related be true.

The Latin text of Eadfrid's manuscript has been published, along with the Northumbrian glosses of Aldred, by J. Stevenson and G. Waring for the Surtees Society (1854–65), and more accurately in the Cambridge Press, the gospel of St. Matthew being edited by J. M. Kemble and C. Hardwick, the other three by Professor Skeat (1858–78). K. W. Bouterwek, who in 1857 published the gloss in 'Die vier Evangelien in alt-northumbrischer Sprache,' printed portions of the text as well in his 'Screadunga Anglo-Saxonica' (1858).

[Symeon of Durham, i. 37, 38, 68, 252, 270, ed. Arnold, in Rolls Ser.; Florence of Worcester, i. 45, 60 (Engl. Hist. Soc.); Bædæ Pref. in Vit. S. Cuth.; Catalogue of Ancient Manuscripts in the British Museum, pt. ii. Latin, pp. 15–8, gives a description of the Lindisfarne gospels (Cotton MS. Nero, D. iv.) with facsimiles. Among the other very numerous descriptions of the manuscripts, the following, which also give facsimiles, may be specially referred to: Westwood's Palæographia Sacra Pictoria, No. 45; Westwood's Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS., pl. xii and xiii; the Palæographical Society's Facsimiles of MSS. and Inscriptions, pl. 3–6 and 22. The questions connected with Eadfrid's life and works are also fully discussed in Mr. Waring's and Professor Skeat's Prefaces to the Surtees and Cambridge editions of the gospels.] T. F. T.

EADIE, JOHN, D.D. (1810–1876), theological author, was born at Alva, Stirlingshire, 9 May 1810. His father, when on the verge of seventy, married a second wife, and Eadie was the only child of the marriage who survived infancy. As a boy he was lively and somewhat tricky, and at school showed a turn for languages and a remarkable memory. At one time he knew by heart the whole of 'Paradise Lost.' He studied at the university of Glasgow, attaining considerable distinction in several classes; but he had to contend with narrow means, and was thus thrown to a large degree on his own resources. At this time he was much engaged as a temperance lecturer, and obtained considerable fame in that capacity. In his theological classes he evinced a decided preference for studies which afforded some scope for investigation and discovery. Dogmatics, as not falling under this category, were much less interesting than exegetics, which already

became his favourite study. He was licensed as a preacher in connection with the united secession church in 1835. His first sermon was preached just as his mother lay dying, and he had to hurry home to watch her last moments. The religious influence which she had already exercised on him was much deepened at her death. She was a strong-minded woman, well read in the popular theology of Scotland, and deeply imbued with its spirit.

Within a few weeks after being licensed, Eadie was chosen minister of the Cambridge Street united secession congregation, Glasgow, and entered without previous experience on a city charge, which, however, prospered greatly under his ministry. At a later period, and some time after the union of the secession and relief branches had constituted the united presbyterian church, he removed, with part of the congregation, to the outskirts of the city, and was thereafter known as minister of Lansdowne Church, a large and influential congregation, with which he was connected till his death.

In 1838–9 he taught the class of Hebrew in Anderson's College, Glasgow; and in 1843, after he had temporarily conducted for a session the class of biblical literature in the United Secession Divinity Hall, he was appointed by the synod professor of that department. He retained his ministerial charge along with this appointment, so that for the most part of his public life he had the double labour of a professor and a minister. At first the active duties of the chair lasted only for a couple of months each autumn; afterwards the session was made a winter session of between five and six months. Eadie was to have had a colleague in his ministerial charge, but died before the arrangement was completed. In 1844 he received the degree of LL.D. from the university of Glasgow, and in 1850 that of D.D. from the university of St. Andrews. In 1857 he was appointed moderator of synod, the highest court in the united presbyterian church.

His first acquaintance with the continent of Europe was made in 1846, when he was sent by his church with others to make inquiry respecting the reformation movement on the borders of the duchy of Posen, instituted by John Ronge, arising out of exhibitions of the 'holy coat.' The movement excited no small interest at the time, but after inquiry Eadie did not think very favourably of it.

By far the most important of his labours were conducted through the press. He combined in an unusual degree the power of writing for the people and writing for scholars; and his books, which nearly all bore on biblical subjects, were of both sorts. In 1840 he began his literary work by editing a magazine called the 'Voluntary Church Magazine,' which, however, had begun to decline before his time, and did not prove a success. He contributed several articles to the 'North British Review,' the 'Eclectic Review,' and the 'Journal of Sacred Literature.' A 'Life of John Kitto,' the biblical scholar, came from his pen, and in connection with 'Mackenzie's Dictionary of Universal Biography' he had charge of the ecclesiastical department, and contributed to it many lives. The earliest of a series of popular biblical works which he issued was a condensed edition of Cruden's 'Concordance' (1839), of which, about the time of his death, two hundred thousand copies had been sold. The next was a 'Biblical Cyclopædia' (1848), followed by a condensed 'Bible Dictionary.' 'An Analytical Concordance to the Holy Scriptures' followed in 1856, and an 'Ecclesiastical Encyclopædia' in 1861. In 1848 an article on 'Oriental Church History' was recast and partly rewritten for the 'Encyclopædia Metropolitana,' and in 1851 he edited a family bible, with selections from the commentaries of Thomas Scott and Matthew Henry, of which some two hundred thousand copies were sold. In 1855 he published a volume of pulpit discourses under the title of 'The Divine Love,' and in 1859 an exposition of St. Paul's sermons as contained in the Acts of the Apostles, which he called 'Paul the Preacher.' The series of works which Eadie wrote for scholars consisted of 'A Commentary on the Greek Text of the Epistle of St. Paul to the Ephesians' (1854), a similar work on Colossians (1856), on Philippians (1857), and on Galatians (1869). Since his death the last of the series (on Thessalonians) has been published. These works were the result of much scholarly labour, the basis of the commentary being laid on the grammatical structure of the Greek words, and the exegetical skill of the commentator applied to ascertain the precise meaning of the writer. As Eadie's theology was eminently Pauline, the subject suited him well. It was understood that had he lived longer he would have treated in the same manner the epistle of James. Bishop Ellicott considered that Eadie's exegesis was superior to his grammar; on which Eadie remarked that, like other students of Greek in Scotland, he had had to acquire his knowledge of the language by his own exertions, and that his work had been done, not in academic retirement, but amid the labours and distractions of a city congregation.

Eadie's biblical labours were crowned in

1876 by the publication of a work in two volumes—'The English Bible: an external and critical history of various English translations of Scripture; with remarks on the need of revising the English New Testament.' In the movement for a revision of the English New Testament he was greatly interested. He was one of the original members of the New Testament revision company, and while he was able he attended the meetings very diligently. He studied carefully the passages that were discussed, and made up his mind after thorough inquiry, but seldom spoke. He was held in great esteem by the chairman, Bishop Ellicott, and many other eminent members of the company.

In 1869, along with some personal friends, he paid a visit to Egypt and the Holy Land, and was able to verify by personal observation many geographical and other points on which he had expressed his opinion in some of his books. In 1873, along with Professor Calderwood, he received a commission from the synod of the united presbyterian church to visit the United States, and convey the fraternal salutations of his church to the presbyterians of that country.

So early as 1867 symptoms of heart derangement had begun to appear, brought on, doubtless, by his great and constant labours. In 1872 these symptoms returned in an aggravated form. But it was not possible to induce him to take the rest which he required. His last illness was in 1876, and his death occurred on 3 June of that year. Numberless letters of sympathy and resolutions of public bodies attested the remarkable esteem and affection in which he was held. Eadie used to say that there were three things he was fond of—bairns, birds, and books. His collection of books was a very remarkable one, and on his death some of his friends were taking steps to procure it for the use of the church, when a liberal gentleman, Mr. Thomas Biggart of Dalry, purchased it for 2,000*l.*, presented it to the synod, and fitted up a room in the United Presbyterian College, where it now is, under the name of the Eadie Library.

[Rev. J. Brown's Memoir of John Eadie, D.D., LL.D.; Glasgow newspapers, 4 June 1876; Proc. of United Presb. Synod, 1877.] W. G. B.

EADMER or **EDMER** (*d.* 1124 ?), historian, was a monk of Canterbury at the end of the eleventh and the beginning of the twelfth century, distinguished among his contemporaries for high character and literary powers. His works, the principal part of which have survived to our day, fully justify his reputation. There are few better pieces of contemporary history than his 'Historia Novorum;' and his biographies, especially that of Anselm, are of a higher order than most similar compositions. Nothing apparently is known of Eadmer before he emerges into notice as the close companion and friend of Archbishop Anselm. Leland and Bale have very carelessly confused him with an Eadmer who was abbot of St. Albans, and died in 980, more than a hundred years before the era of the Canterbury monk. In this error they have been followed by Pits. Nothing, indeed, can well be more absurd than Bale's account of this writer. As regards contemporary estimate, William of Malmesbury may be cited, who says that in his narrative of events he does not venture to compare himself to Eadmer, 'who has told everything so lucidly that he seems somehow to have placed them before our very eyes. For those who wish to read the letters which passed between the pope, the king, and Anselm, the book of Eadmer will give every facility. He has so arranged the letters as to support and verify all his assertions in the most decisive way' (*De Gest. Pontiff.* vol. i.) Eadmer must have been well known to Pope Urban before the end of the eleventh century, for when Anselm after his consecration desired to have some one assigned to him by the pope as his director, Eadmer was thus assigned to him; and, says William of Malmesbury, he was so completely under his guidance that, being accustomed to have him in his chamber, Anselm not only never rose without his command, but would not even change his side in bed without his permission. Selden, who edited Eadmer's main work ('Historia Novorum') from a manuscript in the Cotton Library in 1623, has pointed out in his preface the very high merits of this work. Especially is it distinguished by its avoidance of all trivial details and alleged miracles, which abound in most of the monkish histories. Compared with William of Malmesbury's work on the same period, in which these grotesque miracles abound, Eadmer's is vastly superior. His style is good and contains very few unclassical words. His history, after a brief mention of some of the English kings anterior to the conquest, begins practically from that date, and is continued to 1122—a work, says William of Malmesbury, 'remarkable for its sober and pleasant style' (*De Gest. Regum*). The history throughout has a special regard for ecclesiastical matters, and for the doings of the two archbishops of Canterbury (Anselm and Ralph) with whom the writer was in the closest relations. He tells us (bk. ii.) that it had been his custom from childhood to take special note of all

matters connected with the church. Eadmer shows a strong national feeling, and asserts the rights and privileges of the English church. The 'Life of St. Anselm' was first printed at Antwerp in 1551. It was reprinted with the chief editions of Anselm's works, and has been edited, together with the 'Historia Novorum,' in the Rolls Series (1884), by Mr. Martin Rule. Eadmer composed many other biographical and ecclesiastical pieces, the manuscripts of which are in the collection of Corpus Christi College, Cambridge. Of these the following have been printed by Henry Wharton in the second part of the 'Anglia Sacra:' 1. A 'Life of St. Dunstan,' written, according to Mr. Wright (*Biog. Lit.*), at the beginning of the twelfth century. This had been previously printed by Surius in an imperfect form. It has appended to it, in Wharton, some very curious correspondence as to the body of St. Dunstan. 2. A 'Life of St. Bregwin, Archbishop of Canterbury 759–63.' This was written after the death of Archbishop Ralph, which took place in 1122. 3. A 'Life of St. Oswald, Archbishop of York.' This, says Mr. Wright, 'appears to be little more than an abridgment of a life written by a monk of Ramsey in the time of Archbishop Ælfric, and preserved in Cotton MS. Nero E.' There is also a 'Life of Wilfrid' by Eadmer, printed by Mabillon in the 'Act. Ord. Bened.' This he professes to have compiled partly from Bede and partly from a 'Life of Wilfrid' by Odo, archbishop of Canterbury, which is perhaps the same as the metrical life by Fridegode (Wright). Lists of other minor works of Eadmer will be found in Wharton and in Bale. In 1120 this monk, who had become widely known both by his writings and also by his close companionship, first with Archbishop Anselm, and then with Archbishop Ralph, was selected by Alexander, king of Scotland, for the archbishopric of St. Andrews, which had been for some time vacant (cf. *Historia Novorum*, books v. and vi.) Alexander sent a deputation to Archbishop Ralph to ask for his monk Eadmer, who had been highly recommended to him for the primatial see. Upon this the archbishop wrote to King Henry, who was at Rouen, and obtained his consent. He then despatched Eadmer into Scotland, but with strict orders not to agree to anything as to his consecration which should compromise the dignity of the see of Canterbury. This was the time of the most bitter rivalry between the northern and southern primates. Eadmer was duly elected by the chapter of St. Andrews, but a difficulty at once arose as to his consecration. The Scotch king would not agree to either of the English primates consecrating. Eadmer maintained that the jurisdiction of Canterbury extended over the whole island, and that he must be consecrated by Archbishop Ralph. This utterly untenable claim Alexander would not allow, and after a time Eadmer returned to Canterbury without any arrangement as to his consecration. After remaining a year and a half in the monastery without a settlement being arrived at, Eadmer sent a letter to the king of Scotland resigning all claims to the see. Gervase, a monkish historian of Canterbury of a little later date, often quotes Eadmer, and describes him as the cantor or precentor of the church. He has sometimes been confused with Elmer, who was prior of the Christ Church monastery about the same time. Pits, in the strangely inaccurate account which he gives of him, makes him a Cluniac monk and abbot of St. Albans. The death of Eadmer is usually assigned to 1124.

[Eadmeri Monachi Cantuarensis Historia Novorum, ed. Selden, London, 1623; Anglia Sacra, pt. ii., London, 1691; Wilhelmi Malmesburiensis De Gestis Pontiff. Angl., London, 1870; Bale, De Scriptt. Britann., Basel, 1557; Collier's Eccl. Hist. vol. ii., London, 1845; Wright's Biographia Literaria, Anglo-Saxon Period, London, 1862.]

C. C. P.

EADNOTH (*d.* 1067), staller, or master of the horse, under Eadward the Confessor (Kemble, *Codex Dipl.* 845), Harold (Flor. Wig. ii. 3), and William the Conqueror (*A.-S. Chron.*, sub ann. 1067), appears to have held large estates, especially in the west country, and in one case to have taken advantage of Harold's favour to gain land at the expense of the church, and in another probably of the favour of the conqueror to do so at the expense of a private landowner (*Norman Conquest*, ii. 548, iv. 758). When Harold's sons invaded England in 1067 with a Danish fleet from Ireland, and, after having been beaten off from Bristol by the burghers, ravaged the coast of Somerset, Eadnoth met them with a local force and fought a battle with them, in which, according to Florence of Worcester, the invaders gained the victory, while William of Malmesbury says that they were defeated, and it may be inferred from the 'Chronicle' that the issue was doubtful. Eadnoth was slain, and 'many good men on both sides' (*A.-S. Chron.*) Eadnoth left a son named Harding, who was alive when William of Malmesbury wrote. There is no reason to doubt that he was the father of Robert FitzHarding, the founder of the second and present house of the lords of Berkeley [see Berkeley, family of].

[Anglo-Saxon Chron. sub ann. 1067; Florence of Worcester, ii. 3 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, ii. 429 (Engl. Hist. Soc.); Kemble's Codex Dipl. 845; Freeman's Norman Conquest, ii. 548, iv. 227, and Note S. 757–61, which contains all that can be made out on the subject of Eadnoth's lands.] W. H.

EADRIC. [See EDRIC.]

EADSIGE, EADSINE, EDSIE, or ELSI (*d.* 1050), archbishop of Canterbury, one of the chaplains of Cnut, who granted Folkestone to the convent of Christ Church in order to obtain his admission into the house, stipulating that Eadsige should have the land for his life, was suffragan bishop in Kent in 1035, and is said to have had his see at the church of St. Martin, outside Canterbury. He succeeded Archbishop Æthelnoth in 1038, and in 1040 fetched his pall from Rome. He crowned Harthacnut, and at the coronation of Eadward the Confessor on 3 April 1043 delivered an exhortation to the king and the people (*A.-S. Chron.*) Eadsige belonged to the party of Godwine and opposed the policy of the great men of the northern part of the country. Soon after the accession of Eadward he fell into bad health and was unable to perform the duties of his office. Fearing lest some man whom he did not approve might beg or buy his archbishopric, he secretly took counsel with the king and Earl Godwine, and through the earl's influence obtained the appointment of Siward, abbot of Abingdon, as his coadjutor. Siward was consecrated in 1044, taking his title from Upsala (STUBBS) or from Rochester (*Historia de Abingdon*, i. 451), and attests charters as archbishop, his name appearing before that of Ælfric of York (KEMBLE, *Codex Dipl.* 780 sq.) William of Malmesbury says that he was ungrateful and kept Eadsige short of food during his illness, that he was consequently deprived of the succession, and that he had to console himself with the bishopric of Rochester. This story evidently arose from a confusion between him and another Siward, bishop of Rochester 1058–75; it was a satisfactory mode of explaining the reason of what was held to have been the failure of the expectation of the suffragan. His retirement was really caused by ill-health; he went back to Abingdon and died there on 23 Oct. 1048. It seems probable that Eadsige recovered from his sickness in 1046, when he again attests a charter as archbishop, Siward using the title of bishop, and that he resumed the government of his entire see on the retirement of Siward, about eight weeks before his death. Eadsige died on 29 Oct. 1050. It is possible that some dispute arose with the convent of Christ Church with reference to the allowance to be made to him during his illness, which may account for part of the story told by William of Malmesbury, for he left lands to the rival house of St. Augustine's (THORN). He is said, moreover, to have helped Earl Godwine to get possession of Folkestone in defiance of the right of the convent of Christ Church (FREEMAN, *Norman Conquest*, ii. 559).

[Kemble's Codex Dipl. 754–84 passim, 1323–1325; Historia de Abingdon, i. 451, 461 (Rolls Ser.); Anglo-Saxon Chron. sub ann. 1038, 1046, 1048; William of Malmesbury's Gesta Regum, i. 333 (Engl. Hist. Soc.), Gesta Pontiff. p. 34 (Rolls Ser.); Anglia Sacra, i. 106; Thorn's Twysden, col. 1784; Stubbs's Reg. Sacrum Anglic. p. 20; Hook's Archbishops, i. 487 sq.] W. H.

EAGER, JOHN (1782–1853?), organist, was born in 1782 in Norwich, where his father was a manufacturer of musical instruments. He learnt the rudiments of music from his father, and made such progress that at the age of twelve he attracted the notice of the Duke of Dorset, who took him to Knowle as a page. Here he improved his education in the fine library, and probably acquired skill upon the violin, of which the duke was an amateur. Towards the end of the century his patron became insane, and Eager, for whose support no provision had been made, ran away to Yarmouth, where he proceeded to set up as a teacher of music. Soon afterwards he married Miss Barnby, a lady of good fortune, and in October 1803 was appointed organist to the corporation of Yarmouth on the death of John Roope. In 1814 J. B. Logier patented his 'chiroplast,' an invention for holding the hands in a proper position while playing the pianoforte, and his system of teaching was ardently taken up by Eager. The adherents of the new method were of course vehemently attacked by conservative musicians, and Eager came in for a full share of abuse in the Norfolk papers and elsewhere. He gradually convinced a considerable number of persons of the excellence of the system, which, in addition to the use of the chiroplast, professed to teach the groundwork of harmony, &c., much more rapidly and thoroughly than any other method. Another of its peculiarities was that twelve or more of the pupils were required to play simultaneously on as many pianos. He opened a 'musical academy for music and dancing,' in the conduct of which he was assisted by his daughters, at the Assembly Rooms, Norwich, and public examinations were in due course held for the purpose of convincing the audience of the genuineness of the method. After the second of these Eager published 'A Brief Account, with accompanying examples, of what was

actually done at the second examination of Mr. Eager's pupils in music, educated upon Mr. Logier's system. . . . June 18, 1819, addressed to Major Peter Hawker,' published by Hunter in St. Paul's Churchyard. The appendix to the account gives certain letters written to, but not inserted in, the 'Norwich Mercury' and the 'Norfolk Chronicle' by persons who considered that the opinions expressed by those papers were unfair. Eager's reputation does not appear to have suffered; ten years afterwards he is spoken of in the highest terms by the writer of the 'History of Norfolk,' and then held the post of organist to the corporation. In 1833 Eager left Norwich for Edinburgh, where he resided till his death about twenty years later. He separated from his wife, by whom he had two daughters, Mrs. Bridgman and Mrs. Lowe, before leaving England; obtained a Scotch divorce about 1839, and afterwards married a Miss Lowe, sister of his second daughter's husband. He wrote pianoforte sonatas, and some songs and glees of no importance.

[General Hist. of the County of Norfolk (Norwich, 1829), ii. 1282; Assembly Books of the Corporation of Yarmouth; Brown's Biog. Dict. of Musicians; Grove's Dict. of Music, i. 346, 478; information from Sir Thomas Paine of Broomfield, Dorking.] J. A. F. M.

EAGLES. [See also ECCLES.]

EAGLES, JOHN (1783–1855), artist and author, son of Thomas Eagles [q. v.], was born in the parish of St. Augustine, Bristol, in 1783, and baptised 8 Nov. of that year. After receiving some preliminary training under the Rev. Samuel Seyer [q. v.] at Bristol, he was admitted a pupil of Winchester College on 9 July 1797, and continued there until 16 July 1802 (*College Register*). His wish was to become a landscape-painter. He went on a tour in Italy, and tried to form his style on Gaspard Poussin and Salvator Rosa. While in Italy he narrowly escaped death when sketching on a tier of the Coliseum at Rome. When on his way to draw the Three Temples of Pæstum, between Salerno and Eboli he fell in with banditti, and was 'literally stript to the skin.' Both adventures are related by him in the 'Sketcher' (ed. 1856, p. 9). He had, too, the reputation of being a good etcher, and in 1823 published six examples after his idol, G. Poussin. In 1809 he was an unsuccessful candidate for admission in the Water-Colour Society (REDGRAVE, *Dictionary of Artists*, 1878, p. 135). At length he determined to take orders, and with that view entered Wadham College, Oxford. He took the two degrees in arts, B.A. 14 Jan. 1812, M.A. 13 May 1818 (*Oxford Graduates*, ed. 1851, p. 202). His first curacy was that of St. Nicholas, Bristol. In 1822 he removed with his family to the curacy of Halberton in Devonshire, where he resided for twelve or thirteen years. For the last five years of this time Sydney Smith was his rector. From Halberton he removed to the curacy of Winford, near Bristol, and thence to Kinnersley in Herefordshire, 'where he held the living for a friend;' but in 1841, relinquishing all regular duty, he returned to live near his birthplace. He died at King's Parade, Clifton, on 8 Nov. 1855. He left a numerous family.

From 1831 till within a few months of his death Eagles was a contributor to 'Blackwood's Magazine.' His contributions were chiefly on art, and the best of these were contained in a series of papers entitled 'The Sketcher,' which appeared in the magazine during 1833–5. Having been revised by himself the autumn before he died, they were published in a volume, 8vo, Edinburgh and London, 1856. Another volume of miscellaneous 'Essays contributed to Blackwood's Magazine' was issued the following year. Though not in the first rank, they are brimful of shrewd sense, genial humour, amusing anecdote, apt quotation, and duly italicised puns. Eagles wrote on the fine arts as a critic of the old-fashioned school, to which he loyally adhered in artistic as in other matters. Scattered throughout the 'Sketcher' are many pleasing lyrics. A selection from these and other of his poems, original or translated, was made by the author's friend, John Mathew Gutch [q. v.], and fifty copies printed for private distribution, 8vo, Worcester, 1857. It contains a reissue of a Latin macaronic poem which had appeared at intervals in the columns of 'Felix Farley's Bristol Journal,' then under the editorship of Gutch, and was written to expose the abuses which had for years existed in several public bodies in Bristol, especially in the corporation. These rhymes, enlarged and translated with notes and some humorous designs, were afterwards published as 'Felix Farley, Rhymes, Latin and English, by Themaninthemoon,' 8vo, Bristol, 1826. Some imitations in English of the Horatian ode, mostly on similar subjects, also contributed to 'Felix Farley,' are less happy. A volume of 'Sonnets,' edited by another friend, Zoë King, 8vo, Edinburgh and London, 1858, contains 114 examples, characterised for the most part by thought and refinement.

Eagles left in manuscript translations of the first two books of the 'Odyssey' and of five cantos of the 'Orlando Furioso.' He

also edited 'The Journal of Llewellin Penrose, a Seaman,' 4 vols. 8vo, London, 1815, one edition of which he sold to Murray for two hundred guineas. Another edition was published by Taylor & Hessey, 8vo, London, 1825. It is a narrative partly founded upon incidents in the life of the author, one Williams, whom Thomas Eagles had rescued from destitution. Williams bequeathed the manuscript to his benefactor. Nearly half a century afterwards John Eagles told the tale in one of his latest and best Blackwood essays, 'The Beggar's Legacy' (*Blackwood's Magazine*, March 1855; *Essays*, ed. 1857, pp. 490–501).

Eagles was shy and retiring, but hospitable to men of similar tastes. For 'society at large' he 'cared little,' and did not trouble himself touching what the world thought of him or his occupations (introduction to the *Sketcher*, 1856).

There is a crayon portrait of Eagles by the elder Branwhite, and another in oils by Curnock.

[Authorities cited; information obligingly communicated by the warden of Winchester; Gent. Mag. new ser. xliv. 661–2, xlv. 148–9, 3rd ser. i. 448–52; Gutch's Preface and Reminiscences prefixed to A Garland of Roses; Athenæum, 9 Aug. 1856, p. 987, 31 July 1858, p. 137; Bentley's Miscellany, xlvi. 594–605.] G. G.

EAGLES, THOMAS (1746–1812), classical scholar, was baptised in the parish of Temple Holy Cross, Bristol, 28 April 1746. He was descended on his father's side from a family which had resided in Temple parish for nearly two centuries; his mother, whose maiden name was Perkins, came from Monmouthshire, and he died seised of estates in that county which had belonged to his maternal ancestors for many hundred years. On 16 Sept. 1757 he was entered at Winchester College. At school he gave promise of becoming an excellent classic. The death of a nobleman, however, to whom he had looked for preferment, obliged him to give up all thoughts of making the church his profession, as his father desired. Accordingly he left Winchester, 18 Jan. 1762 (*College Register*), and returned to Bristol, where he eventually prospered as a merchant. For the last few years of his life he was collector of the customs at Bristol. He died at Clifton 28 Oct. 1812 (*Gent. Mag.* vol. lxxxii. pt. ii. p. 498). His wife, Charlotte Maria Tyndale, survived until 20 Feb. 1814 (*ib.* vol. lxxxiv. pt. i. p. 411). He left a son, John [q. v.]. His eldest daughter, Cæcilia, married 9 Feb. 1796 to William Brame Elwyn, barrister-at-law and recorder of Deal (*ib.* vol. lxvi. pt. i. p. 167), had died before her parents, 3 June 1811, aged 34 (*ib.* vol. lxxxii. pt. ii. p. 366). In 1811 Eagles was elected a fellow of the Society of Antiquaries.

To the last Eagles cherished a love for the classics. He left a translation of part of Athenæus, which, under the title of 'Collections from the Deipnosophists, or Banquet of the Gods,' was announced for publication in the 'Gentleman's Magazine' for January 1813 (vol. lxxxiii. pt. i. p. 40). It never appeared, but by the care of his son 'Selections' from the first two books, with notes, were published anonymously in 'Blackwood's Magazine' for 1818 and 1819 (iii. 650–3, iv. 23–8, 413–17, 666–74). Eagles contributed to a periodical essay which appeared on the fourth page of 'Felix Farley's Bristol Journal,' with the title of 'The Crier.' It came out first in 1785, nearly about the same time that the 'Lounger' was published at Edinburgh, and was perhaps the first attempt ever made in a provincial town to support a periodical essay. After some interruptions it closed in 1802. In 1807 he attempted unsuccessfully to commence a series of papers to be called 'The Ghost.' He took a warm interest in the Rowley and Chatterton controversy, on which he left some dissertations. He was a Rowleian (Corry and Evans, *Hist. of Bristol*, ii. 299–300). He was a painter, but never exhibited his pictures, and was besides an accomplished musician. One of his many acts of quiet benevolence has been beautifully commemorated by his son in an essay, 'The Beggar's Legacy,' contributed to 'Blackwood's Magazine' in March 1855. A selection from his correspondence with a young acquaintance, R. D. Woodforde, begun in 1787 and closed in 1791, was published by the latter, 8vo, London, 1818.

[Gent. Mag. vol. lxxxii. pt. ii. pp. 589–90, new ser. xlv. 148–9; Reminiscences prefixed to A Garland of Roses gathered from the Poems of J. Eagles, ed. J. M. Gutch.] G. G.

EALDULF (*d.* 1002), archbishop of York. [See Aldulf.]

EAMES, JOHN (*d.* 1744), dissenting tutor, was a native of London, and it is not improbable that he was a son of John Eames, born at Berkhampstead, Hertfordshire, 29 Jan. 1644–5, the only son of James Eames, innholder. He was admitted at Merchant Taylors' School on 10 March 1696–7, and was subsequently trained for the dissenting ministry. He preached but once, being deterred from further efforts by diffidence and by difficulty of elocution, and seems never to have been ordained. In 1712 Thomas Ridgley, D.D., became theological tutor to the Fund Academy, in Tenter Alley, Moorfields,

an institution supported by the congregational fund board. Eames was appointed assistant tutor, his subjects being classics and science. On Ridgley's death (27 March 1734) he succeeded him as theological tutor, handing over his previous duties to Joseph Densham, one of his pupils. His reputation as a tutor, especially in natural science, was very great; there is no list of his pupils, but it appears that Archbishop Secker attended his classes (in 1716–17, at the time when he was turning his thoughts towards medicine as a profession). He enjoyed the friendship of Sir Isaac Newton, through whose influence he was elected fellow of the Royal Society, whose transactions he was employed in abridging. Dr. Isaac Watts, for whom he edited a popular manual of astronomy and geography, describes him as 'the most learned man I ever knew.' He is probably the only layman who ever held the theological chair in a nonconformist academy; it appears that the presbyterian board was in the habit of sending students to the Fund Academy, but none were sent while Eames was theological tutor. Of his theological work there is no trace; on 13 Feb. 1735 he took part with Samuel Chandler [q. v.] and Jeremiah Hunt, both very liberal divines, in an arranged debate with two priests of the Roman communion, at the Bell Tavern in Nicholas Lane. Eames, who was unmarried, died suddenly on 29 June 1744, a few hours after giving his usual lecture.

He published nothing of his own, but was concerned in the following: 1. 'The Knowledge of the Heavens and Earth made easy,' &c., 1726, 8vo, by Isaac Watts, edited by Eames. 2. 'The Philosophical Transactions, from 1719 to 1733, abridged. By John Eames and John Martyn,' 1734, 4to, 2 vols.; being vols. vi. (in 2 parts) and vii. of the series. 3. 'A General Index of all the matters contained in the seven vols. of the Philosophical Transactions abridged,' 1735, 4to (seems to have been the work of Eames and Martyn).

[Biog. Brit. (Kippis), i. 175; Wilson's Dissenting Churches, 1808, ii. 73, 367; Toulmin's Mem. of Neal, prefixed to Hist. of the Puritans, 1822, i. p. xxvi (Chandler's 'Account of the Conference,' 1735, does not mention Eames); Bogue and Bennett's Hist. of Dissenters, 1833, ii. 216; Robinson's Register of Scholars, Merchant Taylors' School, 1882, i. 225, 337; Jeremy's Presbyterian Fund, 1885, p. 43; Calendar of Associated Theological Colleges, 1887, p. 46.] A. G.

EANBALD I (*d.* 796), archbishop of York, was a pupil of Archbishop Ecgberht and of Æthelberht or Albert, who took charge of the school attached to the church of York for Ecgberht, and succeeded him as archbishop. When Æthelberht rebuilt the minster the superintendence of the work was committed to Eanbald conjointly with Alcuin. In 778 Æthelberht retired from active life, and appointed Eanbald to succeed him. Eanbald assisted Æthelberht to dedicate the new church in October 780, and when the old archbishop died ten days afterwards he became the sole occupant of the see. Ælfwold, the Northumbrian king, sent to Hadrian I that he might receive the pall, and in accordance with his wish Alcuin went to Rome to fetch it. In 787 he held a synod at a place called Pincahala (Symeon; Wincanhele, *A.-S. Chron.*, perhaps Finchale, near Durham, but see *Eccl. Docs.* iii. 444). This may with tolerable certainty be identified with the northern synod which received the legates George and Theophylact, and adopted their decrees (*ib.* 447 sq.; Alcuin, *Ep.* 10). Eanbald lived in troublous times; Northumbria was a prey to civil discord and violence, and was subjected to the assaults of the northern pirates, who in 793 desolated Lindisfarne. He evidently contemplated retiring from the archbishopric, and would have been glad if Alcuin had consented to succeed him. On 25 June 796, assisted by three of the bishops of his province, he crowned Eardwulf king of Northumbria [q. v.] Before his death the church of York sent a priest, also named Eanbald [see under Eanbald II.], with a letter to Alcuin, evidently to consult him as to the election of a successor. Alcuin wrote in answer that the right of election lay with the clergy, and he urged them to keep free from simony. Eanbald died on 10 Aug. 796 at the monastery of Ætlæte (Elmete, Leeds?) He was buried in his church at York. Alcuin mentions his death in a letter to the Bishop of Salzburg.

[Carmen de Pontiff. Eccl. Ebor. l. 1515 sq.; Monumenta Alcuiniana, Jaffé, Epp. 10, 35, 36; Anglo-Saxon Chron. sub ann. 780, 788, 795; Haddan and Stubbs's Councils, &c. 111, 443 sq.; Symeon of Durham, Hist. Regum (Rolls Ser.), ii. 58; Raine's Fasti Ebor. 106–9; Dict. of Christ. Biog. art. 'Eanbald,' by Canon Raine.] W. H.

EANBALD II (*d.* 810?), archbishop of York, one of Alcuin's pupils at the famous school of York, and later a priest of the church there under Eanbald I, was in 796 sent by his fellow-priests with letters to Alcuin, evidently to consult him on the subject of the succession to the see (Alcuin, *Epp.* 35, 39). While with Alcuin he fell seriously ill, and this delayed his return to England. He was back at York at the beginning of August, was chosen to succeed Archbishop Eanbald, and was consecrated at the minster of Sochasburg (perhaps Sadberge, Surtees, *Dur-*

ham, ii. 58, or more probably Sockburn, STUBBS) on 14 Aug., the fourth day after the death of his predecessor (*A.-S. Chron.*) This haste evidently illustrates the letters in which Alcuin insists on the right of the clergy to choose their archbishop; some powerful interference was expected, and it was judged advisable to make matters safe. It should be remarked that the editors of 'Councils and Ecclesiastical Documents' (iii. 500) think that 'Eanbald the messenger was a different person from the new archbishop.' The reason of this conclusion is not apparent. If they were identical we may assume that Eanbald was sent to Alcuin for the purpose of obtaining his approval of his succession. Eanbald received a letter from Alcuin, congratulating him on his elevation, and exhorting him to conduct himself worthily. Among other warnings he was entreated not to allow the clergy of his church 'to gallop across country, hallooing in the pursuit of foxes,' but to make them ride with him, 'singing psalms in sweet tunefulness' (ALCUIN, *Ep.* 72). Again Alcuin writes to him of the dangerous time in which he lived, and entreats him always to carry with him a copy of Gregory's 'Liber Pastoralis.' He asked Leo III to grant him the pall, and Eanbald was invested with it at York on 8 Sept. 797. In a letter written about this time Alcuin, who delighted in fanciful names, addresses him as Symeon. Either in 798 or 799 Eanbald held a synod of the Northumbrian church at 'Pincahala' (Finchale, near Durham? [see under EANBALD I]), where five articles of faith were drawn up and rehearsed (SYMEON). By 801 the archbishop was on hostile terms with the Northumbrian king Eardwulf [q. v.], and Alcuin wrote to exhort him not to be discouraged or quit his diocese. Eardwulf was engaged in a quarrel with Cenwulf of Mercia, and Alcuin suggests that part of the archbishop's troubles were of his own making, and that he had been receiving and protecting the king's enemies. The quarrel went on, and in 807 the archbishop appears to have joined Cenwulf in bringing about the deposition of the king. Eardwulf fled to Nimeguen, and appealed to the emperor, Charles the Great, and thence went on to Rome and laid his case before Leo III. The emperor and the pope joined in espousing his cause, and sent the one a messenger and the other a legate to England to effect his restoration (EINHARD, *Annales*, sub an. 808). Eanbald, Cenwulf, and their ally, the ealdorman Wada, defended themselves by a letter, in which the pope informs the emperor he was grieved to find evidence of craftiness (JAFFÉ, *Monumenta Carolina*, 311 sq.) Leo held that it would be well for the emperor to compel Eanbald and his party to appear either before one or the other of them. He twice sent his legate to England and succeeded in effecting the king's restoration (*ib.* 315 sq.) The date of Eanbald's death is uncertain, but he seems to have lived until about 810 (SYMEON). Many coins of Eanbald, of the sort called 'stycas,' are in existence, and bear the names of several different moneyers (HAWKINS, *Silver Coins*, ed. Kenyon, p. 109).

[Monumenta Alcuiniana, Jaffé, Epp. 35, 39, 72, 74; Monumenta Carolina, Jaffé, Epp. (Leonis), 2, 3; Einhard's Annales, 808; Anglo-Saxon Chron. 796; Symeon of Durham, ii. 58; Haddan and Stubbs's Councils and Eccl. Docs. iii. 500 sq.; Raine's Fasti Ebor. 109 sq.; Dict. of Christian Biog. art. 'Eanbald,' by Canon Raine.] W. H.

EANFLÆD (*b.* 626), queen of Northumbria, daughter of Eadwine, king of Northumbria, and Æthelburh (St. Ethelberga) of Kent, was born on Easter Sunday, 17 April 626, the day of her father's escape from assassination. When Eadwine heard of her birth he gave thanks to his gods; but Paulinus, the Roman bishop who had come to his court with Æthelburh, told him that the safety of the queen had been granted in answer to his prayers to Christ, and Eadwine allowed him to baptise the child on the following Whitsunday, 5 June. Eanflæd was thus the first Northumbrian who received baptism (BÆDÆ *Hist. Eccl.* ii. 9). On the death of her father in 633 she was taken by her mother and Paulinus to the court of her uncle Eadbald [q. v.], king of Kent, and in 643 married Oswiu, king of Northumbria. She persuaded her husband to grant Gilling, near Richmond, for a monastery which she wished to build in memory of her kinsman, King Oswini, who had been slain there (*ib.* iii. 24; *Monasticon*, vi. 1626). When Wilfrith left his home hoping to enter monastic life, he went to Eanflæd, who sent him to Lindisfarne, and later to her cousin Earconbert, king of Kent, in order that he might help him to carry out his wish to visit Rome (EDDI). As Eanflæd had been brought up at the Kentish court, she naturally adhered to the Roman ritual, and had brought with her to Northumbria her own chaplain, named Romanus, while her husband, who had been taught and baptised by Scottish monks, practised the Celtic usages, and so it came to pass that when the king was keeping his Easter feast the queen was still in the Lenten fast and was observing Palm Sunday, a state of things that had much to do with bringing about the synod of Whitby. Eanflæd retired to the monastery of Strenæshalch, probably after her husband's death in 670, and became

joint abbess with her daughter Ælflæd. She was alive in 685, and was buried at Whitby. Her day in the calendar is 5 Dec.

ÆLFLÆD (654–714?), abbess of Whitby, daughter of Oswiu and Eanflæd, was born in 654, and when scarcely a year old was dedicated to the service of God by her father in thankfulness for the victory he gained over Penda in 655. She was accordingly sent with a dower of twelve hides ('possessiones familiarum') to the monastery of Hartlepool, Durham, over which the abbess Hild was then presiding. After about two years she moved with Hild to Whitby, and on Hild's death in 680 succeeded her as abbess of that house (*Hist. Eccl.* iii. 24). In 685 Bishop Trumwini with a few of his monks came to Whitby after his monastery at Abercorn had been seized by the Picts, and Ælflæd, who at that time shared the government of the abbey with her mother Eanflæd, was much strengthened and comforted by his counsel (*ib.* iv. c. 26). When Archbishop Theodore was reconciled to Wilfrith in 686 he wrote to Ælflæd, exhorting her to be at peace with him also (EDDI, c. 43). Ælflæd evidently followed his orders, for at the Northumbrian synod held on the Nidd in 705 to decide on his claims she solemnly declared that when she was with her brother, King Ealdfrith [see ALDFRITH], during his last sickness that same year, he had vowed to God and St. Peter that if he lived he would obey the apostolic see in Wilfrith's matter, and had bidden her if he died to charge his heir to do so. Ælflæd died in 714, at the age of sixty. She was buried at Whitby, and William of Malmesbury records the finding and translation of her body. Her day is 11 April (*Acta SS. Bolland.* Feb. ii. 186).

[Bædæ Historia Ecclesiastica, ii. 9, 20, iii. 24, 25, iv. 26 (Engl. Hist. Soc.); Eddius, c. 60; Historians of York, i. (Rolls Ser.); Acta SS. Feb. ii. p. 178 sq.; William of Malmesbury, Gesta Pontiff. 234, 242, 254 (Rolls Ser.)] W. H.

EARDLEY, SIR CULLING EARDLEY (1805–1863), religious philanthropist, born 21 April 1805, was the only son of Sir Culling Smith (second baronet), by Charlotte Elizabeth, daughter of Lord Eardley. He succeeded to the baronetcy in 1829 and took the name of Eardley in 1847, on becoming the representative of the Eardley family. He was educated at Eton and at Oriel College. He married in 1832 Isabella, daughter of Mr. J. W. Carr of Eshott, Northumberland, solicitor to the excise, two other daughters of whom married respectively Dr. Lushington and Lord Cranworth. In 1830 he entered parliament as member for Pontefract, but did not seek re-election in 1831. He continued, however, to support the liberal party throughout his life. He was an unsuccessful candidate for Pontefract in 1837 on 'purity' principles; in 1846 for Edinburgh in opposition to Macaulay, appointed paymaster-general, the contest turning on the question of the Maynooth grant, which Eardley desired to suppress; and again in 1848 for the West Riding of Yorkshire, in opposition to Edward Denison.

In 1846 he became the founder of the Evangelical Alliance, which was designed to form a bond of union between protestant christian communities and to promote religious liberty throughout the world. Under his direction the Alliance obtained the liberation of many persons imprisoned for conscience' sake, such as the Madiai at Florence in 1852. The Alliance was successful in obtaining firmans in favour of religious liberty from the sultan in 1856, and shortly after from the khedive; the abolition of the penal laws against Roman catholics in Sweden in 1858, the liberation of the Jewish child Mortara, who had been taken from his parents to be brought up as a Roman catholic in 1859, and the independence of the Bulgarian church in 1861. The society held congresses of the members of protestant churches in various European capitals. That at Berlin in the autumn of 1857 was connected with the changes, ecclesiastical and political, advocated by Baron Bunsen in the Prussian government; the king, Frederick William IV, and Bunsen attended the meetings, and Eardley was invited to a long and important interview with the king. His last effort was for the relief of Matamoros and his companions, who had been imprisoned by the Spanish government for their religious opinions, and whose liberation was effected on the very day of Eardley's death.

Eardley desired to see the church of England disestablished, and its liturgy reformed in a protestant sense; but he built the church of All Saints at Belvedere, near Erith, Kent, and had it consecrated in 1861. He was president of the London Missionary Society, and of the fund for the relief of the christians in the Lebanon after the massacres there in 1861, and took a prominent part in many beneficent movements, both religious and social, such as the introduction of the new poor law in 1834. He was greatly interested in christian missions abroad, and in the condition of the Jews throughout the world, being himself descended on his mother's side from the Jewish family of Abudiente or Gideon. He was the friend of John Williams of Erromanga, of Moffat and Livingstone, of Ridley Herschell (father of Lord Herschell) and Sir Moses Montefiore.

He lived in early life, and also during his last three years, at Bedwell Park, near Hatfield, Hertfordshire, but from 1848 to 1858 at Belvedere, in the mansion built by his great-grandfather, Sampson Gideon [q. v.], which he inherited on the death of his cousin, Lord Saye and Sele, together with its gallery of pictures by the old masters, subsequently removed to Bedwell Park. He passed several years on the continent, and was well known to many of the leading men in politics and religion, such as Bunsen, Mazzini, Garibaldi, Tholuck, Adolphe Monod, and Merle d'Aubigné. He was a man of very wide sympathies, of a liberal and conciliatory disposition, and of unbounded hopefulness. He died 21 May 1863, leaving one son, Sir Eardley Gideon Culling Eardley, bart., who died in 1875 without issue, and two daughters, Frances Selena, married in 1865 to R. Hanbury, M.P., who died in 1867, and Isabella Maria, married to the Hon. and Rev. Canon Fremantle.

[Private information and personal knowledge.] W. H. F.

EARDWULF or **EARDULF** (*d.* 810), king of Northumbria, was son of Eardulf, an ealdorman of Northumbria of royal blood. For an offence committed against Ethelred, king of Northumbria, he is said to have been executed before Ripon Minster, but was miraculously restored to life after being left for dead. A period of exile followed, and on the death of King Ethelred in 796, Eardwulf was recalled to fill his place on the throne. He was consecrated by Archbishop Eanbald I at York Minster on 25 June. Alcuin sent him a letter on his accession, urging him to be a God-fearing king. In 797 Alcuin wrote that Eardwulf would lose his throne because he had put away his wife and taken a concubine. In 798 the party who had placed Eardwulf in power revolted against him. The rebels under Alric, son of Eadbert and Wada the duke, were defeated near Whalley, Lancashire. Eardwulf followed up his victory by executing in 799 Moll, a duke, probably a son of the former king, Ethelred, and in 800 Alchmund, son of Alcred, the legitimate heir to the Northumbrian throne. In 801 Eardwulf threatened war with Cenwulf, king of Mercia, whom he charged with harbouring conspirators against himself, but peace was satisfactorily arranged without bloodshed. Archbishop Eanbald II was blamed by Alcuin for maintaining an armed retinue with which he attacked at times Eardwulf's many enemies. In 808 Eardwulf was driven from Northumbria by a claimant to the throne named Alfwold. He visited the courts of Charles the Great and Pope Leo III, and both strongly sympathised with him. Through the interposition of Charles the Great Eardwulf was restored to his kingdom in 809. He died in 810, and was succeeded by his son Eanred. Some of his coins are extant.

[Dict. of Christian Biography, by the Rev. James Raine; Symeon of Durham (Surtees Soc.), pp. 30, 34, 35, 39, 211; Alcuini Epistolæ, ed. Jaffé, pp. 303, 304, 621, 623; Saxon Chron. s.a. 796 and 798.]

EARLE, ERASMUS (1590–1667), serjeant-at-law, only son of Thomas Earle of Sall, Norfolk, was born at Sall in 1590 and educated at Norwich grammar school. He was admitted a student of Lincoln's Inn on 7 April 1612, and subsequently called to the bar there. Sir Julius Cæsar [q. v.] appointed him steward of his manors of East Bradenham and Huntingfield Hall in 1626. He was a bencher of his inn between 1635 and 1641 inclusive, and was reader there in the autumn of 1639. In 1644 he was appointed with Thurloe secretary to the English (as distinguished from the Scotch) commissioners for the treaty of Uxbridge. On 4 Jan. 1646–7 he was returned to parliament for the city of Norwich. On 12 Oct. 1648 he was called to the degree of serjeant-at-law. The same year he was appointed steward, and the following year recorder of the city of Norwich. The latter office he held until 1653. The only public act of importance which marked his tenure of this office was the trial (for which he received a special commission) of some rioters who had done much mischief in the streets of Norwich by way of showing their disgust at the suspension of the mayor by the parliament and their sympathy with the royalist cause. On Christmas day 1648 Earle passed sentence of death on several of the ringleaders. Oliver Cromwell, on assuming the protectorate (16 Dec. 1653), appointed Earle one of the counsel to the state, an office which he also held under Richard Cromwell, but he does not figure in any of the state trials of the period. On the Restoration he was again called to the degree of serjeant-at-law (22 June 1660) (*Siderfin's Reports*, 3). Though his name does not appear much in the reports, he amassed by his practice a considerable fortune, and having purchased the manor of Heydon, Norfolk, founded the county family of Earle of Heydon Hall. He died on 7 Sept. 1667, and was buried in the parish church of Heydon. By his wife, Frances, daughter of James Fountaine of Sall, Norfolk, he had four sons and two daughters. A collection of his papers is in the possession of the Misses Boycott at Hereford, and they are described

in the 'Hist. MSS. Comm.' 10th Rep. App. iv. Among them are some love letters addressed by Earle to Miss Fountaine, and these formed the subject of an article in the 'National Review' for February 1887, entitled 'A Lawyer's Love Letters.'

[Blomefield's Norfolk (1806), iii. 396, 398, vi. 246; Dugdale's Orig. 255, 266; Whitelocke's Mem. 127, 342; Rushworth, pt. iv. vol. ii. 1292; Lists of Members of Parl. (Official Return of); Cal. State Papers, Dom. (1651) p. 170, (1657–8) p. 121, (1658–9) pp. 67, 375.] J. M. R.

EARLE, GILES (1678?–1758), politician and wit, came from a family resident at Crudwell, near Malmesbury. He served in early life in the army, attaining to the rank of colonel, and was attached to John, the second duke of Argyll, who was distinguished both in war and in politics. This connection had lasted in 1716 for twenty years, and was so marked that Sir Robert Walpole, in a letter written in that year, styles him 'the Duke of Argyll's Erle.' On the accession of George I he plunged into political life, and in that king's first parliament (1715–22) sat for Chippenham. At the general election of 1722 he succeeded on petition in establishing his right to represent the electors of Malmesbury, and he continued their member until 1747, when his parliamentary career seems to have terminated. Through his intimacy with the Duke of Argyll, who was groom of the stole to the Prince of Wales, he exerted himself very actively in the autumn of 1716 in promoting addresses of congratulation from Gloucestershire and the adjacent counties to the prince on his success as regent during the absence of George I in Hanover. For his services in such matters Earle was rewarded in 1718 with the post of groom of the prince's bedchamber; but he resigned this place in 1720, when public differences broke out between the prince and his father. The price of this desertion was promptly paid. He became clerk-comptroller of the king's household at once, and in 1728 was made a commissioner of Irish revenue. When Sir George Oxenden was deprived of his lordship of the treasury in 1737, the vacant place was filled by Earle, and he retained its emoluments until 1742. A soldier of fortune, his readiness to do the minister's bidding ingratiated him with Walpole, and the coarseness of his humour made him an acceptable companion in the minister's happier hours of social life. Through the partiality of Walpole he filled the place of chairman of committees of election in the two parliaments from 1727 to 1741; but his covetous disposition had rendered him unpopular, and his strokes of wit, which he had freely exercised against the Scotch, turned into hatred the distrust with which they had always regarded him for his abandonment of the Duke of Argyll. Lord Chesterfield, when Walpole's fall seemed probable, wrote, with evident allusion to Earle, that 'the court generally proposes some servile and shameless tool of theirs to be chairman of the committee of privileges and elections. Why should not we therefore pick out some whig of a fair character and with personal connections to oppose the ministerial nominee?' These tactics were adopted. The ministry proposed Earle, though some thought that his unpopularity would have led to the selection of another candidate, and the opposition proposed Dr. Lee. The struggle came off on 15 Dec. 1741, when Earle was beaten by four votes, polling 238 to 242 for his opponent, a result which showed the imprudence of Walpole's nomination. From that time Earle's name dropped out of notoriety. He died at his seat, Eastcourt House, Crudwell, on 20 Aug. 1758, aged 80. He married Elizabeth, daughter of Sir William Rawlinson, knight, serjeant-at-law, and had issue Eleanor and William Rawlinson. The latter, who was also a member of parliament and a placeman, died in 1771, aged 72, and was buried near his sister in the vault of his grandfather at Hendon, Middlesex. A monument in Crudwell Church records the names of Giles Earle and his descendants to 1771. From a marriage license granted by the Bishop of London on 20 May 1702 (*Harl. Soc.* No. xxvi. 328), it would appear that the wife of Giles Earle died young, and that he proposed to marry 'Mrs. Elizabeth Lowther, of St. Andrew, Holborn, widow, in chapel at Chelsea College.' His sordid nature and his broad jokes are the subject of universal comment, and his jests are said to have been 'set off by a whining tone, crabbed face, and very laughing eyes.' Two dialogues between 'G——s E——e and B——b D——n' (Earle and Bubb Dodington) were published, one in 1741, and the other in 1743; the former, written by Sir C. Hanbury Williams, conveyed a 'lively image of Earle's style and sentiments,' and in both of them the shameless political conduct of this pair of intriguers was vividly displayed. Three of Earle's letters to Mrs. Howard, afterwards the Countess of Suffolk, are in the 'Suffolk Letters.' Lady Mary Wortley Montagu speaks of him as 'a facetious gentleman, vulgarly called Tom Earle. . . . His toast was always "God bless you, whatever becomes of me."'

[Coxe's Sir R. Walpole, i. 691, ii. 77, iii. 582; Suffolk Letters, i. 10–15, ii. 163; Works of Sir C. H. Williams (1822), i. 30–6, 49; H. Walpole's Letters, i. 94, 100, 118; Letters of Mary Lepel, Lady Hervey, p. 11; Hervey's Memoirs, ii. 343–4;

Letters of Lady M. W. Montagu, ii. 384; Chesterfield's Letters, iii. 111, 131; Beauties of England and Wales, Wilts, p. 631; Oldfield's Representative Hist. v. 170–1; Gent. Mag. 1758, p. 396.] W. P. C.

EARLE, HENRY (1789–1838), surgeon, third son of Sir James Earle [q. v.], was born 28 June 1789, in Hanover Square, London. His mother was daughter of Percival Pott, the great surgeon. He was apprenticed to his father at the age of sixteen, became a member of the College of Surgeons in 1808, and was then appointed house surgeon at St. Bartholomew's Hospital. In 1811 he began practice as a surgeon, and attained some notoriety by the invention of a bed for cases of fracture of the legs. For this invention he received two prizes from the Society of Arts. In 1813 he obtained the Jacksonian prize at the College of Surgeons for an essay on the diseases and injuries of nerves. He was elected assistant-surgeon to St. Bartholomew's Hospital in 1815, and on the resignation of Abernethy was elected surgeon to the hospital, 29 Aug. 1827. In 1833 he was made professor of anatomy and surgery at the Royal College of Surgeons, and in 1835–7 he was president of the Royal Medical and Chirurgical Society. On the accession of Queen Victoria he was appointed surgeon extraordinary to her majesty. He lived in George Street, Hanover Square, London, attained considerable practice, and died of fever at his own house 18 Jan. 1838. Besides twelve surgical papers in the 'Medico-Chirurgical Transactions,' and two on surgical subjects in the 'Philosophical Transactions' (1821 and 1822), he published 'Practical Observations in Surgery,' London, 1823. The frontispiece of this book has a series of drawings of the bed invented by Earle, and one of the six essays which make up the volume is a description of this bed. Two are reprints of his papers in the 'Philosophical Transactions' on an injury to the urethra and on the mechanism of the spine; the others are on injuries near the shoulder, on fracture of the funny-bone, and on certain fractures of the thigh-bone. This essay led to a controversy with Sir Astley Cooper as to whether fracture of the neck of the thigh-bone ever unites. Cooper maintained that it does not unite, and said that Earle only maintained the contrary in order to depreciate Guy's Hospital and its teaching. Earle defended his views in 'Remarks on Sir Astley Cooper's Reply,' printed 13 Sept. 1823. In 1832 he published 'Two Lectures on the Primary and Secondary Treatment of Burns.' His writings show him to have been a surgeon of large experience, but without much scientific acuteness. He was of small stature, and hence the 'Lancet,' in many indecent attacks on him, usually calls him 'the cock-sparrow,' but in a long series of abusive paragraphs nothing to Earle's real discredit is stated. His distinguished surgical descent, his early opportunities of acquiring knowledge, and success in obtaining important appointments seem to have made him somewhat arrogant, but he undoubtedly worked hard at his profession, and deserved the trust which a large circle of friends and patients placed in him.

[British and Foreign Medical Review, vol. v. 1838; MS. Journals of St. Bartholomew's Hospital; Lancet for 1830–5.] N. M.

EARLE, JABEZ, D.D. (1676?–1768), presbyterian minister, was probably a native of Yorkshire; the date of his birth is uncertain. He was brought up for the ministry by Thomas Brand (1635–1691) [q. v.] In December 1691 he witnessed the funeral of Richard Baxter, and long afterwards told Palmer, of the 'Nonconformist's Memorial,' that the coaches reached from Merchant Taylors' Hall (whence the body was carried) to Christ Church, Newgate, the place of burial. Next year he became tutor and chaplain in the family of Sir Thomas Roberts, at Glassenbury, near Cranbrook, Kent. In 1699 he became assistant to Thomas Reynolds at the Weighhouse presbyterian chapel, Eastcheap, and soon afterwards became one of the evening lecturers at Lime Street. In 1706 or 1707 he succeeded Glascock as pastor of the presbyterian congregation in Drury Street, Westminster. In 1708 he joined with four presbyterians and an independent (Thomas Bradbury) in a course of Friday evening lectures at the Weighhouse on the conduct of public religious worship. He increased his congregation, partly by help of a secession from the ministry of Daniel Burgess (1645–1713) [q. v.], and removed it to a new meeting-house in Hanover Street, Long Acre. At Hanover Street he established a Thursday morning lecture, and maintained it till Christmas 1767. In the Salters' Hall conferences in 1719 [see BRADBURY, THOMAS] Earle was one of the twenty-seven presbyterian subscribers. In 1723 he was elected one of the trustees of Dr. Williams's foundations. On 21 Aug. 1728 the degree of D.D. was conferred upon him by Edinburgh University; shortly afterwards the same degree was conferred upon him by King's College, Aberdeen. At this time he held the position of chaplain to Archibald, duke of Douglas (1694–1761) [q. v.] In June 1730 he was chosen one of the Tuesday lecturers at Salters' Hall, and held this post, in connection with other duties, to the last, in spite of extreme age and blind-

ness; remarking, when his friends pressed him to resign the lectureship, 'I am sure you will not choose a better in my stead.' In his congregation he had several assistants from 1732, including Benjamin Hollis (*d.* 11 March 1749), Samuel Morton Savage, afterwards D.D. (1759–66), and Rice Harris, D.D., who succeeded him. Earle was a man of remarkable vigour; he was never out of health, though he once broke his arm, and became blind many years before his death. At the age of ninety he could easily repeat a hundred lines at any given place from his favourite classic authors. The hackneyed stories of his jokes relate chiefly to his three wives, whom he called 'the world, the flesh, and the devil;' to one of them he explained the difference between exportation and transportation by saying, 'If you were exported I should be transported.' He preached on the last Sunday of his life, smoking his pipe in the vestry before sermon as usual, and died suddenly in his chair on 29 May 1768, aged 92, or, according to another account, 94 years.

He published: 1. 'Sermon to the Societies for the Reformation of Manners . . . at Salters' Hall, 26 July,' 1704, 12mo (dedicated to Sir T. Roberts). 2. 'Hearing without Doing,' 1706, 4to (last sermon at Lime Street lecture). 3. 'Sacramental Exercises,' 1707, 12mo; reprinted, Boston, Mass., 1756, 12mo; a version in Gaelic, Edinb. 1827, 12mo. 4. 'On Prayer and Hearing the Word,' 1708, 12mo (part of the Weighhouse Friday series; reprinted in 'Twenty-four Practical Discourses,' 1810, 12mo, 2 vols.) 5. 'Sacred Poems,' 1726, 12mo (dedication, dated 27 June, to Mrs. Susanna Langford; styles himself 'chaplain to his grace the Duke of Douglas'). 6. 'Umbritii Cantiani Poemata,' 1729, 12mo (anon. dated 'ex agro Cantiano Cal. Mart. 1729;' a small volume of Latin verse; contains poem addressed to Prince Frederick, also elegies on Addison, Burnet, Tong, &c.) Earle published some twenty other separate sermons, including—7. 'Ordination Sermon' at Newport Pagnell (William Hunt), 1725, 8vo; and funeral sermons—8. For John Cumming, D.D., 1729, 8vo. 9. Joseph Hayes, 1729, 8vo. 10. Alice Hayes, 1733, 8vo. His latest publication seems to have been—11. 'The Popish Doctrine of Purgatory,' 1735, 8vo; a sermon at Salters' Hall. He contributed to the 'Occasional Papers,' 1716–19 [see Avery, Benjamin, LL.D.]; and translated into Latin sundry treatises by Daniel Williams, D.D., for foreign distribution in accordance with the terms of Williams's will. At the end of Matthew Clarke's funeral sermon for the Rev. Jeremiah Smith, 1723, 8vo, is Smith's character attempted in verse by Earle. Kippis publishes his facetious lines on the value of degrees in divinity; his lines on the burial service are given in 'Evangelical Magazine,' ii. 264.

[Biog. Brit. (Kippis), i. 177; Prot. Diss. Mag. 1799, 349, 389; Wilson's Diss. Churches, 1808, i. 169, iii. 508, &c.; Calamy's Hist. of my own Time, 1830, ii. 513, 529; Cat. of Graduates, Edinb. Univ. 1858; James's Hist. Litig. Presb. Chapels, 1867, 669; Jeremy's Presb. Fund, 1885, 123; Walter Wilson's MSS. in Dr. Williams's Library (Biog. Coll. 40, vol. ii.)] A. G.

EARLE, Sir JAMES (1755–1817), surgeon, was born in London in 1755, and received his professional education at St. Bartholomew's Hospital. He was elected assistant-surgeon to the hospital in 1770. From 1776 to 1784, as Mr. Crane, one of the surgeons, was unable to operate, Earle performed one-third of the operations at the hospital. He was elected surgeon 22 May 1784, and held that office for thirty-one years, resigning two years before his death in 1817. He lived in Hanover Square, London, was surgeon extraordinary to George III, and was celebrated as an operator. In 1802, when president of the College of Surgeons, he was knighted by the king. He married the daughter of Percival Pott, then surgeon to St. Bartholomew's Hospital, and his third son, Henry [q. v.], became surgeon to the same foundation. Earle wrote the memoir of Percival Pott prefixed to the three-volume octavo edition of Pott's works, published in 1790, and a life of another colleague, Dr. William Austin [q. v.], prefixed to an essay on lithotomy. Both are written in a simple, lucid style, which is also found in his surgical writings, and which was probably acquired from his study of the methods of thought and the writings of Pott. He was famous for his skill in lithotomy, and introduced an improvement in the treatment of hydrocele. His surgical works are: 1. 'A Treatise on the Hydrocele,' 1791 (with additions in 1793, 1796, and 1805). 2. 'Practical Observations on the Operation for Stone,' 1793 (2nd edition 1796). 3. 'Observations on the Cure of Curved Spine,' 1799. 4. 'On Burns,' 1799. 5. 'A New Method of Operation for Cataract,' 1801. 6. 'Letter on Fractures of the Lower Limbs,' 1807. 7. 'On Hæmorrhoidal Excrescences,' 1807. In the 'Philosophical Transactions' for 1803 he described a very large vesical calculus. His writings show that besides being a skilful operator he was a careful observer at the bedside, and in every way a worthy disciple of the illustrious Percival Pott.

[MS. Journal of St. Bartholomew's Hospital; Works.] N. M.

EARLE, JOHN (1601?–1665), bishop of Salisbury, son of Thomas Earle or Earles, registrar of the archbishop's court at York, was born at York in or about 1601. His parents were in easy circumstances, and in 1619 their son was sent to Oxford. There can be no doubt that he is the 'John Earles,' a Yorkshireman, aged 18, who matriculated as a commoner at Christ Church 4 June 1619 (*Oxford Univ. Reg.* (Oxford Hist. Soc.), ii. pt. ii. p. 375). But according to Wood's 'Fasti' (ed. Bliss, i. 350), he took the degree of B.A. as a member of Merton College 8 July 1619, and in the same year obtained a fellowship at Merton College (Brodrick, *Memorials of Merton College* (Oxford Hist. Soc.), p. 282). The difficulty of reconciling these dates is obvious, and no satisfactory explanation can be given. Earle took the degree of master of arts in 1624, and in 1631 served the office of proctor for the university, about which time he was also appointed chaplain to Philip, earl of Pembroke, then chancellor of Oxford. He was incorporated M.A. of Cambridge in 1632. The first thing known to have been written by Earle seems to have been a poem on the death of Francis Beaumont the dramatist in 1616 (not published till 1640 in Beaumont's 'Poems'), which was followed by a short poem on Sir John Burroughs, who was killed in the unsuccessful expedition to the Isle of Ré (August 1626). He also wrote lines on the return of the prince from Spain (*Musæ Anglicanæ*, i. 286). All these verses have very considerable merit, and are not disfigured by the conceits common at that period. While a fellow of Merton he wrote a well-known Latin poem, 'Hortus Mertonensis,' first printed in Aubrey's 'Nat. Hist. of Surrey,' iv. 166–71 (1716). In 1628 there came out the very remarkable work, which gives Earle his literary fame. It was entitled 'Microcosmographie, or a Peece of the World discovered in Essayes and Characters.' This was published anonymously by Edward Blount [q. v.], but was soon known to be Earle's work. Every sentence is full of wit and humour. The 'characters' are inimitably drawn, and the sketches throw the greatest light upon the social condition of the time. It was highly appreciated, and ran through three editions in the year of its publication (1628). Of the fourth edition (1629?) no copy is known. A fifth appeared in 1629, a sixth in 1630 (reprinted in 1633), a seventh in 1638, and others in 1642, 1650, and 1664. Fifty-four 'characters' appeared in Blount's first edition. The fifth of 1629 was 'much enlarged' to seventy-six, the sixth 'augmented' to seventy-eight. Later editions are dated respectively 1669, 1676, 1732, and 1786. The best edition was edited by Dr. Bliss in 1811. Professor Arber issued a reprint in 1868. A manuscript of the work, dated 14 Dec. 1627, is among the Hunter MSS. in Durham Cathedral Library. It contains forty-six 'characters,' of which three appear nowhere else. This version was carefully collated with the printed editions, from which it often widely differs, by the Rev. J. T. Fowler in 1871 (*Notes and Queries*, 4th ser. viii. and ix.)

In 1630 Earle wrote a short poem on the death of William, third earl of Pembroke, the elder brother of Earl Philip, chancellor of Oxford University. This clever elegy may have been the means of recommending him to the chancellor, whose patronage proved valuable. As his chaplain Earle had a lodging at the court about 1631. In 1639 the earl presented him to the rectory of Bishopston in Wiltshire, in succession to William Chillingworth [q. v.] Meanwhile his fame as an author, according to Clarendon, acquired for him 'very general esteem with all men.' Anthony à Wood says that 'his younger years were adorned with oratory, poetry, and witty fancies.' It is evident that his manners were attractive and pleasing. Clarendon describes his conversation as 'so pleasant and delightful, so very innocent, and so very facetious, that no man's company was more desired and more loved.' The king formed a high opinion of him, and appointed him tutor to his son Charles, in succession to Dr. Duppa, who was raised to the bishopric of Salisbury in 1641. From this time to his death Earle was more closely attached to the fortunes of the second Charles than perhaps any other English divine, and was more highly valued by him than any other man of his cloth. Earle was one of those who were in the habit of meeting at Lord Falkland's house at Great Tew before the civil wars. 'He would frequently profess,' says Clarendon, 'that he had got more useful learning by his conversation at Tew than he had at Oxford.' Clarendon, writing to Earle 10 March 1647, asks him to forward 'that discourse of your own which you read to me at Dartmouth in the end of your contemplations upon the Proverbs in memory of my Lord Falkland.' Nothing further is known of this work. On 10 Nov. 1640 Earle took the degree of D.D. at Oxford, and in 1643, to his own great astonishment, he was appointed one of the Westminster Assembly of Divines. His loyalty and attachment to the church did not permit him to act in this capacity, but his appointment testifies to the general estimation in which he was held. On 10 Feb. 1642–3 Earle was elected chancellor of the cathedral of Salisbury, but of this appointment, as well as of the living

of Bishopston, he was soon afterwards deprived as a 'malignant.' During the earlier part of the civil war Earle lived in retirement, and occupied himself in translating into Latin Hooker's 'Ecclesiastical Polity,' and afterwards the 'Eikon Basilike.' The latter was published in 1649; the former, written chiefly at Cologne, was 'utterly destroyed by prodigious heedlessness and carelessness' (Letter from Smith to Hearne, 13 Sept. 1705, in Bodleian Library).

When Charles II was obliged to fly from England, Earle accompanied him, or rather preceded him, as he is said to have been the first to salute him on his arrival at Rouen. The king now appointed him chaplain and clerk of the closet. During the period of the Scotch expedition Earle appears to have resided at Antwerp with Dr. Morley in the house of Sir Charles Cotterell [q. v.] He was called from this place to heal some of the troubles which were existing in the household of the Duke of York at Paris, and he probably remained at Paris till the Restoration. He assisted the king with money in his necessities, and was engaged with Morley, Barwick, and others in working at schemes to bring about his return. In the midst of the intrigues, which developed great bitterness and rancour, Earle maintained his popularity. 'He was among the few excellent men,' says Clarendon, 'who never had, and never could have, an enemy.' On the Restoration Earle's first preferment was to the deanery of Westminster. On 25 March 1661 Earle was nominated a commissioner to review the prayer-book; on 28 March he preached at court, and on 23 April assisted at the coronation. At Westminster he had the opportunity of first practically showing that he cherished no bitter feeling against the nonconformist divines. It was thought good policy at first to conciliate the leading men of these views, and Richard Baxter [q. v.] was appointed to preach at the abbey (June 1662). The dean, finding him unprovided with clerical vestments, offered him a 'tippet' (used in place of a hood) to wear over his gown. Baxter turned rather abruptly away. Upon this it was reported that he had refused the clerical dress, and some indignation was excited. Baxter wrote to Earle to explain that he had thought the 'tippet' the mark of a doctor in divinity, and not having that degree he had simply refused it on that ground. Upon this Earle wrote him a most kind and friendly letter, in the margin of which Baxter noted, 'O that they were all such!' Earle was one of the church commissioners at the Savoy conference, and his moderation in this great controversial duel is again noted by Baxter. On 30 Nov. 1662 he was consecrated bishop of Worcester in succession to Dr. Gauden, and on 28 Sept. 1663, on the promotion of Dr. Henchman to the see of London, he was translated to Salisbury. In the administration of his diocese Earle dealt very tenderly with the nonconformists, and in his place in parliament opposed to the utmost of his power persecuting and vindictive measures. The first Conventicle Act was altogether distasteful to him, but to the persecuting clauses of the Five-mile Act he was still more strongly opposed. The court and parliament had been driven by the plague to Oxford, and thither Earle had accompanied the king, and occupied rooms in University College. He was struck with grievous illness, but with his last breath he protested against the act which was then being fabricated against the nonconformists, and which was said by many to be a revenge suggested by the clergy on account of the superior devotion shown by the nonconformists during the plague. The bishop died in University College 17 Nov. 1665, and was buried with much state in Merton College Chapel 25 Nov. His grave was near the high altar, and in the north-east corner of the chapel a monument was erected to him with a highly laudatory Latin inscription. Perhaps Burnet's words afford the strongest testimony to the beauty and purity of the character of Earle: 'He was a man of all the clergy for whom the king had the greatest esteem. He had been his sub-tutor, and followed him in all his exile with so clear a character that the king could never see or hear of any one thing amiss in him. So he, who had a secret pleasure in finding out anything that lessened a man esteemed for piety, yet had a value for him beyond all the men of his order.' Calamy the nonconformist wrote that Earle 'was a man that could do good against evil, forgive much out of a charitable heart.'

[Earle's Microcosmography, or a Piece of the World discovered, ed. Bliss, London, 1811; Wood's Athenæ Oxon., ed. Bliss, iii. 716–19; Clarendon's History of the Rebellion, and Life, Oxford, 1843; Clarendon State Papers; Conformists' First Plea for the Nonconformists; Burnet's Own Time, London, 1838.] G. G. P.

EARLE, JOHN (1749–1818), catholic divine, born in London on 31 Dec. 1749, was educated at the English college, Douay, and became one of the officiating priests at the chapel of the Spanish ambassador in Dorset Street, Manchester Square, London, where he died on 15 May 1818.

His works are: 1. A poem on 'Gratitude,' composed in commemoration of the partial repeal of the penal laws in 1791. 2. 'Remarks on the Prefaces prefixed to the first

and second volumes of a work entitled "The Holy Bible; or the Books accounted sacred by Jews and Christians, faithfully translated, &c., by the Rev. Alexander Geddes, LL.D.," in four Letters addressed to him by the Rev. John Earle,' London, 1799, 8vo.

[Catholicon (1818), vi. 82; Gillow's Bibl. Dict.; Cotton's Rhemes and Doway, p. 72.] T. C.

EARLE, WILLIAM (1833–1885), major-general, third son of Sir Hardman Earle of Allerton Tower, Lancashire, the head of an old Liverpool family, who was created a baronet in 1869, by Mary, daughter of William Langton of Kirkham, Lancashire, was born on 18 May 1833. He was educated at Winchester, and entered the army as an ensign in the 49th regiment on 17 Oct. 1851. He was promoted lieutenant on 6 June 1854, and in that year accompanied his regiment to the Crimea, where it formed part of Pennefather's brigade in the 2nd division under Sir De Lacy Evans. He served with that regiment throughout the Crimean war, and was present at the battle of the Alma, the repulse of the Russian sortie on 26 Oct., the battle of Inkerman, and the attack on the Redan on 18 June 1855. For his services he received the Crimean medal with three clasps, the Sardinian and Turkish medals, and the fifth class of the order of the Medjidie. During the campaign, on 16 Feb. 1855, he had been promoted captain, and on its conclusion in 1856 he exchanged into the Grenadier guards as lieutenant and captain. On 28 April 1863 he was promoted captain and lieutenant-colonel, and on 21 July of the following year he married Mary, second daughter of General Sir William John Codrington [q.v.] He found no difficulty in getting plenty of staff employment, and was assistant military secretary to General Sir W. J. Codrington, governor of Gibraltar, from 1859 to 1860. He was brigade-major in Nova Scotia in 1862 and 1863, and military secretary to General Sir C. H. Doyle, commanding in North America, from 1865 to 1872. On 20 May 1868 he was promoted colonel, and in 1872 he accompanied Lord Northbrook to India as military secretary, and remained in that capacity until 1876, when he returned with his chief, and was made a C.S.I. In 1878 he became a major in the Grenadier guards, and on 31 Oct. 1880 was promoted major-general, and at once appointed to the command at Shorncliffe, from which he was transferred in 1881 to the command of the 2nd infantry brigade at Aldershot. In 1882 he was sent to Egypt, and placed in command of the garrison of Alexandria, and remained during Lord Wolseley's campaign of Tel-el-Kebir in that position. For his services in the defence of Alexandria he was made a C.B., and he was also rewarded by the khedive with the second class of the order of the Medjidie. Earle remained at Alexandria in command from 1882 till the end of 1884, when Lord Wolseley selected him to accompany the force intended to go up the Nile to the rescue of General Gordon at Khartoum. After the army had concentrated at Korti, Lord Wolseley despatched the column, known as the Desert Column, under the command of Sir Herbert Stewart across the desert towards Khartoum, while he sent another division of his forces up the Nile under the command of Earle, with Colonel Henry Brackenbury as his chief of the staff. Earle's column was not expected to reach Khartoum until some time after Stewart's, and one of the principal reasons of its despatch was to punish the tribes which had murdered Colonel J. D. H. Stewart and Frank Power when on their way from Khartoum in the previous year. This was successfully accomplished, and the village of the murderers burnt. A few days later in his upward progress Earle attacked a powerful body of Arabs in their entrenchments, at Kirbekan, on 10 Feb. 1885. The enemy's positions were carried successfully; but while leading on his troops Earle was shot in the forehead and killed on the spot. The news of the fall of Khartoum made it necessary for Colonel Brackenbury, who had succeeded Earle, to bring back his column, and he also brought back the body of Earle, which was sent to England and buried at Allerton. An excellent statue of Earle has been made by C. B. Birch, A.R.A., and erected at Liverpool, his native place.

[Hart's Army List; obituary notice in the Times, 16 Feb. 1887; and for his operations on the Nile, The River Column, by Major-General Henry Brackenbury, C.B.] H. M. S.

EARLE, WILLIAM BENSON (1740–1796), philanthropist, eldest son of Harry Benson Earle, was born at Shaftesbury, Wiltshire, in 1740, but his life was passed at Salisbury, with the history and charities of which city his name is inseparably associated. After spending his boyhood, first at the school in the Close, and then as a commoner at Winchester College, he proceeded to Merton College, Oxford, where he graduated B.A. in 1761, M.A. in 1764 (*Cat. of Oxford Graduates*, ed. 1851, p. 203). He then made the grand tour of the continent (1765–7). On his return he prepared several tracts, in which he describes the more striking portions of his travels. Two of these, viz. 'A Description of Vallombrosa' and 'A Picturesque View of the Glaciers in Savoy,' he communicated to the 'Monthly Miscellany.' A third is 'A

Letter to Lord Littelton, containing a description of the last great Eruption of Mount Ætna, A.D. 1766,' Lond. 1775, being the sequel to the reprint of a letter on the eruption of the same mountain in 1669 addressed to Charles II by Lord Winchilsea. On the death of his father in 1776 Earle succeeded to an ample fortune. In 1786, having discovered who was the real author, he published a new edition of Bishop Earle's 'Characters,' which on its first appearance only bore the name of the publisher and editor, Edward Blount [q. v.] He was an excellent musician, and composed several glees; also a 'Sanctus' and a 'Kyrie,' which are still occasionally performed in Salisbury Cathedral. He died at Salisbury on 2 March 1796, and was buried at Newton Toney. By his will he bequeathed large sums to various learned and charitable institutions. A profile of him was engraved by Prince Hoare in 1769 at the expense of the Society of Arts.

[Gent. Mag. lxv. 95, lxvi. 353, 1113; Benson and Hatcher's Old and New Sarum, 649–52; Cat. of Music in Brit. Mus.; Nichols's Illustr. of Lit. v. 346; Nichols's Lit. Anecd. ix. 492.] T. C.

EARLOM, RICHARD (1743–1822), mezzotint engraver, son of Richard Earlom, who for many years and till his death held the situation of a vestry-clerk of the parish of St. Sepulchre, London, was born in London in 1743, and resided in Cow Lane, Smithfield. A portion of the premises which he held was occupied by an eminent coachmaker, to whom the stage coach of the lord mayor was occasionally taken to be repaired and cleaned. The allegorical paintings by Cipriani which decorated the vehicle attracted the attention of Earlom, who made copies of them. He so far succeeded as to induce his father to place him under the tuition of Cipriani, and in 1765 became known to Alderman Boydell, who entertained so high an opinion of the young artist that he employed him to make drawings from the celebrated collection of pictures at Houghton, and now at St. Petersburg, for the engravers to work from. In 1757 he was awarded a premium by the Society of Arts. In the art of mezzotint engraving Earlom was his own instructor. His plates show great technical skill, especially those of flowers after Van Huysum, and are highly valued by the connoisseurs. They were produced in a style of engraving which till then had never been thought capable of representing the delicate texture of flowers. Earlom was not less successful in his engravings in the chalk manner. A fine example in this way may be seen in his figure of Alope after Romney. He also engraved a series of prints after the original drawings of Claude Lorraine, in the possession of the Duke of Devonshire. These drawings were called the 'Liber Veritatis,' and were made for the purpose of identifying the real works of Claude from others that were said to be from his hand. These engravings are executed in imitation of the original drawings, and printed in a warm bistre colour to aid the resemblance. They were at first produced only in outline, simply with a view to show the character of the composition. It turned out that the demand was so extensive that the publisher, Boydell, caused Earlom to retouch and refresh the plates no less than five or six times. He died 9 Oct. 1822, in Exmouth Street, Clerkenwell, and was buried in the lower burial-ground of St. Mary, Islington. A widow and married daughter survived him. He engraved over sixty plates in mezzotint, among which are 'The Royal Academy,' after Zoffany; Samuel Barrington, after Reynolds; Richard, viscount Fitzwilliam, after Howard; William Henry, duke of Gloucester, after Hamilton; Horatio, lord Nelson, after Beechey; William Pitt, after Dupont; the set of six plates of the 'Marriage à la Mode,' after Hogarth; two flower pieces, after Huysum; Blacksmith's Shop, and the Forge, after Wright. His portrait by G. Stewart has been engraved in mezzotint by T. Lupton.

[Redgrave's Dict. of Artists; J. C. Smith's British Mezzotinto Portraits, pt. i. p. 242; Art Journal, 1886, p. 241.] L. F.

EARNSHAW, LAURENCE (*d.* 1767), mechanician, the son of a weaver or clothworker, was born early in the eighteenth century at Wednescough, in the parish of Mottram-in-Longdendale, Cheshire. After serving a seven years' apprenticeship to his father's business he went for four years to a tailor, and then took to his last trade, that of a clockmaker. He had a remarkable genius for mechanism of all kinds. He made musical instruments, and taught music; understood chemistry, metallurgy, and mathematics; was an engraver, painter, and gilder; a maker of sundials and of optical instruments; a bell-founder and worker in various metals. About 1753 he invented a machine to spin and reel cotton at one operation, which he exhibited to some neighbours, but afterwards destroyed, under the mistaken notion that its use might deprive the poor of the benefit of their labour. His greatest work was an ingenious astronomical clock, on the invention and construction of which he spent several years. He made many of these clocks, one of which was sold to Lord Bute for 150*l.*, and afterwards became the property of Lord Lonsdale. Despite his great

local fame as a mechanic his earnings were small, and he remained poor to the end. His privations were increased by his wife being bedridden for many years, and by his own lameness in the latter period of his life. He died in May 1767, aged about 60, and was buried at Mottram. A hundred years later, as the result of a series of articles by Mr. William Chadwick in the 'Ashton-under-Lyne Reporter,' a handsome monument was raised to his memory by public subscription in Mottram churchyard. Its inauguration was marked by a public procession on 10 April 1868.

[Gent. Mag. 1787, vol. lvii. pt. ii. pp. 665, 1165, 1200; Aikin's Country round Manchester, 1795, p. 466; Earwaker's East Cheshire, ii. 149; Palatine Note-Book, iii. 171.] C. W. S.

EARNSHAW, THOMAS (1749–1829), watchmaker, was born at Ashton-under-Lyne, Lancashire, on 4 Feb. 1749, and at the age of fourteen was bound apprentice to a watchmaker. He afterwards set up in business in London, and for many years had a shop at 119 High Holborn. He greatly improved and simplified Graham's ingenious transit clock at the Greenwich Observatory, and was the first who succeeded in making chronometers so simple and cheap as to be within the reach of private individuals. He was the inventor of the cylindrical balance spring, and of the detached detent escapement, though in the last he was anticipated in France by L. Berthoud. He was one of the competitors for the discovery of the longitude in 1793, when his cause was espoused by Maskelyne. His application was unsuccessful, but the commissioners granted him and John Arnold 3,000*l.* each for the improvements they had made in chronometers. Earnshaw wrote two pamphlets: 1. 'Explanations of Timekeepers constructed by the Author and the late Mr. John Arnold. Published by order of the Commissioners of Longitude,' 1806, 4to. 2. 'Longitude: an Appeal to the Public, stating T. E.'s Claim to the Original Invention of the Improvements in his Timekeepers,' 1808, 8vo.

He died on 1 March 1829 in Chenies Street, Bedford Square, aged 80. His portrait was engraved by S. Bellin, after Sir M. A. Shee.

[Wood's Curiosities of Clocks and Watches, 1866; Cat. of Libr. and Mus. of the Company of Clockmakers (Guildhall, London), 1875, pp. 11, 99; Notes and Queries, 1885, 6th ser. xi. 472; Gent. Mag. 1829, pt. i. p. 283; Cat. of the Patent Office Library, 1881, i. 207; London Directories; Saunier's Modern Horology, p. 477.] C. W. S.

EAST, Sir EDWARD HYDE (1764–1847), chief justice of Calcutta, great-grandson of Captain John East, who was active in the conquest of Jamaica and obtained an estate there, was born in that island on 9 Sept. 1764. He became a student of the Inner Temple, and was called to the bar 10 Nov. 1786. He sat in the parliament of 1792 for Great Bedwin. He steadily supported Pitt. In 1813 he was chosen to succeed Sir Henry Russell as chief justice of the supreme court at Fort William, Bengal (such is the correct designation). Before he left England he was knighted by the prince regent. Besides performing his judicial duties he interested himself in the cause of native education, and was the chief promoter of the Hindoo College. When he retired from office in 1822 the natives presented him with an address and subscribed for a statue of him. This, executed by Chantrey, was afterwards placed in the grand-jury room of the supreme court. On his return East was made a baronet, 25 April 1823. He represented Winchester in parliament, 1823–30, was sworn of the privy council, and appointed a member of the judicial committee of that body, in order to assist in the disposal of Indian appeals. He was also chosen a bencher of the Inner Temple and a fellow of the Royal Society. East was married in 1786, and had a son and daughter. The son, James Buller East [q. v.], succeeded him in the title. East died at his residence, Sherwood House, Battersea, on 8 Jan. 1847. His wife predeceased him three years. East is chiefly known as a legal writer from his 'Reports of Cases in the Court of King's Bench from Mich. Term, 26 Geo. III (1785), to Trin. Term, 40 Geo. III (1800),' 8vo, 5 vols., 1817, by C. Durnford and E. H. East. These were the first law reports published regularly at the end of each term. Hence they were called the 'Term Reports.' They were continued by East alone in his 'Reports of Cases argued and determined in the Court of King's Bench from Mich. Term, 41 Geo. III (1800), to Mich. Term, 53 Geo. III (1812),' 1801, 1814. There are various American editions of both series. 'No English reports,' says Marvin, 'are oftener cited in American courts than these' (p. 282). East also wrote: 1. 'Pleas of the Crown; or a General Treatise on the Principles and Practice of Criminal Law,' 2 vols. 1803. This, the result of fifteen years' labour, is based partly on a careful study of previous writers and on private collections of cases. 2. 'A Report of the Cases of Sir Francis Burdett against the Right Hon. Charles Abbott,' 1811.

[Gent. Mag. April 1847; Lodge's Genealogy of the Peerage and Baronetage (1859), p. 671; Marvin's Legal Bibliography; Soule's Lawyer's Reference Manual (Boston, 1883); Addit. MS. 19242, f. 147.] F. W–T.

EAST, Sir JAMES BULLER (1789–1878), barrister, eldest son of Sir Edward Hyde East [q. v.], was born in Bloomsbury, London, on 1 Feb. 1789. He was educated at Harrow and at Christ Church, Oxford, where he proceeded B.A. in 1810, M.A. in 1824, and was created a D.C.L. 13 June 1834. He was called to the bar of the Inner Temple on 5 Feb. 1813, became a bencher of his inn 15 Jan. 1856, and reader in 1869. He succeeded his father as the second baronet 8 Jan. 1847. As a liberal member he sat for Winchester from 30 July 1830 to 3 Dec. 1832, and again from 10 Jan. 1835 to 10 Feb. 1864. He was a magistrate and deputy-lieutenant for Gloucestershire, and also a magistrate for Oxfordshire. He died at Bourton House, near Moreton-in-the-Marsh, Gloucestershire, on 19 Nov. 1878. He married, 27 June 1822, Caroline Eliza, second daughter of James Henry Leigh, and sister of Chandos Leigh, first baron Leigh. She was born on 12 June 1794, and died on 7 April 1870.

[Law Times, 30 Nov. 1878, p. 88; Times, 25 Nov. 1878, p. 9.] G. C. B.

EAST (also spelt Est, Este, and Easte), MICHAEL (1580?–1680?), musical composer, is generally supposed to have been a son of Thomas East [q. v.], the well-known printer. The only information to be obtained concerning his life is such as may be gathered from the title-pages of his musical compositions. The first of these, a madrigal, 'Hence, stars too dim of light,' was contributed to the 'Triumphs of Oriana,' the collection of madrigals made in honour of Queen Elizabeth, and printed in 1601, though not published until two years afterwards [see East, Thomas]. According to a note in the original publication, East's song was sent too late, but as all the rest were printed, the editor, Thomas Morley, 'placed it before the rest, rather than leave it out.' This explains the reason of beginning the collection with the work of an utterly unknown composer, though it is difficult to see why the printer's son (if such he were) should have been a tardy contributor. In 1604 his first set of 'Madrigales to 3, 4, and 5 parts' were published by Thomas East. The names of both composer and printer are here given as Este. In 1606 a second set appeared, in which the composer's name is spelt Est, and the publisher is J. Windet. From the fact that the preface to this book is dated 'From Ely House in Holborne,' it is inferred that East was at that time a retainer of Lady Hatton, the widow of Sir Christopher Hatton. Between this date and that of the next publication, the 'Third Set of Bookes, wherein are Pastorals, Anthemes, Neopolitanes, Fancies, and Madrigales to 5 and 6 parts' (1610), he had obtained the degree of 'Batchelar of Musicke,' since that title appears after his name (given, this time, with the original spelling of 'Este'). At some time within the next eight years he was appointed master of the choristers of the cathedral of Lichfield. A 'Fourth Set of Anthemes for Versus and Chorus, Madrigals and Songs of other kindes to 4, 5, and 6 parts,' bears that title, appended to the name of East. In the same year a fifth set of books, consisting of songs for three parts, was published, and in 1619 a second edition of the fourth set appeared. In 1624 his 'Sixt Set of Bookes, wherein are Anthemes for Versus and Chorus of 5 and 6 parts,' &c., appeared. From the dedication of this work to Dr. John Williams, the bishop of Lincoln, it appears that East had received a life annuity from the bishop, who had been struck with the beauty of one of his motets. A 'Seventh Set of Bookes, wherein are Duos for two Base Viols . . . also Fancies of three parts for two Treble Viols and a Base Violl, so made as they must be plaid and not sung; lastly Ayerie Fancies of 4 parts, that may be sung as well as plaid,' appeared in 1638, and is considered to have been East's last composition. It was reissued about 1653 by Playford with a new title-page. A number of anthems with accompaniments of viols were published by the Musical Antiquarian Society in 1845, from a set of manuscript part-books, once in the possession of John Evelyn, and afterwards in the collection of Dr. Rimbault, who edited the work. The date of East's death has not been discovered.

At a time when the compositions by the English madrigalian composers are admired by comparatively few lovers of music, and when the very structural laws of the true madrigal are only understood by a mere handful of learned specialists, it is exceedingly difficult to estimate the position which East held among his contemporaries. In all probability he was considerably younger than the great English masters of this form, and he may be regarded as a link between them and the important school which culminated in Henry Purcell. His verse-anthems show in the solo portions a desire, unconscious it may be, but not the less perceptible, to be free from the exigencies of the polyphonic laws, although the influence of the new monodic schools of Italy had not made itself felt in England. The orchestra of viols is divided into the same number of parts as the chorus, and at no time when the whole body of voices is employed do the instruments play otherwise

than in unison with them. In the accompaniments to the solo verses there is occasionally found a greater laxity as to compass and style than would have been permitted had the whole score been written for voices, and not infrequently, as in the opening of 'Blow out the trumpet,' something like what we should now call 'descriptive' music seems to be attempted.

[Compositions of Michael East, as above; Preface to the Triumphs of Oriana, first published in score by William Hawes about 1814; Preface to Rimbault's Collection of Anthems by Composers of the Madrigalian Era, published for the Musical Antiquarian Society (1845); Grove's Dict. of Music, i. 495.] J. A. F. M.

EAST (also spelt Est, Este, and Easte), **THOMAS** (1540?–1608?), printer and music publisher, was made a freeman of the Stationers' Company on 6 Dec. 1565. The first appearance of his name as a printer occurs in the registers of the company in 1576, when he issued Robinson's 'Christmas Recreacons of Histories and Moralizacons aplied for our solace and consolacons.' After this date his name is of frequent occurrence as a printer of general literature, but he does not appear as a printer of music until 1587, when an entry occurs, under date 6 Nov., of a set of part-books entitled, according to the register, 'Bassus. Sonnettes and Songs made into musick of fyve parts. By William Burd.' This is taken to be identical with the undated edition of Byrd's 'Psalmes, Sonets, and Songs of Sadnes and Pietie,' the dated edition of which appeared in 1588 [see BYRD, WILLIAM]. On this assumption the first word of the title would be simply a misprint for 'Psalmes,' but it is far more likely that the scribe wrote out the complete title of one of the part-books, including the name of the part, i.e. bass. In either case the contents of the earlier book are probably to be found in the 1588 edition, in the title of which East is described as publishing in Aldersgate Street, over against the sign of the George, and as 'the assigne of W. Byrd.' This last is explained by the fact that in 1585, on the death of Tallis, Byrd had acquired the monopoly of printing music by the terms of the patent granted to him and Tallis by Queen Elizabeth in 1575. In 1588 the great collection of Italian madrigals entitled 'Musica Transalpina' was published, and became the most important agent in promoting that admiration for the madrigal form as used by the Italians which resulted in the foundation of the splendid school of English madrigalists. The frequency with which the printer's name appears as Este, taken in connection with the fact that he was chosen to introduce the Italian compositions into England, makes it difficult to resist the conjecture that the printer was of Italian extraction, but there is of course no direct evidence that such was the case. In 1589 Byrd's 'Songs of Sundrie Natures' and the first book of his 'Cantiones Sacræ' were published by East at the sign of the Black Horse in Aldersgate Street. In the following year the same composer contributed two madrigals to Thomas Watson's 'First Sett of Italian Madrigalls Englished,' as he had previously done in the case of 'Musica Transalpina,' and in 1591 the second set of Byrd's own 'Cantiones Sacræ' was issued by his assignee. In 1591 East printed a new edition of the psalter of William Damon, the first issue of which had been published by John Day in 1579. This new issue of the book was published by William Swayne, who seems to have undertaken the expense of the work in consequence of the former edition not having received its due [see DAMON, WILLIAM]. This psalter has a special interest for musicians, in that its two parts present respectively the ancient and the modern methods of harmonising tunes for congregational use; the first section of the book gives the tune to the tenor, the second, according to modern usage, to the treble voice. It would appear that the innovation did not at once appeal to the public, for in the following year East brought out a psalter on his own account, of which he seems to have been the editor, and in which the tenor part has the tune, as in all the older psalters. The tunes were harmonised by ten eminent composers, among whom, strange to say, Byrd's name does not occur. They are Richard Allison, E. Blancks, Michael Cavendish, William Cobbold, John Douland, John Farmer, Giles Farnaby, Edmund Hooper, Edward Johnson, and George Kirbye. The title of the first edition runs: 'The Whole Booke of Psalmes: with their wonted tunes, as they are song in Churches, composed into four parts: All which are so placed that foure may sing ech one a seueral part in this booke. Wherein the Church tunes are carefully corrected, and thereunto added other short tunes vsually song in London, and other places of this Realme. With a Table in the end of the booke of such tunes as are newly added, with the number of ech Psalme placed to the said Tune. Compiled by sondry authors who haue so laboured heerin, that the vnskilful with small practice may attaine to sing that part which is fittest for their voice.' From this it is plain that the psalter is an early example of what musicians now call 'score' as distinguished from the 'part-books,' each of which contained a separate part, so that a whole set of books was always

necessary before a madrigal or other composition contained in them could be sung. The book affords also an early instance of the practice of calling tunes by various names: 'Glassenburie Tune,' 'Kentish Tune,' and 'Chesshire Tune' are thus distinguished. The psalter is dedicated to the Right Hon. Sir John Puckering, knight, lord keeper of the great seal, and a dedication and preface are written by East. The second edition, the earliest known to Burney and Hawkins, is dated 1594, and a third appeared in 1604. In 1593 Thomas Morley's 'Canzonets, or Little Short Songs to three Voyces,' was issued, and in 1594 the same composer's 'Madrigalls to foure Voyces.' The year after this the five-part ballets and the two-part canzonets of the same composer were published. On 22 Jan. 1596 Byrd's patent expired, and East for the next two years did business on his own account exclusively. On 22 Sept. of that year 'A brief introduction to the skill of songe concerning the practize sett forth by William Bath, gent.,' was transferred to East from Abel Jeffes, by whom it had been printed in 1584, and on 24 Nov. he issued George Kirbye's madrigals.

In December 1596 many of the books published by license from Byrd were transferred to East independently. The cessation of the monopoly seems to have given an extraordinary impetus to the publication of music In the next few years nearly all the masterpieces of the English madrigalists were issued. In 1597 Nathaniell Patrick's 'Songs of Sundry Natures' were published, and an oration delivered by Dr. John Bull at Gresham College was printed, as well as the second edition of 'Musica Transalpina.' The next year saw the publication of Wilbye's first set of madrigals, Morley's madrigals (five voices) and canzonets (four voices) selected from the works of Italian composers, a selection from the works of Orlando di Lasso, and Weelkes's 'Ballets and Madrigals.' In this year a new patent was granted to Thomas Morley, whose celebrated 'Introduction' had appeared in the previous year, from another press than East's. This fact, taken in connection with the circumstance that East's name does not appear on the register of the Stationers' Company until 1600, may mean that he had had a difference with Morley, who now had it in his power to injure his business. Whether or not this were the case it is of course impossible to decide, but the difference, if such existed, was not of long duration, for in July 1600 Dowland's 'Second Book of Ayres' appeared, from East's press. Jones's 'First Book of Ayres' was issued in the next year, when the great collection of madrigals called 'The Triumphs of Oriana' was printed, though not published. The idea of this collection seems to have been taken from a book of madrigals by various composers, published at the Phalese press at Antwerp in the same year (or perhaps previously, see preface to Hawes's edition of *The Triumphs of Oriana*, pp. 6, 8). The Antwerp collection had the general title of 'Il Trionfo di Dori,' and consisted of twenty-nine madrigals each ending with the words 'Viva la bella Dori.' It is not unlikely that this collection may first have appeared in Italy, and become known to English musicians, or rather to Thomas Morley, through the agency of Nicholas Yonge, who, as we know from the preface to 'Musica Transalpina,' was in the habit of receiving all the new music from Italy. If Hawkins's account of the circumstances under which the English collection was made in honour of Queen Elizabeth be true, the idea originated with the Earl of Nottingham, to whom the collection is dedicated, and who, with a view to alleviate the queen's concern for the execution of Essex, gave for a prize subject to the poets and musicians of the time the beauty and accomplishments of his royal mistress. Hawkins goes on to surmise that the queen was fond of the name Oriana, but at the same time adds, on Camden's authority, that a Spanish ambassador had libelled her by the name of Amadis Oriana, and for his insolence was put under a guard. This last circumstance would account for the fact, which seems to have been alike unknown to Hawkins and to Hawes, the editor of the reprint of the collection, that 'The Triumphs of Oriana' was not actually published till after the queen's death in 1603. On this supposition the name which was intended to please the queen gave her great offence, so that the publication had to be delayed. This accounts for the presence of two madrigals, by Pilkington and Bateson respectively, in which the burden of the words runs 'In Heaven lives Oriana,' instead of the ending common to all the rest of the compositions, 'Long live fair Oriana.' The contribution of Michael East (probably the printer's son) arrived too late to be inserted in any other place than immediately after the dedication, and Bateson's 'When Oriana walked to take the air' was too late to be printed at all in the collection. It was placed in the first set of madrigals by this composer, which was published by East later on in 1603, together with Weelkes's second set, and 'Medulla Musicke' by Byrd and Ferrabosco [see BYRD, WILLIAM]. The publications of 1604 are Michael East's first set of madrigals, &c., the 'First Book of Songs or Ayres of four parts,

composed by Ff. P.' (Francis Pilkington). The remaining books which are undoubtedly of East's printing are Byrd's 'Gradualia,' 1605, Youll's 'Canzonets,' and Croce's 'Musica Sacra,' 1607. The next title-page on which East's name appears has misled all the authorities as to the length of his life. The second set of Wilbye's 'Madrigals' (1609) is stated to be printed by Thomas East, *alias* Snodham, and it is therefore surmised by Rimbault and others that for some reason unexplained East took the name of Snodham at this time, and that consequently all books bearing the latter name (which occurs as late as 1624) are really to be included among the works printed by East. An entry under date 17 Jan. 1609 in the 'Stationers' Registers' makes it, however, a matter of certainty that East was dead by this time. The entry shows that 'Thomas Snodham, *alias* East, entered for his Copyes with the consent of Mistress East . . . these bookes followinge which were Master Thomas Eastes copyes.' By the evidence of the same register it is certain that this Snodham is by no means a mere pseudonym, but a separate individual, who received the freedom of the company on 28 June 1602 (Arber, *Transcript of the Stationers' Registers*, ii. 732), and whose first publication was licensed on 14 May 1603. It is clear that what would now be called the copyright of the books, the list of which includes all the most celebrated publications of those above named, was transferred to Snodham by East's widow, and that Snodham kept for a time the well-known name on his title-pages for commercial reasons. In December 1610 some of East's books were again assigned to John Browne, and in September 1611 another entry occurs of a transfer of many of them to Matthew Lownes, John Browne, and Thomas Snodham. The widow, Lucretia East, died in 1631, leaving 20*l.* to be applied to the purchase of a piece of plate to be presented to the Stationers' Company, to which East himself had in 1604 given a piece of plate of thirty-one ounces weight to be excused from serving some office of the company.

[Arber's Transcript of the Stationers' Registers, passim; Preface to the Whole Book of Psalms, published for the Musical Antiquarian Society, 1844; Preface to the Triumphs of Oriana, published in score by William Hawes, about 1814; Grove's Dict. of Music, i. 495, ii. 367, 611.] J. A. F. M.

EASTCOTT, RICHARD (1740?–1828), writer on music, born at Exeter about 1740, was author of 'Sketches of the Origin, Progress, and Effects of Music, with an Account of the Ancient Bards and Minstrels,' a work, or rather compilation, published at Bath in 1793, and received with remarkable favour. The book is manifestly made up from the histories of Burney and Hawkins, the influence of the former being most prominently felt. The only portion of any real value is a chapter on the state of English church music, in which the author deprecates the custom of writing fugal music for voices, on the ground that such treatment prevents the words from being properly heard. His reasons are clearly expressed, and his examples, intended to prove the defects of vocal fugues, are taken with the utmost boldness from the works of musicians of the highest order. An elaborate criticism of the book will be found in the 'Monthly Review,' xiii. 45–50 [see also Davy, John, 1763–1824]. At the end of his book appears an advertisement of other works by the author, viz. 'The Harmony of the Muses,' 'Six Sonatas for the Pianoforte,' and 'Poetical Essays.' At the time of his death in the latter part of 1828 he had been for some years chaplain of Livery Dale, Devonshire, to which preferment he was presented by Lord Rolle.

[Sketches of the Origin, &c., as above; Gent. Mag. xcviii. pt. ii. p. 647; Grove's Dict. of Music, i. 479; Brown's Biog. Dict. of Musicians.] J. A. F. M.

EASTCOURT, RICHARD, actor. [See Estcourt.]

EASTHOPE, Sir JOHN (1784–1865), politician and journalist, born at Tewkesbury on 29 Oct. 1784, was the eldest son of Thomas Easthope by Elizabeth, daughter of John Leaver of Overbury, Worcestershire. He was originally a clerk in a provincial bank, and came to London to push his fortune. In 1818, in partnership with Mr. Allen, he became a stockbroker at 9 Exchange Buildings, city of London, and engaged in a series of speculations by which in the course of a few years he is said to have realised upwards of 150,000*l.* He was a magistrate for Middlesex and Surrey, chairman of the London and South-Western Railway Company, a director of the Canada Land Company, and chairman of the Mexican Mining Company. He unsuccessfully contested St. Albans in the liberal interest on 9 Jan. 1821, but was elected and sat for that borough from 1826 to 1830. In 1831 he was returned for Banbury, and in 1837, having contested without success the constituency of Lewes, he then sat for Leicester, and continued to represent that town until his retirement from parliamentary life in 1847. He spoke in the house with great ease, and usually with much effect, but only on the corn laws and other questions with which he was well acquainted. He purchased the 'Morning

Chronicle' from William Innell Clement [q.v.] in 1834 for 16,500*l.*, and sold his interest in the paper on his retirement from parliament in 1847. On 24 Aug. 1841 he was created a baronet by Lord Melbourne, as a reward for his adherence to the liberal party, and for his advocacy of a war policy in connection with the Syrian affairs. He died at Fir Grove, near Weybridge, Surrey, on 11 Dec. 1865. He married, first, 4 Aug. 1807, Ann, daughter of Jacob Stokes of Leopard House, Worcester; secondly, 19 Sept. 1843, Elizabeth, eldest daughter of Colonel A. Skyring, R.A., and widow of Major John Longley, R.A., who died on 23 Jan. 1865.

[Gent. Mag. January 1866, p. 128; Times, 14 Dec. 1865, p. 9; Portraits of Public Characters (1841), i. 76–86; Letters by James Sedgwick, chairman of the Board of Stamps (1845), pp. i–vi.] G. C. B.

EASTLAKE, Sir CHARLES LOCK (1793–1865), president of the Royal Academy, born at Plymouth on 17 Nov. 1793, was the fourth son of George Eastlake, admiralty agent in that town, an office which had been held by the Eastlakes for some generations. His mother, a 'woman of refined and gentle nature,' was Mary, daughter of Samuel Pierce of Exeter, where her family had been long resident. Charles was sent to the grammar school at Plympton, then under Mr. Bidlake, and at the same time he studied French under M. Lelong, and took lessons in drawing from Samuel Prout [q. v.] He was 'conscientious, painstaking, and ambitious,' and, though fond of boyish sports, 'always a quiet and studious boy, and determined to do well whatever he undertook.' His 'voluntary delight and recreation was the art of poetry,' and he was 'an enthusiast for music. . . . Industry, application, and self-denial were strenuously taught and practised in his family, and the habitual tone in conversation, and in letters between father, sons, and brothers, was scholarlike, cultivated, and accurate in thought and expression.' Moreover, William, the eldest of his brothers, was fourteen years his senior, and 'took an almost fatherly interest and pride in his advancement.'

In the autumn of 1808 he was sent to the Charterhouse, but in December of the same year he announced to his father, in a letter of remarkable firmness and closeness of reasoning, that his resolution to be an historical painter was 'unalterably fixed.' He was no doubt influenced by Benjamin Haydon [q. v.], his fellow-townsman, who was then in London engaged upon his great picture of 'Dentatus,' which was to effect a revolution in art. Next month, with his father's consent, he became an art student under the charge of Haydon, and was installed in Haydon's old lodgings at 3 Broad Street, Carnaby Market, London. In March he was admitted to the antique school of the Royal Academy, in April to Sir Charles Bell's school of anatomy, in December to the life school of the Academy; in April 1810 he obtained the silver medal of the Society of Arts for a drawing of a bas-relief, and about the same time Mr. Harman, the banker, gave him his first commission for a picture. He read the classics for two hours a day regularly until he could read Virgil and Homer without a dictionary, but this was part of what he deemed necessary for his education as an historical painter. His life indeed, even from these early years, was one of incessant hard work, and methodically regulated. He measured everything and every person with wonderful justice, even Haydon, the defects of whose character and art he soon found out, and Turner, another fellow-townsman, whose genius he at once recognised, and Fuseli, whose ignorance of 'the mechanical part of the art' showed Eastlake the importance of mastering it to begin with. He showed from the outset the high aims, the critical faculty, and the interest in both the theory and the technical details of his art, which guided him throughout.

His commission for Mr. Harman was not finished till 1812, for a classical composition on which he had spent a great deal of time, research, and energy, was abandoned for conscientious motives, and the subject of the 'Raising of Jairus's Daughter' chosen instead. In 1812 he lost his youngest brother, John, who had conceived an ardent desire to explore the interior of Africa for purposes of philanthropy and science, and died of fever at Sierra Leone six months after he left England. In 1813 Eastlake went home for some months, and painted several portraits, including one of his mother, and another of his old master, Mr. Bidlake. A short trip to Calais in April 1814 was followed in 1815 by a visit to Paris, where he studied with attention the great collections of masterpieces then in the Louvre. He stayed there till Napoleon had escaped from Elba and was about to re-enter Paris. Leaving that city on 19 March (the same day as Louis XVIII), he returned to Plymouth, where he remained painting portraits till the emperor was brought in the Bellerophon to Plymouth Sound. Eastlake hovered round the Bellerophon in a boat, taking rapid sketches, which resulted in a small full-length portrait of the emperor, and another, life-size, with other figures, which

was purchased by five gentlemen of Plymouth. The former now belongs to Lady Eastlake, and the latter to Lord Clinton. The large picture was exhibited in London and the provinces, and Eastlake received altogether about 1,000*l.* for his labour. This enabled him to visit Italy, for which he started in September 1816, passing through Paris, Geneva, Turin, Milan, Parma, Bologna, Florence, and Siena, en route for Rome, which he entered on 24 Nov. in company with Dr. Bunsen (the chevalier).

For the next fourteen years Rome was his home. First seeking Italy for its classical associations, its antiquities, and its art, he learned to love it for its scenery. For a while he abandoned his ambitions as an historical painter, and devoted himself to landscape, and landscape with the picturesque figures of the Italian peasantry. The society was also congenial to him. He had valuable introductions from Visconti and others. Here he met Cockerell, Sir Humphry Davy, Sir Thomas Lawrence, Thomas Moore, Samuel Rogers, Turner, Etty, Uwins, Jackson, the Miss Berrys, Miss Catherine Fanshawe, and Captain and Mrs. Graham (afterwards Lady Callcott). From the date of his first arrival in Rome till 1830, when he finally made his home in England, he only visited England twice, once in 1820 after his father's death, and again in 1828 after his election as an associate of the Royal Academy. The first two years in Italy were spent principally in study, travel, and sketching from nature.

In April 1817 he went by sea to Naples in company with Mr. Seymour Kirkup, and in March 1818 to Greece with Mr. (afterwards Sir Charles) Barry and two others. He stayed more than three months at Athens. From Athens he went to Malta and Sicily, returning to Rome in December 1818, 'bringing with him ninety oil-sketches, many of them comparatively finished oil-pictures, all interesting works of art.'

His industry in Greece was equalled in Italy; besides sketching in the open air regardless of the sun he drew regularly at the Academy in the evening, and earned himself the title of the most industrious artist in Rome. In Rome his Greek sketches made a sensation, and he was beset with commissions. Little of this pure landscape work is known. Except in 1823 he seldom or ever exhibited a simple landscape, and though his skill and refinement in this branch of art are obvious enough in his later pictures, such as his 'banditti' pictures and 'Pilgrims in Sight of Rome,' their interest for the public mainly consisted in the figures. A fine example of his union of truth and poetry in landscape composition is now in the National Gallery ('Byron's Dream,' exhibited 1829).

His 'banditti' pictures first brought him fame in England. Those exhibited at the British Institution in 1823 (all commissions from visitors at Rome) could have been sold 'fifty times over,' and brought him a fine compliment from Sir Thomas Lawrence. At this time 'the principles of Venetian colouring began to occupy his mind,' and the next year he exhibited at the British Institution a picture with half figures life-size called 'The Champion,' which was praised by Haydon for its 'Titianesque simplicity.' Returning to his early ambition to excel as an historical painter, he completed a picture of 'The Spartan, Isadas,' who, according to Plutarch's 'Life of Agesilaus,' was taken for a divinity in battle. It created a sensation in Rome first and afterwards in England, where it was exhibited at the Royal Academy in 1827. In the following November Eastlake was elected an associate. In 1828 he exhibited the first version of his celebrated picture of 'Pilgrims in sight of Rome,' and in the next year 'Byron's Dream.' In the following February, although he had exhibited only six pictures at the Academy, but three of which could be called important, he was elected a full member of the Academy.

When he returned to settle for the rest of his life in England, Eastlake possessed perhaps the most cultivated understanding on art then existing. He travelled always 'handbook in hand,' and observed, noted, and criticised with the strictest care everything, whether picture, architecture, or scenery, which came in his way. To complete his knowledge of the picture galleries of Europe, he had on his return to Rome in 1828 taken a tour through Holland, Belgium, and Germany, and on his way to England in 1830 he had visited Vienna. As early as 1819 he had written six articles on different subjects for the 'London Magazine,' which was started in the following year, and in 1829 he composed a paper for the 'Quarterly Review' on the 'Philosophy of the Fine Arts.' This, owing to the author's fastidiousness, was never published in the 'Review,' but parts of it were included in the selections from his writings ('Contributions to the Literature of the Fine Arts'), edited by Mr. Bellenden Ker, in 1848.

The period from 1830 to 1840 was, says Lady Eastlake, 'the most productive in works of note.' Besides numerous portraits for which, especially those of ladies in fancy costumes, there was a great demand, there belong to this time the 'Hagar and Ishmael' (diploma picture); the 'Peasant Woman

fainting from the Bite of a Serpent' (1831) (South Kensington Museum); 'Escape of Francesco Carrara' (1834), a replica of which, painted 1849, is in the National Gallery (Vernon collection); several 'Pilgrim' pictures, variations more or less of the picture of 1827; 'Gaston de Foix' (1838); and 'Christ blessing little Children' (1839). This last picture and 'Christ weeping over Jerusalem,' painted in 1841, and now in the National Gallery, raised his popularity to its height; and a graceful composition of the same year, 'The Sisters,' had to be repeated (with variations) six times. Never a large producer, the pressure of other duties and an increasing fastidiousness now limited more and more the number of his works.

Of his art no one has written more justly than his widow in the memoir prefixed to the second edition of 'Contributions to the Literature of the Fine Arts,' which is one of the most admirable of short biographies. She writes truly that 'he was one of those painters whose art, however in unison with his mind, by no means conveys a just measure of it.' Elegance of composition, breadth and sweetness of colour, and refinement of expression are the chief characteristics of his pictures, and their most enduring charm lies perhaps in those female heads of 'enchanting type' which first appeared in 'Pilgrims in Sight of Rome.'

In 1832 Eastlake was presented with the freedom of his native city of Plymouth, and the reputation he had acquired as an authority on art began to show itself in many ways. Though he thought and wrote much upon art, he refused to enter into any engagements which would interfere with his profession as an artist. Twice (in 1833 and 1836) he refused to be the first professor of fine arts at the London University, and the scheme fell to the ground. He declined to give a series of lectures at the Royal Institution, and after the government had adopted his scheme for the establishment of schools of design he could not be induced to undertake its direction. In 1836, however, he consented to be one of the council appointed by the board of trade for the new schools. In the following year he was examined before Mr. (afterwards Sir Benjamin) Hawes' [q. v.] committee for inquiring into the means of promoting the arts in this country, and his evidence and a letter which he wrote to the chairman may be said to have been the commencement of his long labours as a public servant. His learning and capacity attracted the attention of Sir Robert Peel, and when the commission for the decoration of the houses of parliament (called the Fine Arts Commission) was appointed he was singled out for its secretary. He had previously declined to be one of the commissioners, on the ground 'that they would have to select the artists most fitted for employment.' The appointment brought him into close communication with Prince Albert, and he was from this time the chief adviser of the government and the prince in all matters of art.

He threw himself with the greatest ardour into his new duties, and poured without stint all the accumulated knowledge of his life into a series of papers and memoranda on art, which were buried in appendices to the blue-books of the commission, only to be resuscitated in part by his friend Mr. Bellenden Ker, by whom a selection from them was published in 1848 ('Contributions to the Literature of the Fine Arts,' 1st ser.) His labours in connection with the commission were heavy, especially in the earlier of the twenty years during which they lasted. In 1843 a competition of cartoons was held in Westminster Hall, and for this, as well as for the subsequent exhibitions in connection with the decoration of the houses of parliament, Eastlake prepared catalogues carefully designed to instruct and interest the thousands who came to see them. In 1849 he was appointed one of the commissioners for the exhibition of 1851. In 1849 also he married the present Lady Eastlake, then Elizabeth Rigby, the daughter of a celebrated physician of Norwich, and already well known as the authoress of 'Letters from the Baltic.'

In 1842 Eastlake was appointed librarian of the Royal Academy, and from 1843 to 1847 was keeper of the National Gallery, but he resigned the latter position in consequence of some groundless attacks. In 1850 he was elected president of the Royal Academy, and in 1855 he was appointed to the newly created post of director of the National Gallery. From this time he may be said to have left off painting, devoting his life to the discharge of the duties of these two important offices. Every year he paid a visit to the continent in search of pictures with which to enrich the national collection, sparing no labour and visiting the remotest parts of Italy in this (for him) most interesting pursuit. During his directorship he purchased 139 pictures for the nation, many of them of the greatest interest and value, and raised the gallery to a position of high rank among the public collections of Europe. In one of these journeys his health, which had long been failing, broke down utterly, and he died at Pisa on 14 Dec. 1865. He was buried first at Florence, but at the desire of the

Royal Academy his body was brought to England and buried publicly at Kensal Green. His widow declined a public funeral in St. Paul's Cathedral as not consonant with his wishes.

Eastlake's life was one of singular purity, loftiness of aim, and unremitting industry, entailing deservedly a high reputation as a painter, a writer, and a public servant. The cultivation of the arts in this country received so marked a stimulus from the exhibition of 1851 that their progress since is generally, and in the main rightly, ascribed to its influence; but it should not be forgotten that a vigorous movement for the promotion of art had commenced long before, and that the exhibition itself was the outcome of prolonged exertions in which Eastlake was second to none. Of his learning and highly trained reasoning faculty his writings are a sufficient witness. His style is marked, as his widow has justly observed, by a 'quiet lucidity of expression,' and whether we regard him as a critic, an expert in technique, an art scholar, or an authority on questions of principle, he holds an honourable place in the literature of the fine arts. Perhaps his 'Materials for the History of Oil-painting' is at the present time the most valuable and most frequently consulted of his works.

Besides this book (published in 1847) and the papers collected in the 'Contributions to the Literature of the Fine Arts,' 1848 and 1870, Eastlake's principal literary works were translations of Goethe's 'Theory of Colours,' 1840, Kügler's 'Schools of Painting in Italy,' 1842, 'Presidential Lectures at Royal Academy,' 1852–63. He also contributed an article on fresco painting to the 'Edinburgh Review' for January 1860, and several lives of artists to Charles Knight's 'Portrait Gallery.' Eastlake was a fellow of the Royal Society, an honorary D.C.L. of Oxford, a chevalier of the Legion of Honour, and a member of several foreign academies.

[Memoir by Lady Eastlake prefixed to the second series of Contributions to the Literature of the Fine Arts; Pictures by Sir Charles Eastlake; Haydon's Autobiography; Catalogue of the National Gallery (Wornum), and books mentioned in the text.] C. M.

EASTMEAD, WILLIAM (*d.* 1847?) dissenting minister, was pastor of a congregation at Kirkby Moorside, Yorkshire, and died about 1847. He wrote: 1. 'Observations on Human Life,' London, 1814, 8vo, 1825, 12mo. 2. 'The Perfections of the Works of Christ.' 3. 'Historia Rievallensis; containing the History of Kirkby Moorside, and an Account of the most Important Places in its Vicinity. To which is prefixed a Dissertation on the Animal Remains and other Curipus Phenomena in the recently discovered Cave at Kirkdale,' Thirsk, 1824, 8vo, pp. 488, dedicated to Francis Wrangham, archdeacon of Cleveland.

[Evangelical Magazine, xviii. 170, xxiii. 547; Notes and Queries, 3rd ser. iv. 186, 258; Cat. of Printed Books in Brit. Mus.] T. C.

EASTON, ADAM (*d.* 1397), cardinal, was born of humble parentage, perhaps at Easton, six or seven miles north-west of Norwich, at which city he entered the Benedictine order. He studied at Oxford, became doctor in theology, and was famous for his attainments both in Greek and Hebrew. Several errors have been current as to his church preferments: he has been described as bishop of Hereford (Pits, *De Angl. Scriptor.* p. 548) or of London (Panvinius, *Epit. Pontiff. Rom.* p. 253, Rome, 1557); and it has also been said that he was the cardinal whom the monks of Canterbury desired to elect archbishop on the death of Whittlesey in 1374 (Godwin, *De Præsulibus*, i. 117, with Richardson's note). As a matter of fact Easton seems to have left England before he received any benefice, and to have settled in Rome, where he may be presumed to have held some office in the curia. His name first appears as a witness against the appeal of John Wycliffe in respect of his dismission from the wardenship of Canterbury Hall, May 1370 (*Twyne MS.* 2, 307 *b*, in the Oxford University Archives); a circumstance which renders it probable that he accompanied Archbishop Langham, the prelate who ejected Wycliffe, in his removal to the papal court, where he was appointed cardinal in 1368. Easton himself was also made cardinal, but not, as has been stated (Pits, l. c.), by Gregory XI, but by Urban VI; nor again in 1380 (Tanner, *Bibl. Brit.* p. 266), but subsequently to June 1381 (Ciacconius, *Vitæ Pontiff.* ii. 648 E, ed. Oldoin, Rome, 1677). The date is given by the monk of Evesham (*Vit. Reg. Ricardi*, ii. 34, ed. Hearne) as 21 Sept.; but the creation of cardinals in this year took place in December (Ciacconius, ii. 651 F). Easton was cardinal priest of the title of St. Cecilia. Shortly after his appointment he was nominated by papal provision to the deanery of York, 7 March 1381–2 (Le Neve, *Fasti Eccl. Angl.* iii. 123, ed. Hardy), he being the third cardinal in succession who was so appointed to this dignity. With it he held the rectory of Somersham (Godwin), no doubt the Huntingdonshire parish of that name.

Easton's troubles began in 1384, when Pope Urban moved the seat of the curia to cramped and unpleasant quarters at Nocera.

Their life was so irksome that in the following winter certain of the cardinals made a conspiracy against the pope, by which they proposed to limit his despotic power by the establishment of a council. The secret, however, was betrayed to Urban; on 11 Jan. 1385 he called before him six of the cardinals, including Easton, whom it was said (Walsingham, *Hist. Anglic.* ii. 197, ed. Riley) he feared above the rest 'propter profunditatem sensus et scientiæ,' and thrust them into a noisome and reeking dungeon. They were charged with a plot against the pope's life, examined and tortured, but to no purpose except to amuse the ferocious pope. On 5 June Easton was deprived of his deanery of York (Le Neve, l. c.). When shortly afterwards the siege of Nocera compelled Urban to make his escape thence, he took his prisoners with him, and after long wanderings settled his court at Genoa (September). Towards the end of the following year, however, desiring again to change his residence, he put the captive cardinals to death to save trouble, with the exception only of Easton, who had implored help from England. He seems to have written a letter or tract 'De sua calamitate' to the monks of his order, who moved Richard II to intervene on his behalf (Bale, *Selden MS.* supra 64, f. 7, Bodl. Libr.) The pope, therefore, merely sent him away (Niem says) 'ut pauperem monachum et solivagum,' to remain still for a while in the custody of one of his chamberlains, a Frenchman. Easton lost his English benefice and was degraded from his cardinalship either now or in the previous year (cf. *Chron. Angl.* p. 362, ed. Thompson, 1874); he was not restored to the latter dignity until the death of Urban. One of the first acts of his successor, Boniface IX, 18 Dec. 1389, was to perform this act of justice and to write a letter of commendation for Easton to the English parliament (Ciacconius, ii. 648 F). It is possible that this letter had something to do with the cardinal's return to England. At least he is known to have held the prebend of Yetminster Secunda in Salisbury Cathedral some time after 1388 but before 1392 (W. H. Jones, *Fasti Eccl. Saresb.* p. 436), when he exchanged for the living of Hecham (evidently Heygham) in the diocese of Norwich (Godwin). He died at last in Rome, 15 Sept. 1397 (according to his epitaph, Ciacconius, ii. 649 C), or 20 Oct. (*ib.* 712 B), and was there buried in the church of his title.

Easton's writings, not one of which is known to be extant, are the following:— 1. 'De Potestate Ecclesiæ.' 2. 'Defensorium Ecclesiæ' (both these works Bale, MS. ubi supra, found in the possession of John Whithamstede; the latter was preserved in the Cottonian MS. Otho B. iv. since burnt; and the book entitled 'Defensorium Ecclesiasticæ Potestatis,' which Bale quotes 'ex notulis cuiusdam Johannis,' looks as though it arose from a confusion of the two works named, so that it does not appear in Bale's printed work). 3. 'De Electione Pontificis,' presumably the evidence he gave, before his creation as cardinal, with reference to the election of Urban VI (Ciacconius, ii. 648 D, E). 4. 'De modo conferendi Beneficia.' 5. 'De forma procedendi contra Hæreticos.' 6. 'Opus Vitæ contra Hæreticos.' 7. 'Perfectio Vitæ Spiritualis.' 8. 'Dialogus Regis et Episcopi.' 9. 'De Communicatione Idiomatum.' 10. 'De Diversitate Translationum' (possibly an extract from one of Easton's Hebrew treatises). 11. 'De Veritate Catholica,' Græce. 12. 'Meteora Aristotelis,' Græce. Easton is credited with a Latin version of the Hebrew bible, of which Robert Wakefield says he had a copy complete but for the psalter; the book, however, was stolen from him by Richard Colier, Carmelite, afterwards vicar of Sittingbourne (*De cod. Hebr. incorruptione*, sign. H. ii. verso, printed circa 1533–4). Easton's 'Psalterium Hebraicum' is mentioned separately by Bale, together with 'Postilla Hebraica,' 'Alphabetum Judæorum,' Hebraice (possibly one work, 'Postilla . . . in Alphabetum;' cf. Wolf, *Bibl. Hebr.* iii. 70). 13. 'Expositio Levitici.' 14. 'Hebraica Saraceni.' 15. 'Hebraica Jarchi Salomonis.' It may be conjectured that some at least of the foregoing are simply transcripts made by or for Easton. To this list, which is given by Bale, Tanner adds: 16. 'Epistolæ duæ de Canonizatione sanctæ Brigidæ,' and 17. 'Defensorium illustris sanctæ Brigidæ . . . articulis xlii.;' both of which were preserved in the cathedral library at Lincoln. Easton is also stated to have been the author of the office for the Visitation of the Blessed Virgin, July 2 (Ciacconius, ii. 648 F).

[See generally Godwin, De Præsulibus, ii. 373, ed. 1743. Easton's experiences under Urban VI are related by Theodoric a Niem, De Schismate, lib. i. (Basle, 1566, folio): compare a letter of 'Anti-cardinals' to the clergy of Rome in Baluze, Vit. Papp. Avenion. ii. 983–6 (1693). A full narrative is contained in Creighton's History of the Papacy during the Period of the Reformation, i. 80–6, 1882.] R. L. P.

EASTWICK, EDWARD BACKHOUSE (1814–1883), orientalist and diplomatist, was born in 1814 of a family long connected with the East India Company's service, of which his brother became a director. He was educated at Charterhouse and Merton College, Oxford, whence at the

age of twenty-two he proceeded in 1836 to join the Bombay infantry as a cadet; but his proficiency in oriental languages soon removed him from the military to the civil profession, and procured him political employment in Kattiawar and Sindh. Broken health compelled him to return to Europe, and he spent some time at Frankfort busily engaged in linguistic study. In 1845 the East India Company appointed him to the post of professor of Hindustani at their college of Haileybury. When Haileybury was given up he was appointed assistant political secretary at the India Office (1859). His thoughts at this time turned towards the bar, and in 1860 he was called to the Middle Temple, but it does not appear that he practised. In the same year he left England as secretary of legation to the court of Persia, where he remained three years; and in 1864 he was named one of the commissioners for arranging a Venezuelan loan, and the same business again withdrew him from home employment in 1867. In 1866 he became private secretary to Lord Cranborne (Marquis of Salisbury), then secretary of state for India, and his zeal and ability were rewarded by the companionship of the Bath. For six years, 1868–74, he sat in the House of Commons as the conservative member for Penryn and Falmouth; money losses then enforced his retirement, and he devoted the rest of his life to literary work. He was created an honorary master of arts of Oxford in 1875. He died at Ventnor 16 July 1883.

Eastwick was an industrious writer, and some of his books are valuable. The best known is his translation of the 'Gulistan,' or 'Rose Garden,' of Sa'di, which was first published in 1852, and reissued in Trübner's 'Oriental Series' in 1880. Students of Persian, however, are equally familiar with his version of the 'Anvār-i Suhaili,' or 'Fables' of Pilpai, 1854. Other translations are: 'The Arrival of the Parsees in India: Kessahi Sanjan,' 1845; the 'Bāgh o Bahār,' from the Urdu, 1852, new ed. 1877; Bopp's 'Comparative Grammar,' 1856; and, from the German of Schiller, the 'Revolt of the Netherlands,' 1844, new ed. 1846. His 'Concise Grammar of Hindustani,' 1847 and 1858, is a standard work, and he did excellent service for Mr. Murray when he wrote the spirited 'Handbook for India,' 1859, and the separate 'Handbooks' for Madras, 2nd ed. 1879, Bombay, 2nd ed. 1881, Bengal, 1882, and the Panjab, &c. 1883. He edited or prefaced a good many books by Indian scholars; published the text of the 'Gulistan,' and edited Genesis in Dakhani for the Bible Society. His foreign missions suggested the publication of his 'Journal of a Diplomate's Three Years' Residence in Persia,' 2 vols. 1864, and 'Venezuela, or Sketches of Life in a South American Republic,' 2nd edit. 1868. The latter was written for 'All the Year Round' at Dickens's request. In 1880 he published a pamphlet on 'Gold in India,' and in 1878 and 1882 brought out, under the patronage of the India Office and most of the Indian princes, the two volumes of his sumptuous 'Kaisar-nama-i Hind' or 'Lay of the Empress.' He was a contributor to the eighth edition of the 'Encyclopædia Britannica,' and to literary journals.

[Athenæum, No. 2908; Times, 18 July 1883; Brit. Mus. Cat.] S. L.-P.

EASTWOOD, JONATHAN (1824–1864), topographer, was born in 1824. He studied at St. John's College, Cambridge, where, after obtaining both classical and mathematical honours, he took the two degrees in arts in 1846 and 1849 respectively. He entered holy orders in 1847, and was appointed curate of Ecclesfield, Yorkshire. He devoted his leisure to the study of local history and antiquity, and fourteen years later published the 'History of the Parish of Ecclesfield in the county of York,' London, 1862, 8vo, 558 pp., a volume full of research and minute learning. Some time before the issue of his book Eastwood had exchanged his curacy for that of Eckington, Derbyshire. To the 'Monthly Paper,' a periodical for the use of Sunday schools, he contributed a series of papers under the title of 'Notes on Scriptural and Liturgical Words.' The words were treated of alphabetically and did not advance beyond the letter 'H,' but Eastwood proposed to complete the alphabet in collaboration with Dr. William Aldis Wright of Cambridge and to issue the whole in volume form. He finished his share of the work, but did not live to see its publication, which was deferred to 1866, when it appeared as the 'Bible Word-book: a Glossary of Old English Bible Words.' A second edition, revised throughout and greatly enlarged by Mr. Wright, was issued in 1881 without Eastwood's name. Eastwood was also an indefatigable contributor to the English dictionary projected by the Philological Society. He died at St. Leonards-on-Sea on 5 July 1864, aged 40, being at the time of his death incumbent of Hope, Staffordshire. He married a daughter of William Frederick Dixon of Page Hall, Ecclesfield, and left issue.

[Preface to Bible Word-book, by W. A. Wright; Gent. Mag. 3rd ser. vii. 254; Luard's Graduati Cantabr.] A. V.

EATA (*d.* 686), bishop of Hexham and Lindisfarne, one of the earliest English disciples of St. Aidan (SYMEON), was abbot of Melrose in 651. When, in 678, Archbishop Theodore divided the Northumbrian diocese into three parts, he consecrated Eata to the bishopric of the Bernicians, and assigned him Hexham and Lindisfarne as the places of his see. In 681 Theodore divided the Bernician bishopric into two dioceses, and Eata still remained bishop of Lindisfarne, but was succeeded at Hexham by Trumberht. After Cuthberht [q. v.] had been elected by the council of Twyford in Northumberland in 684 to the bishopric of Hexham, he was the next year, at his own desire, transferred to Lindisfarne, and Eata again became bishop of Hexham. Eata died 26 Oct. 686.

[Eddius, Vita Wilfridi, c. 24; Historians of York, i. (Rolls Ser.); Bædæ Hist. Eccl. iii. 26, iv. 12, 27, 28, Opera Min. pp. 60, 79 (Engl. Hist. Soc.); Anglo-Saxon Chron. sub an. 678; William of Malmesbury, Gesta Pontiff. pp. 211, 244, 255, 266 (Rolls Ser.); Symeon of Durham, De Dunelm. Hist. p. 3; Twysden's Richard of Hexham, ii. 4; Vita S. Eatæ, Biog. Miscell. 125 (Surtees Soc.)]

W. H.

EATON, DANIEL ISAAC (*d.* 1814), bookseller, was indicted before the recorder of London, 3 June 1793, for selling the second part of Paine's 'Rights of Man,' and on 10 July following was tried before Lord Kenyon and a special jury in the court of king's bench for selling Paine's 'Letter addressed to the Addressers.' On both occasions verdicts equivalent to acquittal were given. In the same year he produced an ironical pamphlet, 'The Pernicious Effects of the Art of Printing upon Society.' He edited and published in 1794 'Politics for the People, or a Salmagundy for Swine,' a periodical which ran to twelve numbers. It consists chiefly of miscellaneous extracts, with a few scraps of original matter. The publisher was tried by indictment before the recorder 24 Feb. 1794, for including a story about a game-cock, 'meaning our lord the king.' A verdict of 'not guilty' was returned. He again appeared before a special jury in 1795 for publishing Pigot's 'Female Jockey Club,' but the case was compromised by his counsel. The next year he was tried twice, once for Pigot's 'Political Dictionary,' the other time for the 'Duties of Citizenship.' To escape punishment he fled the country, was outlawed, and lived in America for three years and a half. On returning to England his person and property were seized, and he underwent fifteen months' imprisonment. Books to the value of 2,800*l.*, packed for the American market, were burnt on his premises. He translated from Helvetius and sold 'at his Ratiocinatory, or Magazine for Truths and Good Sense, No. 8 Cornhill,' in 1810, 'The True Sense and Meaning of the System of Nature.' 'The Law of Nature' had previously been translated by him. In 1811 he issued an edition of the first and second parts of Paine's 'Age of Reason,' and on 6 March 1812 was tried before Lord Ellenborough and a special jury for issuing the third and last part. He was found guilty and ultimately sentenced to eighteen months' imprisonment and to stand in the pillory, when, 'to the credit of the populace, instead of saluting him with what his prosecutors desired, they cheered, and even endeavoured to convey him some refreshment' (*Newgate Monthly Calendar*, 1825, i. 292). He brought out a pamphlet, 'Extortions and Abuses in Newgate, exhibited in a memorial presented to the Lord Mayor, 15 Feb. 1813,' and in the same year 'A Continuation of the "Age of Reason."' He has sometimes been credited with 'Ecce Homo,' translated from 'Histoire Critique de Jésus-Christ' of the Baron d'Holbach, which, although it bears his imprint at Ave Maria Lane in 1813 (while he was in Newgate), was either the work of Joseph Webb (*Notes and Queries*, 3rd ser. x. 297) or Houston (*Newgate Monthly Magazine*, i. 292). Eaton was tried for the publication, but not brought up for judgment in consideration of his advanced age.

He died in poverty at his sister's house in Deptford 22 Aug. 1814. An engraved portrait is prefixed to his report of the 'Trial for Publishing the third part of Paine's "Age of Reason,"' 1812.

[Eaton published reports of several of his trials. To some a page of advertisements of his publications is appended. See also Howell's State Trials, xxii. 753–822, xxiii. 1013–54, xxxi. 927–958. Some biographical information is to be found in an appeal for subscriptions addressed by him from Newgate, and printed at the end of Fréret's Preservative against Religious Prejudices, 1812; see also Gent. Mag. September 1814, p. 295; European Mag. September 1814, p. 276; Biog. Dict. of Living Authors, 1816, pp. 105, 427; Notes and Queries, 3rd ser. x. 232, 296, 396.]

H. R. T.

EATON, JOHN (*fl.* 1619), divine, born in Kent in or about 1575, was educated at Trinity College, Oxford, where he became the first recipient of the newly founded Blount exhibition in 1590. He proceeded B.A. 16 Feb. 1595, and M.A. 7 July 1603. After serving several curacies, including that of St. Catherine, Coleman Street, London, he was presented about 1604 to the vicarage of Wickham Market, Suffolk, where he continued for fifteen years, 'being accounted by

all the neighbouring ministers a grand Antinomian, if not one of the founders of the sect so called' (Wood, *Athenæ Oxon.* ed. Bliss, iii. 21). Eaton, though undoubtedly much of a fanatic, made an excellent vicar; 'in a few years the parish was generally reformed: insomuch that most children of twelve years old were able to give a good account of their knowledge in the grounds of religion' (Brook, *Puritans*, ii. 466). At length his heterodox preaching gave offence to his diocesan, and he was deprived of his living 29 April 1619, as being 'an incorrigible divulger of errors and false opinions' (*Cal. State Papers*, Dom. 1619–23, p. 41). He persisted, however, in promulgating his doctrine, for which, as he says, he suffered 'much hurry' and 'divers imprisonments' (preface to *The Honey-Combe*). He bore his persecution with equanimity. The time of his death is uncertain. Wood, whose knowledge of his latter days was evidently founded on a misreading of the title-pages and prefaces of his works, erroneously states that Eaton, having been instituted 'in 1625 or thereabouts,' continued vicar of Wickham Market until his death in '1641,' and 'was there buried,' and he has been followed by all subsequent writers. Strype, in citing portions of an undated letter from John Echard, vicar of Darsham, Suffolk, in 1616, in which mention is made of Eaton and the court of high commission, absurdly refers it to 1575 (*Annals*, 8vo edit., vol. ii. pt. i. pp. 562–3). None of Eaton's writings were permitted to be published in his lifetime. After his death there appeared: 1. 'The Discovery of the most dangerous dead Faith,' 12mo, London, 1641 (a second impression 'with an addition of "Abraham's Steps of Faith," and "The True Treasure of the Heart,"' was issued, 12mo, London, 1642; a third edition in William Cudworth's tracts entitled 'Christ alone Exalted,' 8vo, London, 1747). 2. 'The Honey-Combe of Free Justification by Christ alone. Collected out of the meere Authorities of Scripture, and common and unanimous Consent of the faithful Interpreters and Dispensers of God's Mysteries upon the same, especially as they expresse the Excellency of Free Justification,' 4to, London, 1642, edited by Robert Lancaster, who in his 'Advertisement to the Reader' promised to publish at some future time a life of Eaton, but failed to do so. Brook says that Eaton 'committed some mistakes in his assertions about the doctrines of grace.'

[Wood's Fasti Oxon. ed. Bliss, i. 269, 299; Echard's Hist. of England, 3rd ed. pp. 519–20; Lancaster's Vindiciæ Evangelii; Paget's Heresiography, p. 92.] G. G.

EATON, NATHANIEL (1609?–1674), president-designate of Harvard College, born in or about 1609, was the sixth son of the Rev. Richard Eaton, and a younger brother of Theophilus Eaton [q. v.] He was educated on the foundation of Westminster, whence he was elected to Trinity College, Cambridge, in 1629 (Welch, *Alumni Westmon.* 1852, pp. 101–2). His stay at the university was not long enough to admit of his taking a degree, for by 1633 he appears as an advanced pupil of Dr. William Ames [q. v.] at Franeker. In that year was published 'Inquisitio in variantes Theologorum quorundam Sententias de Sabbato et Die Dominico, quam . . . proponit, sub præsidio D. D. Guilielmi Amesii, Nathanael Eatonus, Anglus, ad diem Martij hora prima pomeridiana loco consueto,' 8vo, Franeker, 1633. Eaton, who had in the meantime taken orders and married, accompanied his two elder brothers, Theophilus and Samuel [q. v.], to America in 1637. He was admitted a freeman 9 June 1638. While Harvard College was in progress of building, classes of students were being formed by Eaton as president designate. He was also entrusted with the management of the funds. Every encouragement was given him to continue in office, a grant of five hundred acres being made to him and his heirs on that condition. But, writes Cotton Mather, he 'marvellously deceived the expectations of good men concerning him, for he was one fitter to be master of a Bridewel than a colledge' (*Magnalia Christi Americana*, 1702, bk. iv. pp. 126–7). Thomas Hooker (1586–1647), who knew him in Holland, says 'he did not approve of his spirit, and feared the issue of his being received here [in America]' (cited in Young, *Chronicles of the First Planters of the Colony of Massachusetts Bay*, p. 551 *n.*) Eaton was in fact a drunkard and something worse, cruel and avaricious. While he unmercifully chastised his pupils, inflicting 'between twenty and thirty stripes at a time,' and embezzled the college money, his wife half starved and neglected the hapless boarders committed to her care (see her very curious confession in Winthrop, *Hist. of New England*, ed. Savage, 1853, i. 373–4). At length a too vigorous cudgelling administered for 'about the space of two hours' to his usher, Nathaniel Briscoe, 'a gentleman born,' with 'a walnut-tree plant big enough to have killed a horse and a yard in length,' brought Eaton under the notice of the court at Boston in September 1639. After some grotesque proceedings, during which the elders found, as the result of many hours' persuasion, that 'he was convinced and had freely and fully acknowledged his sin,

and that with tears, so as they did hope he had truly repented,' the court dismissed him from his employment, forbade him to teach within their jurisdiction, and imposed a fine of 20*l.*, a like sum to be paid to the unfortunate Briscoe. 'A pause being made, and expectation that (according to his former confession) he would have given glory to God and acknowledged the justice and clemency of the court, the governour giving him occasion by asking him if he had aught to say, he turned away with a discontented look, saying, "If sentence be passed, then it is to no end to speak."' The church authorities at Cambridge then intended to deal with him, but before they took action he fled to Pascataqua in New Hampshire, where he managed, after desperate manœuvring, to get on board a barque bound to Virginia. 'Being thus gone, his creditors began to complain, and thereupon it was found that he was run in debt about 1,000*l.*, and had taken up most of this money upon bills he had charged into England upon his brother's [Theophilus] agents and others whom he had no such relation to. . . . And being thus gone, the church proceeded and cast him out.' His wife and children, except a boy named Benoni, followed him the next year (1640), but the ship in which they sailed was never again heard of (Winthrop, i. 370–6, ii. 26). Eaton drifted back to England and married again. During the interregnum he 'lived privately' (Mather, bk. iv. p. 127). In 1647 he appeared before the university of Padua as a candidate for the degrees of doctor of philosophy and medicine, which he obtained. The oration which he delivered on the occasion was published, 'Oratio habita a Nathanaele Eatono, Anglo, pro laurea doctorali, sibi et perexcellenti D. D. Richardo Danbæo, Anglo, in Academia Patavina publice concessa, 7 Cal. Decembris anno 1647,' 4to, Padua, 1647. At the Restoration he conformed, and in 1661 was holding the vicarage of Bishops Castle, Shropshire (Wood, *Athenæ Oxon.* ed. Bliss, iii. 674), when, if we may credit Mather (*Magnalia*, bk. iv. p. 127), he became 'a bitter persecutor' of his former brethren, the dissenters. During the same year he, 'upon the knees of his soul,' dedicated to Charles II a slight volume of no merit, 'De Fastis Anglicis, sive Calendarium Sacrum. The Holy Calendar: being a treble series of Epigrams upon all the Feasts observed by the Church of England. To which is added the like Number of Epigrams upon some other more especiall Daies, which have either their Footsteps in Scripture, or are more remarkeable in this Kingdome,' 8vo, London, 1661. With a return to prosperity Eaton sank into his old habits. He ran deeply into debt, and on being arrested at the suit of Francis Buller of Shillingham, Cornwall, in 1665, he endeavoured to evade the law by perjury and subornation (*Cal. State Papers*, Dom. 1665–6, p. 93). Yet on 18 March 1668 he was preferred to the richly endowed rectory of Bideford, Devonshire (Watkins, *Hist. of Bideford*, pp. 114–15). His affairs coming to a crisis, he was lodged in the king's bench prison, Southwark, and died there in 1674. From the letters of administration granted in P. C. C., 7 Dec. 1674, to Mary Eaton, his widow, it appears that he was allowed to retain possession of his rectory (*Administration Act Book, P. C. C.*, 1674, f. 176).

[Winthrop's Hist. of New England (Savage), ed. 1825, i. 308–13, ii. 22, ed. 1853, i. 370–6, ii. 26; Savage's Genealogical Dict. of the First Settlers of New England, ii. 96–7; Shepard's Memoirs of his own Life in Young's Chronicles of the First Planters of the Colony of Massachusetts Bay, pp. 551–3; authorities cited in the text.] G. G.

EATON, SAMUEL (1596?–1665), independent divine, third son of Richard Eaton, vicar of Great Budworth, Cheshire, was born in the hamlet of Crowley in that parish. He was educated at Magdalene College, Cambridge, where he graduated B.A. 1624, M.A. 1628. He took orders and was beneficed, but being unable to conform to the regulations of the church as interpreted by Laud, he accompanied his eldest brother Theophilus [q. v.] to New England in 1637, and became the colleague of John Davenport [q. v.] at New Haven. A difference of opinion afterwards arose between him and Davenport. At the convention of 4 June 1639 (O. S.) Eaton took exception to the fifth article of the constitution, which limited the right of voting and of holding public office to church members only on the ground that 'the free planters ought not to surrender this power out of their hands.' After his brother and Davenport had replied, he found so little support that he withdrew his dissent. The following year he set out for England with the design of gathering a company to settle Toboket, afterwards Branford, of which a grant had been made to him. On his way he preached for some time in Boston, but declined an invitation to settle there permanently. Arrived in England at a time when his own party was everywhere triumphant, he found more encouragement to remain there than to return to the 'wilderness.' He soon showed himself a vigorous asserter of independency. Annexed to Sir Thomas Aston's 'Remonstrance against Presbytery,' 4to, 1641, are 'Certain Positions preached at St.

John's Church in Chester, by Mr. Samuel Eaton, a minister lately returned from New England, upon Sunday, being the third day of January 1640,' also 'Certyn other Positions preached by the same man at Knuttesford, a great Market Toune in the same County.' Aston bears unwilling testimony to Eaton's powers as a preacher in asserting that by his 'doctrines many of the common people are brought into that odium of the Book of Common Prayer, that divers of them will not come into the church during the time of divine service.' In August 1641 'the New England Mr. Eaton' is reported as having delivered at Barrow, Cheshire, a violent tirade 'against the bishops and their government' (*Cal. State Papers*, Dom. 1641–1643, p. 77). He became an assistant to the parliamentary commissioners of Cheshire. He was afterwards chosen teacher of a congregational church at Dukinfield in Cheshire, whence he removed to the neighbouring borough of Stockport, where he preached in the free school (*ib.* 1654, p. 293). In this place he had difficulty with his people, some of whom, says Calamy, 'ran things to a great height, and grew wiser than their minister' (*Nonconf. Memorial*, ed. Palmer, 1802, ii. 361). Upon being silenced in 1662 he attended the ministry of John Angier [q. v.] at Denton, near Manchester, where, it is said, many of his old hearers who had disliked him much while he was their minister 'were wrought into a better temper' (*ib.*) He died at Denton 9 Jan. 1664–5, aged 68, and was buried in the chapel there on the 13th. He left no children. In his funeral sermon (Oliver Heywood, *Works*, v. 509) he is stated to have suffered not only from the persecution which raged against the silenced ministers, being 'several times brought into trouble and imprisoned,' but from grievous bodily affliction; he had 'been dying many years.' Eaton joined Timothy Taylor, his colleague at Dukinfield, in writing 'A Defence of sundry Positions and Scriptures alledged to justifie the Congregationall-way; charged at first to be weak . . . and unsufficient, by R[ichard] H[ollingworth] M.A., of Magd. Coll. Cambr. in his examination of them; but upon further examination, clearly manifested to be sufficient, etc.,' 4to, London, 1645. Hollingworth published 'An Epistle' in reply the following year, whereupon his antagonists retorted with 'The Defence of sundry Positions and Scriptures for the Congregational-way justified, etc.,' 4to, London, 1646, to which Hollingworth made 'A Rejoynder' in 1647.

Eaton's separate writings are: 1. 'The Oath of Allegiance and the National Covenant proved to be non-obliging: or, Three several Papers on that subject; viz. (1.) Two Positions . . . (2.) An Answer to the said Positions. (3.) A Reply to the said Answer, etc.,' 4to, London [1 July], 1650, in refutation of a pamphlet which had appeared in the previous February entitled 'A Vindication of the Oath of Allegiance' by 'the Author of the Exercitation concerning Usurped Powers.' 2. 'A Friendly Debate on a weighty subject; or, a Conference by writing betwixt Mr. Samuel Eaton and Mr. John Knowles concerning the Divinity of Jesus Christ: for the beating out and further clearing up of truth,' 4to, London, 1650. For printing and publishing this tract John Whittell, girdler, of Milk Street, London, had to appear before the council of state in July of that year (*Cal. State Papers*, Dom. 1650, p. 518). Thomas Porter, 'minister at Whitchurch,' replied the following year in 'A Serious Exercitation.' 3. 'Paper concerning the Godhead of Christ,' 8vo, London, 1650, written to rebut the Socinian arguments of John Knowles. A more elaborate reply was 4. 'The Mystery of God Incarnate; or the Word made Flesh cleered up: or, A Vindication of certain Scriptures . . . from the corrupt Glosses, false Interpretations, and sophisticall Argumentations of M. John Knowles, who denies the Divinity of Christ. Also, Certain Annotations and Observations upon a Pamphlet entituled A Confession of Faith concerning the Holy Trinity, etc., whereunto is annexed the attestation of Philip Nye [and others],' 12mo, London, 1650. 5. 'Vindication, or further Confirmation of some other Scriptures, produced to prove the Divinity of Jesus Christ, distorted and miserably wrested and abused by M. John Knowles,' with a discourse, 8vo, London, 1651. 6. 'The Quakers Confuted; being an Answer unto nineteen Queries propounded by them, and sent to the Elders of the Church of Duckinfield in Cheshire. . . . Together with an Answer to a Letter which was written . . . by one of them (R. Waller) [with the Letter],' 4to, London, 1654. This venomous attack was answered anonymously during the same year, and was glanced at by George Fox in his 'Great Mystery,' 1659, and 'Journal.' Eaton's writings were favourably regarded by the council of state, who, convinced of his 'merit and good affection,' augmented his stipend on two occasions (*ib.* 1651, p. 213, 1654, p. 293). He has a place in the 'Athenæ Oxonienses,' because his relations informed Wood that he had been educated at Oxford, 'but in what house they could not tell.'

[Savage's Genealogical Dict. of First Settlers of New England, ii. 97; Wood's Athenæ Oxon. ed. Bliss, iii. 672-4; Mather's Magnalia Christi

Americana, 1702, bk. iii. pp. 213–14; Calamy and Palmer's Nonconf. Memorial, 1802, ii. 361–362; Bacon's Thirteen Historical Discourses, pp. 19, 22–3, 59–62; Brit. Mus. Cat.; Notes and Queries, 2nd ser. i. 516–17, ii. 93–4, 138; Hanbury's Historical Research concerning the most Ancient Congregational Church in England, 1820, p. 54.] G. G.

EATON, THEOPHILUS (1590?–1658), first governor of the colony of New Haven, was born at Stony Stratford, Buckinghamshire, in or about 1590, the eldest of the seven sons of the Rev. Richard Eaton, by Elizabeth, his wife. At the time of his birth, his father, a native of Cheshire and a B.D. of Lincoln College, Oxford (Wood, *Fasti Oxon.* ed. Bliss, i. 230, 282), was presumably curate of Stony Stratford, though his name does not occur in the irregular list given by Lipscomb (*Buckinghamshire*, iv. 370); soon afterwards he became vicar of Trinity parish, Coventry, 12 Jan. 1590–1 (Dugdale, *Warwickshire*, ed. Thomas, i. 174), and finally vicar of Great Budworth, Cheshire, 3 Aug. 1604 (Ormerod, *Cheshire*, i. 452). He died at Great Budworth in 1616–17 (*Probate Act Book, P. C. C.*, 1617–18, f. 1 *b*), aged 54. His will of 11 July 1616 was proved at London 14 Jan. 1616–1617 by his son Theophilus (registered in P. C. C. 8, Weldon). Theophilus was sent to a school at Coventry, and there formed a lasting friendship with John Davenport, the puritan divine [q. v.], whose parishioner he afterwards became in London, and at whose instigation he migrated to New England. His memory was so retentive that he could repeat from beginning to end the sermons which he had heard at church. His father urged him to take orders, but Eaton preferred to qualify himself for the business of a merchant. After serving the usual apprenticeship, he was admitted a freeman of the city of London, and engaged in the 'east country trade.' The East Land Company soon made him their deputy-governor. In this capacity he visited the northern countries of Europe, and by skilful negotiation succeeded in materially increasing the traffic of the company with the ports on the Baltic. He was sent by Charles I as his agent to the court of Denmark (Mather, *Magnalia Christi Americana*, 1702, bk. ii. pp. 26–7, who, however, gives no dates). Resuming business at home after his return from Copenhagen, he 'spent,' says Mather (loc. cit.), 'many years a merchant of great credit and fashion in the city of London.'

A puritan in faith, Eaton took a deep interest in the emigrations to America. He was one of the original patentees of Massachusetts, and one of the magistrates or assistants chosen in 1629 (Hubbard, *General Hist. of New England*, 2nd edition, 8vo, Boston, 1848, p. 317). He took an active part in the proceedings of the company before its transfer to New England, and paid 100*l.* towards procuring the charter (Hutchinson, *Province of Massachusett's Bay*, iii. 395). It has been supposed that Eaton had no original intention of going to New England. When, however, proceedings under the Act of Uniformity became so oppressive as to induce his friend Davenport to retire into Holland, and afterwards to prepare for emigration to America, he determined to accompany him thither. Accordingly he, with other 'Londoners and merchants of considerable estates and dealing in the world,' embarked in two ships, and arrived at Boston 26 June 1637. In the autumn of that year Eaton, in company with a few friends, took a journey of exploration along the shore of the Hudson, from Saybrook to Fairfield. The fine bay of Quinnipiack attracted their attention, and they decided to make it their settlement. They erected a poor hut on the future site of New Haven, and here a few men subsisted through the winter. On 30 March 1638 Eaton and his companions sailed from Boston, reaching the bay of Quinnipiack on 14 April. Near the bay the settlers laid out their town in squares, and in 1640 gave to it the name of New Haven. On 25 Oct. 1639 Eaton was unanimously chosen governor, to which office he was annually re-elected till his death, the only instance of such an honour. In 1655 the colony, finding it necessary that the laws of Moses, which they had hitherto solely recognised, should 'be branched out into particulars,' the general court requested Eaton to prepare a code. He performed this difficult task with the assistance of Davenport, and the new code was printed at London in the following year, with the title 'New Haven's settling in New England. And some Lawes for Government published for the Use of that Colony.' A reprint of the very scarce original, edited by C. J. Hoadly, was issued in quarto, Hartford, U.S., 1858. These laws, which from their whimsicality and puritanical severity gained the epithet of 'blue,' have been made the subject of mingled reproach and ridicule; though unnecessarily severe they were less sanguinary than those of the other colonies. Eaton's administration was sorely embarrassed by the long and violent dispute between the English colony at New Haven with the Dutch at New Netherland. By prudent counsels, however, he managed to prevent actual hostilities as long as he lived. In his dealings with the native tribes he exhibited the same

moderation and fairness; indeed, it has been proudly asserted that all the lands of New Haven colony were obtained by equitable purchase of the Indians. Like many of his comrades, Eaton had 'brought over a great estate, but after he saw the manner of the country he soon gave over trading and betook himself to husbandry, wherein, though he met with the inconveniences usual to others, which very much consumed his estate, yet he maintained a port in some measure answerable to his place' (HUBBARD, p. 329).

Eaton died suddenly, 7 Jan. 1657–8, in the sixty-seventh year of his age. A plain sandstone tablet in the cemetery at New Haven marks the place of his burial, or rather of his reinterment. His will of 12 Aug. 1656 was proved on 31 May 1658. The inventory includes an estate at Great Budworth (BACON, *Thirteen Historical Discourses*, 1839, pp. 354–357). Eaton was twice married. His first wife died in London after bearing him two children. His second wife was Ann, widow of David Yale, and daughter of Dr. Thomas Morton, bishop of Chester. Eaton 'became a most exemplary, loving, and faithful father.' A son, Samuel, born in 1629, graduated at Harvard in 1649, and died in June 1655, within two days of his wife. The three surviving children were Theophilus, Mary (wife of Valentine Hill of Boston), and Hannah.

Eaton's widow, who had been driven to the verge of insanity by the severity of church discipline about 1644 (BACON, pp. 87, 90, 296–306), went home, accompanied by Theophilus and Hannah, and died in London in 1659. Theophilus lived afterwards at Dublin, but Hannah married William Jones in 1659, and returned to New Haven (SAVAGE, *Genealog. Dict. of First Settlers in New England*, ii. 97–8, 567).

Hubbard, himself partly contemporary with Eaton, says (*Gen. Hist.* p. 330) he was a man of commanding presence, dignified manners, and profound judgment. Mather also testifies to Eaton's comeliness of person by the recital of a romantic anecdote.

[Authorities cited; Moore's Memoir in Collections of the New York Historical Society, 2nd ser. vol. ii. pt. ii. pp. 469–93; Cal. State Papers, Dom. 1628–9, p. 578, 1634–5, p. 39, 1635–6, p. 37; Mather's Magnalia Christi Americana (1702), bk. ii. pp. 26–9; Winthrop's Hist. of New England (Savage), ed. 1825, i. 228, 237, 259, and passim, ed. 1853, p. 272, and passim; Hubbard's General Hist. of New England (2nd ed. 8vo, Boston, 1848), pp. 262, 317, 318, 329–330; Young's Chronicles of the First Planters of the Colony of Massachusetts Bay, p. 123 and passim; Kingsley's Centenary Discourse at New Haven, pp. 11, 75.] G. G.

EBBA or **ÆBBE**, SAINT (*d.* 679?), abbess of Coldingham, daughter of Æthelfrith, king of Northumbria, by Acha, sister of King Eadwine [see EDWIN], was the sister of the Northumbrian kings Oswald and Oswiu, and the aunt of Ecgfrith (BÆDÆ *Hist. Eccl.* iii. 6, iv. 19). On the defeat and death of her father in 617 she shared the exile of her brothers, and is said to have been sheltered by Donald Brek, a Scottish king, and later to have received the veil from Finan [q. v.], bishop of Lindisfarne, to have been granted the site of a Roman camp on the Derwent by her brother Oswiu, and to have founded a monastery there. The place is called Ebchester after her, the village church is dedicated to her, and the neighbouring promontory, St. Abb's Head, derives its name from her (*Acta SS. Bolland.* Aug. v. 194; SURTEES, *Durham*, ii. 300–1). She became abbess of Coldingham in Berwickshire, where she received Æthelthryth, the wife of her nephew Ecgfrith, on her retirement from the world, and where St. Cuthberht visited her (*Vita S. Cudbercti*, c. 10). During a visit that Ecgfrith and his second wife, Eormenburh, paid to Coldingham, the queen was seized with a malady that was held to be the effect of demoniacal possession. Æbbe explained that this affliction was a divine judgment sent in consequence of the persecution of Wilfrith, in which both the king and queen had joined. At her bidding Ecgfrith released the bishop, and the queen recovered (EDDI, c. 39). Another miracle worked by Wilfrith was, Eddi tells us, often related by an abbess named Æbbe, who was alive when he wrote his 'Life of Wilfrith,' about 711. Mabillon points out that this must have been another Æbbe, and though Canon Raine holds that he was mistaken (*Historians of York*, i. 53), the abbess of Coldingham certainly died some years before Eddi wrote. Coldingham was a double monastery, where both monks and nuns lived under the rule of an abbess. Æbbe was not a successful abbess, for one of the monks, named Adamnan, not of course the famous abbot, had it revealed to him in a vision that the house would be destroyed by fire because the congregation led idle, dissipated lives, the brethren spending their nights in sleep or revelry, the sisters in weaving rich garments to attract strangers of the other sex. He told his vision to Æbbe, adding that the evil should not happen in her days. During the short remainder of her life the inhabitants of her house repented, but after her death they fell back into their old evil ways, and Adamnan's prophecy was fulfilled. Coldingham was destroyed by fire in 679 (*A.-S. Chron.*), and Æbba must therefore

have died in, or possibly immediately before, that year. Her death is, however, said by her biographer (*Acta SS. Bolland.*) to have taken place in 683, and Canon Raine considers that it happened after the fire at Coldingham. This, however, is contrary to the express words of Bæda (*Hist. Eccl.* iv. 25), whose authority is final. It seems probable that the belief that Ebbe lived to some date after 679 may have arisen from a confusion between her and the other abbess of the same name mentioned by Eddi. Her day, sometimes stated as 29 Aug., is correctly 25 Aug. She was buried in her monastery. In later days, probably after the destruction of Coldingham by the Danes in the ninth century, her grave was discovered by some shepherds, and her body was translated and laid in the church on the south side of the altar. In the eleventh century a priest of Durham named Alfred stole her bones, or some part of them, and deposited them along with other relics of the same kind in the tomb of St. Cuthberht (Symeon). Besides the life of the saint by John of Tinmouth in manuscript in the British Museum and the Bodleian Library, which was printed in Capgrave's 'Aurea Legenda' and thence in 'Acta SS.,' there are manuscript lives of little value in the British Museum, Lansdowne 436, and the Bodleian, Fairfax 6.

Another Ebba is said, in the compilation used by Roger of Wendover and Matthew Paris, to have been abbess of Coldingham when the house was destroyed by the Danes about 870. The compiler records that she and her nuns cut off their noses and upper lips in order to preserve their chastity. No early writer mentions this story, and it is therefore not to be accepted as historical (Wendover, i. 301, Engl. Hist. Soc.; Paris, i. 391, Rolls Ser.)

[Bædæ Hist. Eccl. iii. 6, iv. 19, 25; Vita S. Cudbercti, c. 10 (Engl. Hist. Soc.); Eddi's Vita Wilfridi, c. 37, 39; Historians of York, i. 53, 55 (Rolls Ser.); Symeon of Durham's Hist. Dunelm. Eccl. ii. 7, iii. 7 (Rolls Ser.); Acta SS. Bolland. Aug. v. 194–9; Forbes's Kalendars of Scottish Saints, p. 330; Surtees's Hist. of Durham, ii. 300–1; Dict. Christian Biog. art. 'Ebba,' by Canon Raine; Hardy's Cat. of MSS. i. 288–90.] W. H.

EBDON, THOMAS (1738-1811), organist and musical composer, was born at Durham in 1738. His name and the date 1755 are found carved on an oak screen in the cathedral, and it is inferred from this that he was a chorister there, and afterwards an articled pupil of James Heseltine, the organist, whom he succeeded in 1763. Heseltine had been appointed in 1710, and as Ebdon lived until 1811, the post of cathedral organist was held by two men for a period of 101 years. Ebdon died at South Bailey, Durham, 23 Sept. 1811, and was buried in St. Oswald's churchyard. An anthem, taken from Psalm xvi. 9–11, was sung at his funeral. It does not appear whether it was his own composition or not, as it is not among his published works; it may well have been by him, however, and is possibly one of the anthems left by him in manuscript. Of the music published in his lifetime, his 'Morning, Communion, and Evening Service in C,' which, together with five anthems and some responses and chants, makes up the volume of sacred music issued about 1790, is still occasionally heard. Another volume of sacred music was published in 1810, containing sixteen anthems, two Kyries, and six double chants. Two harpsichord sonatas, six glees for three voices, published about 1780, 'The Scotch Shepherd,' a song, and a march for the installation of W. H. Lambton as grand provincial master of Freemasons for the county of Durham, published in score, complete the list of his works.

[Compositions, as above; Brit. Mus. Add. MS. 27691; Gent. Mag. lxxxi. pt. ii. p. 591; Grove's Dict. of Music, i. 479; Brown's Biog. Dict. of Musicians.] J. A. F. M.

EBERS, JOHN (1785?–1830?), operatic manager, the son of German parents, was born in London about 1785. He became a bookseller at 27 Old Bond Street, and seems to have been commercially successful, as he is described, at the beginning of his career as a manager, as 'an opulent bookseller in Bond Street, who has been largely engaged in the interests of the holders of property-boxes for some years' (*Quarterly Musical Magazine*, iii. 253). From this it would seem that he had acted as a kind of ticket agent. In 1820 the Italian Opera had reached a degree of commercial and artistic depression that was extraordinary, even for this most disastrous of speculations. The season had come to a premature end, and there seemed to be no prospect of an opera for the ensuing season. The secret of Ebers's apparent self-sacrifice is no doubt to be found in the circumstance of his being 'engaged in the interests of the box-holders.' He seems to have gone into the undertaking with his eyes open, but to have relied on his musical director to bring matters into a more satisfactory state. Ayrton, who had not acted in this capacity since the season of 1817 [see Ayrton, William], was evidently the right person for musical director, as he seems to have conducted an extremely successful season, and to have excited a good deal of sympathy in the musical public on the occasion of his

former disagreement with the manager of the opera. It was by him that 'Don Giovanni' was introduced to English audiences. At first Ebers became the lessee of the King's Theatre, for one year only, and on 10 March 1821 the house opened with 'La Gazza Ladra,' then heard for the first time in England. As compared with the former seasons, this year was eminently successful, although it seems to have been the general opinion that the manager's promises with regard to the excellence of the singers had not been fulfilled. Mme. Camporese, who appeared in the opera just mentioned with the greatest success, had been engaged at a salary of 1,550*l.*, with every sort of additional privilege, such as extra pay for her costumes, liberty to sing at concerts, &c. Mme. Ronzi de Begnis, her husband, and Signor Curioni seem to have been the only other singers whose performances gave unmingled satisfaction. It is hinted in the 'Quarterly Musical Magazine,' iii. 379, that the poverty of the company was due not to Ayrton, but to Ebers. Rossini's 'Turco in Italia' was the only other novelty produced during the season; but in spite of this somewhat modest inauguration of his management, Ebers seems to have been commercially successful. For the following season he ventured to take a four years' lease of the theatre from a banker named Chambers, who owned the house at the time. Ayrton seems to have been uniformly unfortunate in his relations with managers, for the connection between him and Ebers was dissolved this year. A Signor Petracchi, conductor at the Scala, Milan, was summoned to succeed him, and a board of directors, consisting of various noblemen, was associated with the management of the undertaking. The strength of the company was increased by the addition of Caradori and Begrez. The productions of the year were Rossini's 'Pietro l' Eremita' (i.e. 'Mosè in Egitto') and 'Otello,' Mosca's 'I due pretendenti,' a pasticcio, and Pacini's 'Il Barone di Dolsheim,' both of which last failed. In spite of this the season was on the whole successful. In 1823 the management was placed in the hands of a committee, under a certain guarantee to Ebers. Rossini's 'La Donna del Lago,' 'Ricciardo e Zoraide,' 'Matilde di Shabran,' and Mercadante's 'Elisa e Claudio' were produced. Although the bad accounts of the season which are to be read in the 'Harmonicon' for 1823 must be taken with a grain of salt (Ayrton was the editor of the paper, which appeared first in this year), it is still to be perceived that the affairs of the theatre were in an unsatisfactory state. Mme. Vestris was the only addition to the company, and Mme. Camporese retired at the end of the season. Ebers was now misguided enough to sublet the theatre for two years to one Benelli, who had been assistant stage manager, and who had contrived to worm himself into the good graces of the committee for the previous year. In January 1824 the season opened with Rossini's 'Zelmira,' with Mme. Colbran-Rossini in the principal part, the composer himself being advertised to be present. He had undertaken to write an opera, 'La Figlia dell' aria,' but if it was written, the score completely disappeared. Pasta made her appearance on 24 April, and the season lasted, in spite of enormous losses, till 14 Aug., shortly after which Benelli decamped, leaving Rossini and the artists unpaid. The matter of course came into the law courts, Ebers appealing to the lord chancellor to put him again into the management of the theatre. The particulars of the actions may be read in the 'Quarterly Musical Magazine,' vi. 516–521. It was generally considered that the engagement of Rossini was unwise; but the patronage bestowed by the fashionable world had been so great, that Ebers felt justified in announcing a new season, returning again to the directorship of Ayrton. The fact that the leases of the 'property-boxes' were to fall in at the end of 1825 gave a prospect of success. His prospectus (see *Harmonicon*, iii. 47) is more or less apologetic, but he had secured the services of a fairly good company, and in the course of the season Pasta was prevailed on to accept a portion of the salary due to her from the previous year in lieu of the whole amount, and to return to London. The board of works declaring the King's Theatre to be unsafe, the Haymarket Theatre was taken for a time, from the beginning of March until the middle of April. Rossini's 'Semiramide' was brought out on 20 June, and Meyerbeer's 'Il Crociato in Egitto' on 23 July, for the first appearance of Velluti, the sopranist, who was one of the great attractions of the year. At the end of the season Ayrton again retired, possibly on account of a difficulty which the management had had with Signor Garcia, the correspondence relating to which is published in the 'Quarterly Musical Magazine,' vii. 188–91. In November Velluti was appointed director, and the new season was announced to begin on the last day of the old year. It began on 7 Jan. 1826, when great dissatisfaction was caused by the substitution of many inexperienced orchestral performers for those who had played for many seasons. Morlacchi's 'Tebaldo ed Isolina' was produced without success on 25 Feb. In May Pasta appeared, and drew large audiences. Velluti's voice began to give out at the end of the

season, and Ebers's choice of Rossini's 'Aureliano in Palmira' for his benefit, 22 June, did not add to his popularity. He got into trouble concerning the pay to the chorus on this occasion, and the matter was decided against him in the sheriff's court. On 12 Aug. the season came to an abrupt end, several performances being still due. In the next season Coccia, the conductor, resigned his post, and after considerable difficulty his place was taken by M. Dumon. Bochsa, who had undertaken two seasons of oratorios at the King's Theatre without any success, was now appointed director, and on 2 Dec. the house opened with Spontini's 'La Vestale.' Pacini's 'La Schiava in Bagdad' and Coccia's 'Maria Stuart' were produced, and on 7 Aug. the theatre again closed prematurely. At the end of the year Ebers, being unable to pay the enormous rent demanded of him by the assignees of Chambers, became a bankrupt. Messrs. Chambers at first intended to carry on the undertaking themselves, but they ultimately let the theatre to a certain Laurent, who was also lessee of the Théâtre Italien in Paris. After a year he was succeeded by Laporte. In this year (1828) Ebers published his 'Seven Years of the King's Theatre,' a book put together with some skill, and in its way an entertaining history of his career. He lays before the public all his accounts, in order to justify his own position, and on the whole it must be admitted to be a valuable contribution to the history of the Italian opera in England. After his failure as a manager, he resumed his business as a bookseller and stationer. His name appears in the directories as the proprietor of the business at 27 Old Bond Street down to 1830; in 1831 the style is John Ebers & Co., and from 1836 onwards the name is given as S. Ebers & Co. An Emily S. Ebers carried on the business, being called in the directory 'opera agent,' until 1863. It is probable that John Ebers died in 1830, and that his successor in the business retained his name for five years. He may have lived, however, till 1835, but it is improbable that he did so.

[Seven Years of the King's Theatre, 1828; Quarterly Musical Magazine and Review, passim; Harmonicon, passim; Grove's Dict. of Music, i. 107, 301, 307, iii. 170, 177; London Directories for 1828–63.] J. A. F. M.

EBORARD or EVERARD (1083?–1150), the second bishop of Norwich, whose whole career is involved in a mist of uncertainty, is called Eborard by Bartholomew Cotton and the French writers; all other English chroniclers call him Everard. Till recently it was believed without misgiving that he was the son of Roger, lord of Bellême, by Adela, daughter of Everard de Puiset; but even this has been questioned recently, and an able writer in 'Notes and Queries' has brought forward a very embarrassing array of facts and discrepancies which throw grave doubts upon the theory of his parentage, heretofore universally accepted as true and satisfactory. Something is to be set down to the poverty of our documentary evidence for the history of the times in which the bishop lived, but this is hardly enough to account for the entire absence of his name in Matthew Paris's longer or shorter history, and for the different dates which have been given for his death, variously assigned to 1146, 1149, and 1150, though it is certain that the last is the correct one.

All that we certainly know of Eborard is that he was archdeacon of Salisbury in 1121, at which time Eadmer describes him as 'quidam de regis capella.' Herbert Losinga, the first bishop of Norwich, died on 22 July 1119. Henry II was in Normandy, and seemed to show no sign of intending to fill the vacant see, which yet greatly needed a bishop. It was not till two years had elapsed that the king was prevailed upon by Bishop Roger of Salisbury to appoint a successor, and Eborard was at last nominated and consecrated at Canterbury on 12 July 1121. In the following October we find him at Lambeth, assisting at the consecration of Gregory, bishop of Dublin. In 1127 he took part in the council of Westminster, and again in 1129 his name appears among those of other bishops at the second council held to consider the necessity of enforcing celibacy upon the clergy. On 4 May 1230 he was present at the dedication of Christ Church, Canterbury, but we lose sight of him after this for six years, until we meet with him again among the bishops who attested the great charter issued by Stephen in the first year of his reign (Stubbs, *Select Charters*, 1870, p. 115). It must have been shortly after this that he was present at the general gift of lands by William de Warenne to the priory of Coxford in Norfolk, as appears by a charter reciting the fact, a copy of which is in the possession of the present writer. From this time we lose all trace of him for several years. When King Stephen broke with the bishops in 1139, and pursued his insane policy of aggression, the Bishop of Norwich seems to have retired from all active interest in the politics of the time, and when the king held his court at Whitsuntide in 1140 he did not attend. It seems as if he had ceased to be *de facto* bishop of Norwich about this time, although Cotton says he re-

tired, and Henry of Huntingdon puts it that he was deposed some time in 1145. It can hardly have been so late as this if it be true, as is asserted by the French writers, that he began to build the church of the great abbey of Fontenay in the Côte d'Or in 1139. That church was consecrated with much pomp and ceremony on 22 Oct. 1147, and at the consecration it is recorded that Eborard was present. Shortly after this he assumed the habit of a Cistercian monk, and he died at Fontenay on 12 Oct. 1150.

There are some incidents in the life of this bishop, as related by the chroniclers, which are involved in the same uncertainty as everything else in his career. (i.) William of Malmesbury tells us that Eborard was archdeacon of Salisbury under Bishop Osmund, who died in 1099, and that he was miraculously cured of a severe illness by the relics of St. Aldhelm. Were there two Eborards archdeacons of Salisbury in succession, or was this early Eborard the same who afterwards became bishop of Norwich? (ii.) Henry of Huntingdon asserts that Eborard was deposed from his see for his great cruelty. The charge is supported by no other authority, and seems incredible, at least inexplicable. (iii.) It is said in the 'Norwich Annals,' referred to by Blomefield, that Eborard divided the archdeaconry of Suffolk into two archdeaconries, and gave one to his nephew, Walkelin. But if Walkelin was his nephew he was certainly not archdeacon of Suffolk, but of Norfolk, and in any case the names and the succession of the archdeacons in the East-Anglian diocese during the first half at least of the twelfth century are involved in so much obscurity and confusion that all attempts to explain the difficulties that meet us are baffled. (iv.) From some indications, to which Blomefield has attached perhaps too much importance, it has been assumed that the bishop was married, and left sons behind him. Even this must now be left a matter of some doubt, and the question remains an open one, probably never to be settled with certainty either one way or the other.

[Bartholomew Cotton's Hist. Angl. pp. 67, 392; Malmesbury's Gesta Pontiff. p. 429; Henry of Huntingdon, De Contemptu Mundi, p. 316; Walter of Coventry's Memor. i. 141, 148, 149, 152; Roger de Hoveden, i. 185; Eadmer's Hist. Novorum, p. 293; John of Oxenedes, p. 93; Rad. de Diceto, pref. p. xxvii (all the above in the Rolls Series); Notes and Queries, 4th ser. x. 27; Norfolk Arch. v. 41 et seq.; Corbolin's L'Abbaye de Fontenaye, p. 25, Citeaux, 1882; Blomefield's Topographical History of the County of Norfolk, iii. 473.] A. J.

EBORIUS or **EBURIUS** (*fl.* 314), bishop of Eboracum or York, is only mentioned in history as among the three bishops from the Roman province of Britain attending the important council of Arles in 314. That council was convoked by Constantine the Great with the special object of deciding the question of Cæcilianus and the Donatists. Among the bishops from 'the Gauls' present at the council was 'Eborius episcopus de civitate Eboracensi, provincia Britanniæ.' His British colleagues who are mentioned after him were 'Restitutus, episcopus de civitate Londinensi' and 'Adelfius episcopus de civitate colonia Londinensium,' the latter name being conjecturally emended into 'Legionensium,' i.e. Caerleon-on-Usk. 'Sacerdos presbyter' and 'Arminius diaconus' also attended the council with the three bishops. The mention of their names is the most definite piece of evidence of the existence of an organised christian church in the Roman province of Britain, and of its close dependence on the church of Gaul. It is worth noting that among the canons they subscribed was one fixing a single day for the celebration of Easter throughout the world. So that the different custom of the British church on that question had not yet arisen. The above facts are in Labbe's 'Concilia' (ii. 476, ed. Florence, 1759) from a Corvey MS., and Isidorus Mercator's list substantially agrees in including 'Eburius,' though it describes him only as 'ex provincia Britanniæ' (*Decretales Pseudo-Isidorianæ*, ed. Hinschius, p. 322). The passage is wrongly punctuated in Migne's edition (*Patrol. Lat.* cxxx. 379); but in Crabbe (*Conc. Omnia*, i. 175, ed. 1538) the reading is 'ex provincia Bizacena, civitate Tubernicensi, Eburius episcopus.' Tillemont conjecturally identifies Eborius with the Hibernius who joins in a synodal letter to Pope Sylvester I (Labbe, ii. 469), but this seems quite arbitrary. The similarity of name, 'Eborius' and 'Eboracum,' is perhaps a trifle suspicious; but Ivor, easily latinised into 'Eborius,' was a common Welsh name (*Annales Cambriæ* in an. 501, 'Episcopus Ebur pausat in Christo, anno CCCL, ætatis suæ.' MS. B. reads 'Ywor' for 'Ebur').

[Besides the references in the text, Haddan and Stubbs's Councils and Ecclesiastical Documents, i. 7.] T. F. T.

EBSWORTH, JOSEPH (1788–1868), dramatist and musician, elder son of Joseph and Isabella Ebsworth, was born at Islington, London, on 10 Oct. 1788, and was early apprenticed to a watch-jeweller named Cornwall. He was so dexterous in minute mechanism that he was afterwards selected to reconstruct

the watch of the prince regent. Having a singularly rich baritone voice, he joined the operatic company at Covent Garden immediately after fulfilling his indentures, and early turned to dramatic authorship. He also acted in melodrama, and became secretary to Mr. D. E. Morris, of the Haymarket (T. Dibdin, *Reminiscences*, ii. 262). On 22 June 1817 he married Mary Emma [q. v.], eldest daughter of Robert Fairbrother, member of the Glovers' Company. He settled in Lambeth, 3 Gray's Walk, where five of his children were born. In 1822 he made his first journey to Scotland. Soon after 1826 he removed his family from London to Edinburgh, where he held an engagement at the Theatre Royal, as actor and prompter, with his lifelong friend, William Henry Murray, brother of Mrs. Henry Siddons. He became gradually established as teacher of music and singing, and accepted the position of leader of the choir at St. Stephen's Church, which caused him to abandon the theatrical profession, but he continued to write and to translate innumerable successful dramas, which found favour in London and the provinces. Many of these were printed, and a few more than once reprinted. No complete list can be given, but the following are the most popular of those in print: 1. 'Crockery's Misfortunes, or Transmogrifications,' a burletta, first acted 11 July 1821, at the Royal Coburg Theatre. 2. 'The Two Prisoners of Lyons, or the Duplicate Keys,' 1824, probably the earliest English adaptation of 'Robert Macaire,' from the French of M. Benjamin's 'St. Amant and Paulyanthe.' 3. 'Adelaide, or the Fatal Seduction,' three acts, translated from Pixérécourt, performed at the Coburg Theatre. 4. 'The Rival Valets,' at the Haymarket, 1825. 5. 'Ourika, the Orphan of Senegal,' a petite drama, one act, with songs, music by George Perry of the Haymarket, 1828. 6. 'Rosalie, or the Bohemian Mother,' two acts, as performed at the Haymarket, music by George Perry, 8vo, 1828. 7. 'Rouge et Noir, or Whigs and Widows,' 8vo, two acts, first acted at the Adelphi, Edinburgh, 7 Aug. 1841. 8. 'Ups and Downs.' 9. 'Marriage Projects.' 10. 'The Calabrian Assassin.' 11. 'The Bachelor of Duddington.' 12. 'Commerce,' a drama in three acts. 13. 'The Tempter, or the Gifts of Immortality,' 1830. 14. 'The Twenty Thieves.' 15. 'Youth's Vagaries.' 16. 'Keeping up Appearances.' 17. 'Mr. Walker's Trunks.' 18. 'The Advocate's Daughter.' 19. 'Clemence.' 20. 'Saul Braintree.' 21. 'Tam o' Shanter, or Auld Alloway's Haunted Kirk' (before 1824, an early dramatisation of the poem by Burns). 22. 'The Mayor of Windgap, or the Strange Man of the Inch.' 23. 'The Wreck of the Dauntless.' 24. 'Ranting Roaring Willie.' 25. 'The Pilot's Son.' 26. 'Roslin Castle.' 27. 'Summer and Winter.' 28. 'A Widow to Let.' 29. 'The Legatees.' 30. 'The Glass Door.' 31. 'The Two Prima Donnas.' 32. 'Quite Correct.' 33. 'The Queen's Visit;' and a five-act drama entitled 'The Crusaders,' produced at the Princess's Theatre by Maddox about 1851, with great splendour of costume and decorations. Of his many songs an authentic manuscript collection remains. In 1828 he opened an 'English and foreign dramatic library and caricature repository' at 23 Elm Row, at the head of Leith Walk, Edinburgh, and for fifteen years maintained it successfully as the chief bookseller's shop for periodical literature. Afterwards he resided at 4 Montgomery Street.

His vocal and instrumental concerts at the Hopetoun Rooms, Queen Street, were continued annually from 1830 until within a few weeks of his death. He had known and loved Charles Dibdin, and his own various 'entertainments' were framed on the same model. He was for forty years teacher of music, not only to private pupils, but at such public institutions as the Merchant Maidens' Hospital, Watson's, the Normal School, &c., and enjoyed universal esteem. He was an accomplished linguist, not only in living but dead languages, Hebrew, Sanscrit, &c., and left behind him voluminous compilations of Egyptian hieroglyphics, and astrological documents from every available source. He was a good pedestrian and amateur artist. He could draw from memory striking likenesses of every one whom he had known or seen, and his musical compositions were singularly sweet and effective. Prefaced by 'A Short Introduction to Vocal Music,' he published several large 'collections of psalm and hymn tunes, doxologies, sanctuses, dismissions, &c.,' many composed expressly for St. Stephen's Church, Edinburgh, and for his lifelong friend the Rev. Dr. William Muir [q. v.] As librarian of the Harmonist Society, Edinburgh, he showed rare knowledge of musical literature; his own manuscript and printed collections being unsurpassed in Scotland. He was remarkable for a playful humour and warm affections; had a vast fund of anecdote, theatrical and literary, and an ungrudging hospitality. He was often pressed to write his memoirs, but firmly resisted this request, and when he died his widow faithfully destroyed all his private correspondence. Of his five children born in Scotland all died young except two sons. News of the sudden death in Australia of his son Charles (born 24 Oct. 1833) reached him close on midsummer 1868. The shock of this bereave-

ment virtually caused his own death by an apoplectic seizure, three weeks later, on the fifty-first anniversary of his marriage. He was buried at the Dean cemetery, Edinburgh, at the feet of David Scott, R.S.A. On the following Sunday his own music was played and sung in churches of all denominations in Edinburgh.

[Personal knowledge; obituary notices in the Scotsman, Edinburgh Courant, &c.; H. Robinson's Edinburgh Weekly Review; Era; printed books mentioned above; Ebsworth's manuscripts, some belonging to his daughter, Emilie Marguerite Cowell, others to his eldest surviving son, the writer of this article.] J. W. E.

EBSWORTH, MARY EMMA (1794–1881), dramatist, daughter of Robert Fairbrother, member of the Glovers' Company, and in later years a pantomimist and fencing-master, was born in London on 2 Sept. 1794. The father was an affectionate friend of Richard Brinsley Sheridan, and though he had lost several thousand pounds by him would never permit one word to be spoken in his disparagement. He was also the schoolmate and lifelong friend of Mrs. Jordan; great efforts were made to induce him to surrender her letters, many from the Duke of Clarence; but he indignantly refused any bribe, and himself destroyed all his papers, lest his descendants might be tempted. Under the avowed signature of 'Sheridonicus' he wrote some papers in 'Thalia's Tablet, or Melpomene's Memorandum Book,' of which No. 1 was published on Saturday, 8 Dec. 1821. Fairbrother married Mary Bailey, who had been brought up in a nunnery at St. Omer. One of their sons, Samuel Glover Fairbrother, became a well-known theatrical publisher; another son, Benjamin Smith Fairbrother, who died 28 Aug. 1878, aged 76, was prompter, stage-manager, and treasurer in succession at the chief theatres in London.

French was so habitually spoken and read by Mrs. Fairbrother in the early days of her married life that her daughter, Mary Emma, turned to translating books for the publishers, one of these being a romance of 'Masaniello.' On 22 June 1817 she was married to Joseph Ebsworth [q. v.], and lived at 3 Gray's Walk, Lambeth, where five of their ten children were born, the eldest being Emilie Marguerite, born in 1818, afterwards wife of Samuel H. Cowell, comedian [q. v.] Before December 1826 she went to Edinburgh. She was closely associated in dramatic composition and translations with her husband; but several of her independent works were published in John Cumberland's acting drama: 'Payable at Sight; or the Chaste Salute,' acted at the Surrey Theatre, &c.; 'The Two Brothers of Pisa,' with music by T. Hughes, at the Royal Coburg, printed 1828; 'Ass's Skin;' and, among many others, perhaps her best work, often acted, 'The Sculptor of Florence.' She was of a most retiring and unselfish nature, loving a private life with the constant care of her children and of her parents, who joined her in Edinburgh. Mrs. Ebsworth survived her husband thirteen years: all but three of her children died before her. She returned to London in 1879, and died at Walworth 13 Oct. 1881; she was buried on the 19th at Norwood cemetery.

[Athenæum and other obituary notices; family records and memoranda.] J. W. E.

ECCARDT or **ECKHARDT, JOHN GILES** (Johannes Ægidius) (*d.* 1779), portrait-painter, was a native of Germany, and came to England about 1740, as pupil and assistant to Jean Baptiste Vanloo, one of the portrait-painters then most in vogue. He subsequently succeeded to Vanloo's practice and his house in Covent Garden. He was patronised by Horace Walpole, who employed him to paint or copy portraits of the friends who formed the Strawberry Hill circle, including Walpole himself. Some of them, such as Bentley, Gray, and Montagu, Eccardt painted to please his patron in attitudes taken from the 'Centum Icones' of Vandyck. Seven of these were engraved by W. Greatbatch for P. Cunningham's edition of 'Walpole's Correspondence' (9 vols. 1880). They were dispersed at the sale of the Strawberry Hill collection. In July 1746 Walpole addressed a short poem to Eccardt entitled 'The Beauties,' and founded on Addison's epistle to Kneller; this was published in September 1746, though Walpole asserts that he was hurt at the lines getting into print. Among other portraits painted by Eccardt were those of Dr. Conyers Middleton [q. v.], purchased in 1881 for the National Portrait Gallery, which was engraved by Ravenet, as a frontispiece to Middleton's works by Vertue, and also in mezzotint by Faber; Captain Barnard, at Wilton House; two of Mrs. Woffington, one engraved in mezzotint by Faber, another in line by Pearson; and Mr. Charles Leviez, a dancing-master, engraved in mezzotint by McArdell. A portrait of Lady Maria Churchill by Eccardt was sold at Christie's in the Hanbury-Williams sale in March 1888. His portraits are carefully executed, in a manner studied and copied from Vanloo, but do not show any originality. Eccardt married the daughter of Mr. Duhamel, a watchmaker in Henrietta Street, Covent Garden, with whom he at one

time lodged. On retiring from business he removed to Paradise Row, Chelsea, where he died in October 1779, leaving a son, a clerk in the custom house. He contributed a portrait of himself to the exhibition of the Society of Artists in 1761, and in 1768 his name appears among the honorary exhibitors at the same. His collection was sold by auction in 1770.

[Redgrave's Dict. of Artists; Peter Cunningham's Letters of Horace Walpole (1880); Sale Catalogue, Strawberry Hill Collection; Walpole's Anecdotes of Painters, ed. Dallaway and Wornum; Chaloner Smith's British Mezzotinto Portraits; Catalogues of the Society of Artists; information from G. Scharf, C.B., F.S.A.] L. C.

ECCLES, AMBROSE (*d.* 1809), Shakespearean scholar, was educated at Trinity College, Dublin, and afterwards travelled in France and Italy, but returned home through illness. He was an eminent dramatic critic, and published editions of several of Shakespeare's plays, in which he transposed such scenes as appeared to him wrongly placed. These plays are, 'Cymbeline,' 1793; 'King Lear,' 1793; and 'Merchant of Venice,' 1805. They contained notes and illustrations, besides critical and historical essays. Eccles died in 1809, at an advanced age, at his seat at Cronroe, co. Wicklow, Ireland.

[Regan's Biog. Hibernica, 1821, ii. 116; Biog. Dramat. 1812.] N. D. F. P.

ECCLES, HENRY (*fl.* 1720), violinist, was the second son of Solomon Eccles [q. v.] He was a member of the king's band of music from 1694 to 1710. By 1716 his name is no longer on the list (the volumes of Chamberlayne's 'Notitia' for the intervening years are not in the British Museum). It is certain, therefore, that between 1710 and 1716 he went to France, having received, it is said, less encouragement than he thought his due in his native land. He became a member of the French king's band, and in 1720 he published in Paris 'Twelve Excellent Solos for the Violin,' written in the style of Corelli. The work is praised by Hawkins. He was living in Paris in 1735. In that year the youngest of the brothers, Thomas Eccles, also a violinist, but an exceedingly dissipated character, who was at that time an itinerant performer, said that he had a brother who was at that time in the service of the king of France, and that this brother had taught him to play. Mendel (*Convers. Lex.* iii. 315) asserts that Henry Eccles died in 1742, and, in the absence of any evidence to the contrary, the statement even of so untrustworthy an authority may be taken as possibly true.

[Chamberlayne's Notitia (1694–1710, 1716); Grove's Dict. of Music, i. 481; Somerset House Gazette, i. 239 (1829); Mendel, as above.] J. A. F. M.

ECCLES, JOHN (*d.* 1735), musical composer, was the eldest son of Solomon Eccles [q. v.] As he learnt music from his father, who in 1667 had given up the art, though apparently only for a time, from conscientious scruples, we may assume him to have been born very near the middle of the century. He began composing for the theatre about 1681, and from that time till about 1707 he was constantly employed in this way, contributions by him occurring in no less than forty-six plays. Of course in many cases one or two songs were all that were required, and in the large majority of instances the music was composed by a number of persons in collaboration. The most important of the pieces for which he wrote music are as follows: 'The Spanish Friar,' 'The Lancashire Witches,' 'The Chances,' 'Justice Busy,' 'The Richmond Heiress,' 'Don Quixote' (with Purcell), 'Love for Love,' 'Macbeth' (not, of course, the much discussed 'Macbeth Music' attributed to Lock, but music for another version of the play, produced in 1696), 'The Provoked Wife,' 'The Sham Doctor,' 'Europe's Revels for the Peace,' 'Rinaldo and Armida,' 'The Fate of Capua,' 'The Way of the World,' 'The Mad Lover,' 'The Novelty,' 'The Fair Penitent' (last act), 'The City Lady,' 'The Villain,' 'The Self-conceit,' 'She ventures, he wins,' 'The Princess of Persia,' 'Love's a Jest,' 'The Intrigue at Versailles,' 'The Country Wake,' 'She would if she could,' 'The Husband his own Cuckold,' 'As you find it,' 'The Italian Husband,' 'The Libertine' (with Purcell), 'The Midnight Mistakes,' 'Henry the Fifth,' 'The Duchess of Malfy,' 'Semele,' 'Love Triumphant,' 'The Biter,' 'Cyrus the Great,' 'The Innocent Mistress,' 'The Pretenders,' 'The She Gallants,' 'Sir Fopling Flutter,' 'Women will have their Wills,' 'The Morose Reformer,' 'The Lucky Younger Brother,' 'The Stage Coach.' A song introduced into 'Hamlet,' beginning 'A swain long slighted and defamed,' is also found in the collections of Eccles's songs.

In 1704 he became master of the king's band of music, succeeding Dr. Nicholas Staggins. He had been a member of the band since 1700, in which year he competed for the prize offered for the best compositions to Congreve's 'Judgment of Paris,' and gained the second prize, the first being awarded to John Weldon. In the following year he set Congreve's 'Ode on St. Cecilia's Day.' The set of New-year and Birthday songs com-

posed by him for the court seems to have begun in 1702–3 with a New-year's song. In the last years of his life these were the only compositions he undertook; he lived at Kingston in Surrey, and devoted himself to fishing. In 1710 he published a collection of his songs, and many of them are contained in the miscellaneous collections of the time. Some ground basses by him are in the 'Division Violin.' He died 12 Jan. 1735. His compositions have a certain ease and grace which is quite enough to account for their popularity at the time they were written; though infinitely inferior to Purcell in vigour and originality, Eccles possessed the knack of writing music that procured him public favour for many years. His airs would of course seem intolerably old-fashioned nowadays, while Purcell's compositions can never lose their power.

[Chamberlayne's Notitia, 1700 (in which the names of Solomon and John Eccles are given as Eagles, though that of Henry Eccles is rightly spelt); Grove's Dict. of Music, i. 481, ii. 185; Gent. Mag. v. 51; Brit. Mus. Add. MS. 12219; Joyful Cuckoldom, and other collections of songs containing compositions by Purcell, Eccles, &c.]

J. A. F. M.

ECCLES, SOLOMON (1618–1683), musician and quaker, was born in 1618 in London, where his father was a professor of music. From about 1647 he was a musical composer, and taught the virginals and viols, and in 'A Music Lector' he states that he made 200*l.* a year by his profession. About 1660 he became a quaker, and, as music was considered objectionable by the Society of Friends, sold all his books and instruments for a considerable sum, but afterwards, fearing they might injure the morals of the purchasers, bought them back and publicly burnt them on Tower Hill. To support himself he became a shoemaker, choosing this as being a trade innocuous to morality. Eccles was much given to protesting against the vices and follies of the age, and did it with the enthusiasm of an exceptionally ill-regulated mind. In 1662, during the morning service at St. Mary, Aldermanbury, he attempted to mend some shoes in the pulpit to show his contempt for the place, and had to be ejected by the congregation. On the following Sunday he went again, and by jumping from one pew to another succeeded in reaching the pulpit and working for a few minutes until arrested by the constables and taken before the lord mayor, who committed him to Newgate (see Greenway, *Alarm from the Holy Mountain*). How long his imprisonment lasted is unknown, but from a broadside he published he was evidently at liberty in 1663. In 1665 he was arrested by order of the Duke of Albemarle for having attended an unlawful meeting and refusing to pay certain fines, and about the same time was committed to Bridewell for having gone through Smithfield naked with a pan of fire and brimstone on his head, and threatening the people with the fate of the Sodomites if they did not repent. During the progress of the plague Eccles frequently perambulated the streets stripped to the waist, and, with a brazier of burning brimstone on his head, announced the coming destruction, when he 'suffered much by the coachmen whipping him grievously on his naked back, but that could not allay his fervent zeal' (Sewel, *Hist. Society of Friends*, iii. 283). In 1667 he was committed to Gloucester gaol for refusing to take the oaths, and after his liberation made a preaching excursion into Scotland, and at Galloway, bearing his brazier and half naked, went into a 'popish mass house,' and so violently denounced the worshippers that he had to be removed by force, and was sent to prison. Not long after this he went to Ireland, and is said to have exhibited himself stark naked at Cork. Here he also was flogged through the town and expelled for having upbraided a preacher in the cathedral with being a turncoat. Eccles was one of the Friends who accompanied George Fox to the West Indies in 1671, and he appears to have been very useful in organising quakerism in Barbadoes and Jamaica. In 1672 he proceeded to New England, but being arrested at a meeting at Boston was banished by order of Governor Bellingham. He again visited Barbadoes in 1680, when he was prosecuted by order of the governor on a charge of having uttered seditious and blasphemous words, but he appears only to have objected to the use of the term 'three persons in the Godhead' as unscriptural. He was, however, committed to prison and subsequently banished from the colony. Eccles is said to have finished his life in tranquillity but without religion (Chalmers, *Biog. Dict.*), but there seems no foundation for the latter statement. There is, however, some reason to believe that towards the end of his life he returned to the study of music, and is stated to have contributed several ground basses to the 'Division Violin,' which appeared in 1693. Several vocal pieces of his composing are to be found in contemporary collections, and a specimen is given in Hawkins's 'History of Music,' ii. 936. Sewel, who knew him intimately, states that he 'was an extraordinary zealous man, and what he judged evil he warmly opposed, even to the hazard of his own life,' and by the primitive quakers he seems to have been esteemed a

pious though fanatical man. He died on 11 Feb. 1683, and was buried at Spitalfields, leaving three sons, John [q. v.], Henry [q. v.], and Thomas, who were all musicians.

Eccles's chief works are: 1. 'A Musick-Lector; or, the Art of Musick (that is so much vindicated in Christendome) discoursed of, by way of Dialogue between three men of several Judgments: The one a Musician, and Master of that Art and jealous for the Church of England, who calls Musick the Gift of God. The other a Baptist, who did affirm it to be a decent and harmless practice. The other a Quaker (so called), being formerly of that Art, doth give his Judgment and Sentence against it; but yet approves of the Musick that pleaseth God,' 1667. 2. 'The Quakers Challenge at Two several weapons to the Baptists, Presbiters, Papists, and other Professors,' 1668. The last contains his famous expedient for ascertaining the true religion, which was to collect a number of the most godly men of various sects who should unanimously pray for seven days without eating or sleeping, 'then,' Eccles said, 'those on whom the Spirit of God shall manifest itself in a sensible manner, i.e. by the tremblings of the limbs and interior illuminations, may oblige the rest to subscribe to their decisions.'

[George Fox's Autobiography, ed. 1763; Croese's General History of the Quakers, ed. 1696, ii. 66; Sewel's Hist. of the Rise, &c., Society of Friends, iii. 283, &c.; Besse's Sufferings of the Quakers, i. 216, &c., ii. 210, &c.; Eccles's A Musick-Lector; Grove's Dict. of Music; Hawkins's Hist. Musicians; Bickley's George Fox and the Early Quakers; Smith's Cat. of Friends' Books, i. 553.] A. C. B.

ECCLESTON, THOMAS OF (*fl.* 1250), Franciscan, studied at Oxford (*De Adventu Minorum*, p. 39), and entered the Franciscan order probably soon after its settlement in England. Everything that is to be known of him can only be ascertained from his work, 'De Adventu Fratrum Minorum in Angliam.' He speaks of personal intercourse with William of Nottingham, minister-general of the order, who died in 1250, and of Adam de Marisco, who died in 1257 or 1258, as dead, and thus his approximate date is known. His work, for which he was collecting materials for twenty-five years, is dedicated to Simon de Esseby; it gives a narrative of some thirty years of the settlement of the Franciscans in England, describing their work and their poverty with the vividness of an eye-witness. It was partially known by some extracts in Leland's 'Collectanea,' iii. 341 (1770), but was not printed till 1858, when it was published in Mr. Brewer's 'Monumenta Franciscana,' in the Rolls Series.

[Leland, De Scriptor. Brit. p. 298, an account copied and falsely added to by Bale; Wadding's Annales Minorum, vii. 169, who gives a very erroneous date; Brewer's Preface to the Monumenta Franciscana, pp. lxxi–lxxvi.] H. R. L.

ECCLESTON, THOMAS (1659–1743), jesuit, only son of Henry Eccleston, esq., of Eccleston Hall, Lancashire, by Eleanor, daughter of Robert Blundell, esq., of Ince Blundell, was born in 1659. He was educated in the college of St. Omer, and afterwards continued his studies for two years (1677–9) in the English College at Rome. During the wars in Ireland, after the revolution of 1688, he held a captain's commission in King James's army. Being engaged in a duel which proved fatal to his antagonist, he was seized with remorse and determined to enter the religious state. Accordingly he returned to Rome, entered the jesuit novitiate of Sant' Andrea in 1697, and was professed of the four vows in England in 1712. He was employed in the Yorkshire missions, and served Ingatestone Hall as chaplain to Lord Petre under the assumed name of Holland. From 11 Aug. 1731 to 22 Sept. 1737 he was rector of the college at St. Omer. He died on 30 Dec. 1743.

He wrote a treatise on 'The Way to Happiness,' 1726, 8vo; 2nd edit. London, 1772, 8vo.

His full-length portrait, pointing to his sword thrown upon the ground, was formerly hung in the hall at Eccleston.

[Oliver's Collectanea S. J., p. 84; Foley's Records, v. 348, vi. 426, vii. 220; Gillow's Bibl. Dict.; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), p. 1701.] T. C.

ECCLESTONE or EGGLESTONE, WILLIAM (*fl.* 1605–1623), actor, seems to have been born in Southwark, where his father, also William Ecclestone, resided. He joined the famous king's company of actors associated with the Blackfriars and Globe theatres after 1605, and performed in Jonson's 'Alchemist' in 1610 and in the same writer's 'Catiline' in 1611. About August 1611 Ecclestone withdrew from the Blackfriars and Globe company and joined a new association of twelve actors formed by Henslowe under Prince Henry's patronage to act at the Fortune Theatre. In 1613 the new company quarrelled with Henslowe, and Ecclestone reappeared with his former associates in Beaumont and Fletcher's 'Honest Man's Fortune.' Ecclestone was still a member of the king's company in 1619, but he had retired before 1625. His name occurs as an

actor in Beaumont and Fletcher's 'Bonduca' (1615–16), 'Loyal Subject' (1618), 'Mad Lover' (1618), 'Humorous Lieutenant' (1618), 'Island Princess' (1619?), 'Women Pleased' (1619?), 'Little French Lawyer' (1620–1), 'Customs of the Country' (1621?), 'Laws of Candy' (1622), 'Sea Voyage' (1622), and 'Spanish Coast' (1622). He married Anne Jacob at St. Saviour's Church, Southwark, 20 Feb. 1602–3. He was alive in 1623, when a fellow-actor, Nicholas Tooley, released him of a debt.

[Collier's Lives of the Actors, pp. 241, 245–8; F. G. Fleay's Actor Lists, 1578–1644, in Royal Hist. Soc. Transactions, ix. 44 et seq.; Collier's Hist. of English Dramatic Poetry; G. F. Warner's Cat. of Dulwich MSS.; Alleyn Papers, ed. Collier (Shakespeare Soc.)] S. L. L.

ECHARD, LAURENCE (1670?–1730), historian, son of the Rev. Thomas Echard or Eachard of Barsham, near Beccles, Suffolk, by his wife, the daughter of Samuel and Dorothy Groome, was born at Barsham, and on 26 May 1687, at the age of seventeen, was admitted a sizar of Christ's College, Cambridge, where he graduated B.A. in 1691 and M.A. in 1695. Echard, having been ordained by Moore, bishop of Norwich, was presented to the livings of Welton and Elkington, Lincolnshire, and was appointed chaplain to the Bishop of Lincoln. For more than twenty years Echard resided in Lincolnshire, chiefly at Louth, where during that time he wrote a number of works. On 24 April 1697 he was installed prebendary of Louth in the cathedral of Lincoln, and on 12 Aug. 1712 archdeacon of Stow (Browne Willis, *Survey*, 1742, iii. 213, 131). In 1707 he brought out his 'History of England from the first entrance of Julius Cæsar and the Romans to the end of the Reign of James the First.' In 1718 he published two further volumes, bringing the history down to the 'establishment of King William and Mary,' and in 1720 an appendix, 'consisting of explanations and amendments, as well as new and curious additions to that History. Together with some apologies and vindications.' Archbishop Wake, in a letter to Addison, dated 31 Dec. 1717, calls his attention to 'honest Mr. Eachard, who is now on his way hither to publish his History, and present it, as we agreed, to his majesty. His circumstances are so much worse than I thought, that if we cannot get somewhat pretty considerable for him, I doubt he will sink under the weight of his debts. . . . I verily believe that 300 guineas for the 3 vols. may as easily be procured from the king as 200*l.*' (Aikin, *Life of Addison*, 1843, ii. 211–12). Echard's 'History,' though it gave rise to many adverse criticisms, retained its popularity until it was superseded by Tindal's translation of Rapin. It is chiefly remarkable for the insertion of Captain Lindsey's astonishing narrative concerning Cromwell's interview with the devil on the morning of the battle of Worcester (3rd edit. p. 691). In or about 1722 Echard was presented by George I to the livings of Rendlesham and Sudborne in Suffolk. Here he lived in bad health for nearly eight years. He died at Lincoln, while on his way to Scarborough for the benefit of the waters, on 16 Aug. 1730, and was buried in the chancel of St. Mary Magdalen's Church on the 29th of the same month. Echard married twice, first Jane, daughter of the Rev. — Potter of Yorkshire, and secondly Justin, daughter of Robert Wooley of Well, Lincolnshire. There were no children by either marriage. He was a fellow of the Society of Antiquaries, and a near relation of John Eachard [q. v.], the author of the 'Grounds and Occasions of the Contempt of the Clergy.' In some of Laurence Echard's earlier books his name is spelt 'Eachard.' His portrait, by Vertue after Kneller, is prefixed to the third edition of the 'History of England,' London, 1720, folio. Besides the 'History' and two single sermons he published the following works, all of which were originally issued in London: 1. 'An Exact Description of Ireland,' &c., 1691, 12mo. 2. 'A Description of Flanders, or the Spanish Netherlands,' 1691. 3. 'A Most Compleat Compendium of Geography, General and Special; describing all the Empires, Kingdoms, and Dominions in the whole World,' &c., 1691, 12mo; fourth edition, 1697, 12mo; sixth, 1704, 12mo; seventh, 1705, 12mo; eighth, 1713, 12mo. 4. 'Plautus's Comedies, Amphitryon, Epidicus, and Rudens made English; with Critical Remarks upon each Play,' 1694, 8vo; second edition, corrected, 1716, 12mo. 5. 'Terence's Comedies, made English. With his Life; and some Remarks at the end. By several hands,' 1694, 8vo; second edition, corrected, 1698, 12mo; third edition, 1705, 12mo. 'By Mr. Laurence Echard and others. Revised and corrected by Dr. Echard and Sir R. L'Strange;' fifth, 1718, 8vo; sixth, 1724, 12mo; ninth, 1741, 12mo. 6. 'The Gazeteer's or Newsman's Interpreter: being a Geographical Index of all the considerable Cities, Patriarchships, Bishopricks, . . . in Europe,' &c. Third edition, 1695; sixth, 1703; eighth, 1706; tenth, 1709; eleventh, 1716; twelfth, 1724; fifteenth, 1741, all 12mo. It was also translated into French, Italian, and Spanish. 7. 'The Roman History from the Building of the City to the Perfect Settlement of the Empire by Augustus Cæsar,' &c., vol. i., fourth edition, 1699, 8vo. 8. 'The

Roman History from the Settlement of the Empire by Augustus Cæsar to the Removal of the Imperial Seat by Constantine the Great . . . Vol. II. For the use of His Highness the Duke of Gloucester,' 1698, 8vo. This history was completed in five volumes, but Echard wrote the first two only, the other three being written, as he states in the preface to the third volume, 'by one whose person is unknown to me;' they, however, appear to have been revised by him. A number of editions of each volume were published, and the sets are made up of different editions. 9. 'An Abridgment of Sir Walter Raleigh's History of the World in Five Books,' &c., 1700, 8vo. 10. 'A General Ecclesiastical History from the Nativity of our blessed Saviour to the First Establishment of Christianity by Humane Laws under Emperour Constantine the Great,' &c., 1702, fol.; second edition, 1710, 8vo, 2 vols.; third, 1712, 8vo; sixth, 1722, 8vo. 11. 'The Works of Lucian, translated from the Greek by several eminent hands,' 1710?–11, 8vo, 4 vols. The only piece attributed in the contents to Echard is 'The Auction of Philosophers,' iii. 323–44. 12. 'The Classical Geographical Dictionary, revised, with a recommendatory preface by Laurence Echard,' 1715, 12mo. 13. 'Maxims and Discourses, Moral and Divine: taken from the Works of Arch-Bishop Tillotson and Methodiz'd and Connected,' 1719, 8vo. 14. 'The History of the Revolutions in England under the Family of the Stuarts, from the year 1603 to 1690. . . . By F. J. D'Orleans of the Society of Jesus. Translated from the French original printed at Paris. To which is prefixed an Introduction to this History, by Laurence Echard.' The second edition, 1722, 8vo. 15. 'The History of the Revolution and the Establishment of England in the year 1688. Introduc'd by a necessary Review of the Reign of King Charles and King James the Second. In three books,' 1725, 8vo; another edition, Dublin, 1725, 8vo.

[Biog. Brit. (1793), v. 532–5; Chalmers's Biog. Dict. (1814), xiii. 15–18; Granger's Biog. Hist. of England (1806), iii. 106–8; Cunningham's Lives of Eminent Englishmen (1835), iv. 416–18; Graduati Cantabr. (1823), p. 150; European Mag. (1806), xlix. 418–19; Davy's Suffolk Collections, vol. lii. (Addit. MS. 19128); Birch's Biog. Anecd. (Addit. MS. 4222; Watt's Bibl. Brit.; Brit. Mus. Cat.] G. F. R. B.

ECHLIN, ROBERT (*d.* 1635), bishop of Down and Connor, was second son of Henry Echlin, laird of Pittadro in Fifeshire (who was in Edinburgh Castle during the famous siege of 1573), and Grizel, daughter of Robert Colvile of Cleish, Kinross. Robert studied at the university of St. Andrews, where in 1596 he took the degree of A.M. In 1601 he was inducted by the presbytery of Dunfermline in the second congregation of Inverkeithing on the coast of his native county. Not much is known of his ministry here. In the 'Register of the Privy Council of Scotland' (vii. 654) there is a record of the following 'caution' under date of September 1606: 'Mr. James Wode of Dununefor Andro Wode in Rossyth, 1,000*l.*, not to harm Mr. Robert Echline, minister at Innerkeithing.' Forbes's 'Certaine Records' (p. 455) mentions a visit which 'Mr. Robert Eklin, minister at Ennerkeithing,' paid on 9 Jan. 1606 to the ministers imprisoned at Blackness. During his incumbency of Inverkeithing he married Jane, daughter of James Seton of Latrisse. On 4 March 1612–13 he was appointed by James I of England to the bishopric of Down and Connor. It is said that the king was induced to give him this see 'calling to mind the memory and merit of the laird of Pittadro, his father, and his long sufferings' (*MS. Memoirs of the Echlin Family*, compiled by George Crawfurd). Several Scotchmen were about this time designedly put into Ulster bishoprics, the 'plantation' consisting largely of Scots. The property of this diocese had been much deteriorated by Echlin's predecessor, James Dundas (also a Scotchman), who, though he died in the year of his appointment (1612), 'lived long enough to commit great wastes on his bishopric by fee-farms and other long leases at inconsiderable rents' (Ware, *History of the Bishops of Ireland*). In 1615 Echlin, bent on repairing these wastes, went to London, and representing to the king 'the great decay and unconscionable concealments and usurpations of the temporalities, tithes, advowsons, and other spiritualities' (*ib.*), got a commission appointed to inquire into the facts of the case, and also received permission to hold *in commendam* any one dignity or prebend in the diocese when void, 'that he might be better enabled to maintain the dignity of his place,' a permission in virtue of which in 1618 he took the precentorship of his cathedral, exchanging it for the treasurership in the following year. A return of the state of his diocese, which he drew up in 1622, is preserved among the manuscripts of Trinity College, Dublin.

The main interest of Echlin's life arises from his connection with the early presbyterian ministers of the north of Ireland, the first of whom, Edward Brice, settled in co. Antrim almost contemporaneously with the bishop's arrival, and was, along with others of the presbyterian clergy of that day, received and acknowledged by the bishop, who

in 1619 gave him the prebend of Kilroot [see BRICE, EDWARD]. When another of their number, Robert Blair, arrived in the country in 1623, although he plainly apprised the bishop of his aversion both to episcopacy and the prayer-book, Echlin kindly said: 'I hear good of you and will impose no conditions on you. I am old and can teach you ceremonies, and you can teach me substance. Only, I must ordain you, else neither I nor you can answer the law nor brook the land.' Blair then tells us: 'I answered him that his sole ordination did utterly contradict my principles; but he replied both wittily and submissively, "Whatever you account of episcopacy, yet I know you account a presbytery to have divine warrant. Will you not receive ordination from Mr. Cunningham and the adjacent brethren, and let me come in among them in no other relation than a presbyter?" This I could not refuse, and so the matter was performed' (BLAIR, *Autobiography*; ADAIR, *True Narrative*). From being the patron of the presbyterian clergy Echlin soon turned to be their bitter foe. In 1631 he suspended Blair and Livingstone from the ministry. Ussher interfered on their behalf, and they were restored. Next year they were proceeded against again and deposed, along with two others. Blair now travelled to London and obtained from the king such liberty as enabled them to resume their ministry. But in 1634 the bishop cited them again, and formally deposed them. There is extant an account of a remarkable conference which took place between him and Blair on this occasion (printed by REID, *History of the Presbyterian Church in Ireland*, from a manuscript in Bibl. Jurid. Edin.) Shortly afterwards Echlin sickened. When the physician was called in and inquired what ailed him, it is said that for some time he refused to answer, but at length, speaking with great difficulty, replied, 'Tis my conscience, man!' to which the doctor rejoined, 'I have no cure for that' (BLAIR, *Autobiography*). He died on 17 July 1635, at the Abbacy, a house which he had built for himself at Ardquin, near Portaferry, co. Down, and was buried at Ballyphilip close by. He left two sons and four daughters, many of whose descendants still live.

[Genealogical Memoirs of the Echlin Family, by the Rev. J. R. Echlin; Ware's Bishops of Ireland; Blair's Autobiography; Adair's True Narrative; Reid's History of Presbyterian Church in Ireland; Scott's Fasti; Cotton's Fasti; Burke's Landed Gentry.] T. H.

ECTON, JOHN (*d.* 1730), compiler, a native of Winchester, was employed in the first-fruits department of the office of Queen Anne's Bounty, where he ultimately became the receiver of the tenths of the clergy. He died at Turnham Green, Middlesex, 20 Aug. 1730 (*Hist. Reg.* vol. xv., Chron. Diary, p. 55). His will, bearing date 7 July 1730, was proved at London 8 Sept. 1730 by his widow, Dorothea Ecton (registered in P. C. C. 255, Auber). Therein he desired to be buried in Winchester Cathedral. He appears to have left no issue. He devised all his 'manuscript bookes, papers, and collections' to his wife and Dr. Edward Butler, vice-chancellor of the university of Oxford, 'to be jointly att their discretion disposed of in the best manner for the publick service;' but he desired that such as were found completed and likely to prove useful might be published. Ecton was a good antiquary and musician. He was elected F.S.A. 29 March 1723 ([GOUGH], *Chron. List. of Soc. Antiq.*, 1798, p. *3). His collection of music and musical instruments he bequeathed to James Kent, the church composer [q. v.] His library was sold in 1735.

He published: 1. 'Liber Valorum et Decimarum; being an Account of the Valuations and Yearly Tenths of all such Ecclesiastical Benefices in England and Wales as now stand chargeable with the Payment of First-Fruits and Tenths . . . (Some Things necessary to be . . . performed by a Clergyman upon his admission to any Benefice),' 8vo, London, 1711. Of this once useful compilation seven editions appeared between 1723 and 1796, the best being that published as 'Thesaurus Rerum Ecclesiasticarum,' 4to, London, 1754, and again in 1763, with additions by Browne Willis. In 1786 John Bacon (1738–1816) [q. v.], having changed the title of the book to 'Liber Regis' and made a few additions, published it as entirely his own work, without even revising Ecton's preface. He himself did not add one line of introduction, as is erroneously stated in Nichols's 'Literary Anecdotes,' ix. 5*n*. This conduct, for which Bacon and his publisher, John Nichols, deserved equal blame, was severely commented on in the 'Gentleman's Magazine' for 1786 and 1787 (vol. lvi. pt. ii. 1027–8, vol. lvii. pt. i. pp. 135, 304–5). 2. 'A State of the Proceedings of the Corporation of the Governours of the Bounty of Queen Anne for the Augmentation of the Maintenance of the Poor Clergy, from . . . 1704 to Christmas, 1718,' 8vo, London, 1719; 2nd edition, 'with a Continuation to Christmas, 1720,' 8vo, London, 1721.

[Nichols's Lit. Anecd. ix. 5–7; Gough's British Topography, i. 117, 118, 131*; Cat. of Library of London Institution, i. 551.] G. G.

EDBURGE, SAINT. [See EADBURGA.]

EDDI, ÆDDE, or EDDIUS (*fl.* 669), biographer, who assumed the name of Stephanus probably on taking orders, was brought into Northumbria by Bishop Wilfrith or Wilfrid when he returned from Canterbury in 669. His special work was to teach the Roman method of chanting in the Northumbrian churches; he acted as choirmaster of the diocese, and accordingly describes himself as 'cantor' (Eddius, c. xiv.) He was probably present at the synod of Onestrefeld, or Austerfield, in 702, in which Wilfrid was condemned, and accompanied him on his journey to Rome, whither he went to appeal against its decree. It has also been shown that there can be little doubt that he was an inmate of the monastery of Ripon in 709, when Wilfrid spent his last days there (Raine). At the request of Bishop Acca [q. v.], Abbot Tatberht, and the congregation of Ripon, he wrote a 'Life of Wilfrid,' a work in which he says his remembrance of the bishop was of great help to him. Although not written with any literary skill, and full of partisanship, it is a work of the highest interest and value, and was probably used by Bæda. The date of the last event it records is 710, and as it is reasonable to conclude that Eddi was at least twenty-five when he came into Northumbria, he must then have been fully sixty-six. The 'Vita Wilfridi Episcopi auctore Eddio Stephano' was used by William of Malmesbury (*Gesta Pontificum*); it is not included in the 'Acta Sanctorum' of the Bollandists, and was first printed by Mabillon in his 'Acta SS. Ordinis S. Benedicti,' vol. iv. pt. i. p. 631, from a transcript from the Cottonian MS., and later, with the help of a manuscript in the library of Salisbury Cathedral, by Gale in his 'Scriptores XV,' i. 38, and by Giles in 'Vitæ Quorundam Sanctorum,' Caxton Soc. The latest edition is in the 'Historians of the Church of York,' i. 1, Rolls Ser., edited by the Rev. James Raine, who gives in his introduction a full description of the work and such notices of its author as exist.

[Vita Wilfridi auct. Eddio Stephano, Præf., c. xiv., see Introd. p. xxxi sq. (Rolls Ser.); Bædæ Hist. Eccl. iv. 2 (Engl. Hist. Soc.); William of Malmesbury's Gesta Pontificum, p. 210 (Rolls Ser.); Raine's Fasti Eboracenses, p. 62.] W. H.

EDELBURGE, Saint. [See Ethelburga.]

EDEMA, GERARD (1652–1700?), landscape-painter, is stated to have been a native of Friesland. He was a pupil of Allart van Everdingen, from whom he learnt to paint landscapes of a wild and savage nature, with a predilection for rocks and waterfalls. He came to England about 1670, in his eighteenth year, and shortly afterwards made an expedition to Norway to collect subjects for his pictures. These travels he extended to Surinam in Dutch Guiana, the West Indies, the English colonies in America, and Newfoundland. He returned to London with a great number of paintings representing the novel and unknown scenery which he had visited, and their strange and awe-inspiring character earned him the name of 'the Salvator Rosa of the North.' He had no difficulty in disposing of any number of them to the merchants whose business was connected with those countries, and his landscapes were eagerly sought after by the nobility. Edema, having no talent for figures and buildings, was usually assisted in this line by Jan Wyck. Sir Richard Edgcumbe, being anxious to have a series of views of Mount-Edgcumbe painted for his house there, employed Edema, Wyck, and Vandevelde to execute them in concert. They remained some time at Mount-Edgcumbe, and produced several views which still exist. Unfortunately for Edema his prosperity led him into luxurious habits and to an inordinate love of the bottle, which caused his death at Richmond about 1700. Two landscapes by him are at Hampton Court. He was a clever painter, but owed his success to the novelty and interest of his subjects. Some authorities distinguish him from a Nicholas Edema, living at the same time, who visited Surinam for the purpose of painting insects and plants, a line of art which he abandoned for landscape-painting. It seems almost certain that there was only one painter of the name.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Vertue's MSS. (Brit. Mus. Addit. MS. 23068, &c.); Descamps's Vies des Peintres; Immerzeel (and Kramm) Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.; Nouvelle Biographie Générale.] L. C.

EDEN, Sir ASHLEY (1831–1887), Indian official, third son of Robert John Eden [q. v.], third lord Auckland and bishop of Bath and Wells, and nephew of George Eden [q. v.], earl of Auckland and governor-general of India, was born at Hertingfordbury in Hertfordshire on 13 Nov. 1831. He was educated first at Rugby and then at Winchester, until 1849, in which year he received a nomination to the Indian civil service. He spent 1850 and 1851 at the East India Company's college at Haileybury, but did not pass out last of his term until December 1851. In 1852 he reached India, and was first posted as assistant to the magistrate and collector

of Rájsháhí. In 1855 he was appointed assistant to the special commissioner for suppressing the Santál insurrection, and in this capacity showed both tact and courage. In 1856 he was promoted to be magistrate at Moorshedábád, and during the Indian mutiny he did much to check sympathy with the revolt in that city. In 1860 Eden was appointed secretary to the government of Bengal and an ex-officio member of the Bengal legislative council. This post he held for eleven years, during the last part of Sir John Peter Grant's lieutenant-governorship, and throughout Sir Cecil Beadon's and Sir William Grey's terms of office. In 1860 Eden accompanied a force ordered to invade the hill state of Sikkim in the Himalayas, as political agent, and in March 1861 he signed a treaty with the rájá, which secured protection to travellers and free trade. This success caused Eden to be appointed special envoy to the hill state of Bhután in 1863. He was accompanied by no armed force; his demands were rejected; and he was grossly insulted and forced to sign a treaty highly favourable to the Bhutiás. This treaty was not ratified by the supreme government, and the Bhután war was the result. In 1871 Eden was appointed chief commissioner of British Burma, being the first civilian ever sent to govern that province. His term of office was signalised by many administrative reforms. In 1874 he was made a C.S.I., and in April 1877 he returned to Calcutta as lieutenant-governor of Bengal, in succession to Sir Richard Temple. His government was prosperous and successful, and he was made a K.C.S.I. in 1878. His retirement from India on being appointed a member of the secretary of state's council in 1882 caused genuine regret among both the European and native communities of Calcutta, and his admirers founded in his honour the Eden Hospital for Women and Children in Calcutta. A more solid testimony to his memory is the Eden canal, which joins the Ganges and the Tistá, and will effectually save the greater portion of Behar from famine. Eden was an assiduous attendant at the council of India for the remainder of his life. He died suddenly of paralysis on 9 July 1887.

[East India Directories and India Lists; Hunter's Imperial Gazetteer; Colonel Gawler's Mountain Warfare in Sikkim; Rennie's Bhután War; obituary notices in the Times and Allen's Indian Mail.] H. M. S.

EDEN, CHARLES PAGE (1807–1885), clerical author and editor, born in or near Bristol in 1807, was third son of Thomas Eden, curate of St. George's, Bristol, who died when Charles was an infant, leaving a widow and young family in poverty. Charles was educated at a day school at Bristol, and at the Royal Institution School at Liverpool. Afterwards he was teacher for a time in a private school, conducted by his cousin, the Rev. J. Prince, and at Michaelmas 1825 went to Oxford as a Bible clerk at Oriel College. He was appointed to this office by the provost, Dr. Copleston [q. v.], and afterwards spoke of it as 'a position calculated to guard him from idleness and expense.' He proceeded B.A. with a first class in classics in 1829; in the two following years gained the prizes for the Ellerton theological essay and the chancellor's English essay; and in 1832, after two failures, was elected a fellow of his college, which was still one of the highest honours in the university. After his ordination (deacon 1833 and priest 1834), he held several university and college offices, and in 1843 succeeded Mr. (afterwards Cardinal) Newman as vicar of St. Mary's. In 1850 he was presented by his college to the vicarage of Aberford, near Leeds, where in 1852 he married Miss Landon, a daughter of his predecessor, and where he continued to discharge his duties as a parish priest with admirable zeal and activity till the close of his life in 1885. He was elected proctor three times in the convocation of the province of York (1869–74–80), and in 1870 was preferred by the archbishop to the prebendal stall of Riccall, whence he was popularly called Canon Eden. His name is favourably known in the theological and literary world for his editions (for the Library of Anglo-Catholic Theology) of Gunning on the 'Paschal or Lent Fast,' 1845, and of Andrewes's 'Pattern of Catechistical Doctrine,' 1846; and also especially in connection with the trade edition of Jeremy Taylor's Works, in 10 vols. 8vo. This Canon Eden began while he was residing at Oxford, and he finished vols. ii–viii. before he left the university in 1850; vols. ix. and x. were then published under the superintendence of the Rev. Alexander Taylor, who had previously assisted him; and Eden finished the work by the publication in 1854 of the first volume, containing Heber's 'Life of Jeremy Taylor,' indexes, &c. The text of this edition is the most critically correct; a great number of references unnoticed by Bishop Heber have been added and verified; it also includes two short pieces not found in Heber's edition, and omits three which have been pronounced to be spurious. In 1855 Eden published a volume of sixteen 'Sermons preached at St. Mary's in Oxford,' the first of which had been privately printed in 1840 under the title of 'Early Prayer,' and had excited much attention in the university from its tone of earnest and practical piety. He contributed to the 'Tracts

for the Times,' No. 32, 'On the standing ordinances of religion,' but was never a prominent member of the (so-called) Tractarian party, though in his theological opinions he was more inclined to that school than to any other in the Anglican church. It is probable that certain peculiarities of manner, more than temper, prevented his being appreciated so much as his abilities, learning, and piety deserved. He died 14 Dec. 1885.

[Foster's Alumni Oxon.; Obituary in Yorkshire Post, repr. in Guardian, 16 Dec. 1885; Oxford Univ. Herald, 26 Dec. 1885; the late Dean Burgon in Guardian, 27 Jan. 1886, to be reprinted with additions in Burgon's Lives of Twelve Good Men, as the earnest parish priest.] W. A. G.

EDEN, EMILY (1797–1869), novelist and traveller, seventh daughter of William Eden, first baron Auckland [q. v.], was born in Old Palace Yard, Westminster, on 3 March 1797. In company with her sister, Frances Eden, she accompanied her brother, George Eden [q.v.], second baron Auckland, to India, and remained with him in that country during his term of office as governor-general from 1835 to 1842. After her return to England she published in 1844 'Portraits of the People and Princes of India,' and in 1866 'Up the Country. Letters written to her Sister from the Upper Provinces of India by the Hon. Emily Eden.' Other editions of this work appeared in 1867 and in 1872. In these volumes the visits between Lord Auckland and Runjeet Singh are recorded with minute particulars. As a novelist she brought out two works, which had a considerable sale, 'The Semi-detached House, edited by Lady Theresa Lewis,' 1859, and 'The Semi-attached Couple, by E. E.,' 1860. She also rendered 'Marion de l'Orme' into English blank verse. She was for many years a member of the best circles of society in London, and her house, Eden Lodge, Upper Gore, Kensington, was frequented by all the celebrities of the day. Her entertainments were morning reunions, her health not permitting her to preside at dinner parties or to keep late hours. More recently she purchased a residence, Fountain House, 5 Upper Hill Street, Richmond, Surrey, where she died, 5 Aug. 1869, and was buried in the family vault at Beckenham, near Bromley in Kent. Her eldest sister, Eleanor Agnes Eden, the first and only love of William Pitt, married, 1 June 1799, Robert, fourth earl of Buckinghamshire, and died at Eastcombe, near Stroud, Gloucestershire, 15 Oct. 1851.

[Register and Magazine of Biography (1869), ii. 147; Greville Memoirs, second series, i. 383, ii. 128, 150; information from Lord Auckland.] G. C. B.

EDEN, Sir FREDERICK MORTON (1766–1809), writer on the state of the poor, was the eldest son of Sir Robert Eden (created a baronet in 1776), governor of Maryland, and grandson of Sir Robert, third baronet of West Auckland. William Eden, first lord Auckland [q. v.], was his uncle. His mother was Caroline Calvert, sister and coheiress of the last Lord Baltimore. The date of his birth is gathered from an inscription in the gallery of Ealing parish church, where he was buried, which states that he died at the age of forty-three. He entered Christ Church, Oxford, where he matriculated 19 April 1783, 'aged 16' (Foster, *Alumni Oxon.*) He graduated B.A. 6 Feb. 1787, and M.A. 27 Oct. 1789 (*Catalogue of Oxford Graduates*). In 1792 he married the daughter of James Paul Smith. The rest of his life appears to have been spent in business, and in social and economical investigations. He was one of the founders and was afterwards chairman of the Globe Insurance Company (Walford, *Insurance Cyclop.*); and he died at the office of the company 14 Nov. 1809. He left five sons and two daughters; the eldest son, Sir Frederick, third baronet, was killed at New Orleans 24 Dec. 1814; the second, Sir William, succeeded his brother as fourth baronet; the third was Robert, bishop of Moray [q. v.]

Eden is spoken of as a man of well-known benevolence of disposition, and his writings display a cultivated and scholarly mind. From his humorous poem called 'The Vision,' in which he takes to task his friend Jonathan Boucher [q. v.] for being unduly engrossed in etymological study, one might imagine that his bent was not less to literature than to political economy. His sole claim to fame, however, is the investigation which he made into the state of the labouring classes in England. He was led to the subject by the high prices of 1794 and 1795. Being a man of means, and earnestly interested in the subject, he performed the work with great thoroughness. He visited and studied several parishes personally; he had many correspondents, clergymen and others; and, for the rest, he secured the services of 'a remarkably faithful and intelligent person, who has spent more than a year in travelling from place to place for the express purpose of obtaining exact information agreeably to a set of queries with which I furnished him' (pref. to *The State of the Poor*). The three volumes which he published in 1797 (the year before Malthus published the first edition of the 'Essay on Population'), when he was only thirty-one years of age, form one of the classical works in economical literature, and are so rich in valuable facts, not to be found else-

where, that they can never pass out of date. Karl Marx has said that Eden is 'the only disciple of Adam Smith during the eighteenth century that produced any work of importance' (*Capital*, Eng. trans. ii. 629). However this may be, to no writer of the time have subsequent investigators been more indebted.

The following is a list of Eden's works: 1. 'The State of the Poor; or an History of the Labouring Classes in England from the Conquest to the present period; in which are particularly considered their domestic economy with respect to diet, dress, fuel, and habitation; and the various plans which, from time to time, have been proposed and adopted for the relief of the poor, &c.,' 3 vols. 4to. Vol. i. contains the treatise on the poor; vol. ii. parochial reports relating to the administration of workhouses and houses of industry, friendly societies, &c.; vol. iii. parochial reports continued, and appendix containing tables of prices, wages, &c. No. 18 of appendix is a catalogue of publications on subjects relative to the poor. An abridged translation of the work is found in vol. vii. of Duquesnoy's 'Recueil de mémoires sur les établissements d'humanité.' 2. 'Porto-Bello: or a plan for the improvement of the Port and City of London,' plates, 1798. 3. 'An Estimate of the Number of the Inhabitants in Great Britain and Ireland,' 1800. Written while the Census Bill was before parliament; partly extracted from 'The State of the Poor.' 4. 'Observations on Friendly Societies, for the maintenance of the industrious classes during sickness, infirmity, old age, and other exigencies,' 1801. 5. 'Eight Letters on the Peace; and on the Commerce and Manufactures of Great Britain,' 1802. Originally addressed to the 'Porcupine' newspaper and signed 'Philanglus.' 6. 'Brontes: a cento to the memory of the late Viscount Nelson, duke of Bronté, 1806,' anonymous; in Latin hexameters. 7. 'Address on the Maritime Rights of Great Britain,' 1807; 2nd edit. (containing 'suggestions on the measures necessary to render the United Kingdom independent of other countries for the most indispensable articles now supplied by foreign commerce'), 1808. 8. 'The Vision,' 1820, another edition 1828; addressed to the Rev. Jonathan Boucher. The notice in the 'Gent. Mag.' (June 1804) of Boucher is by Eden (pref. to *Letters of Rich. Radcliffe and John James*, Oxford Hist. Soc. p. xiv). Walford (*Insurance Cyclopædia*, art. 'Eden') mentions also a pamphlet 'On the Policy and Expediency of granting Insurance Charters,' 1806, and a proposal for the establishment in London of a fire brigade on the model of the corps de sapeurs-pompiers of Paris, 1808. A letter of Eden's criticising a scheme of Bentham's for annuity notes is found among the Bentham MSS. (*Brit. Mus. Addit. MSS.* 31235), and Nichols prints two of his letters to Bishop Percy (*Lit. Illustrations*, viii. 355–6).

[Gent. Mag. lxxviii. 1178; Walford's Insurance Cyclop.; Brit. Mus. Cat.; Foster's Baronetage.] G. P. M.

EDEN, GEORGE, Earl of Auckland (1784–1849), statesman and governor-general of India, second son of William Eden, first lord Auckland [q. v.], by Eleanor Elliot, sister of the first Earl of Minto, was born at Eden Farm, near Beckenham in Kent, on 25 Aug. 1784. As a younger son he was at first intended for a professional career. He matriculated at Christ Church, Oxford, 3 May 1802, proceeded B.A. 1806, and M.A. 1808. He was called to the bar at Lincoln's Inn on 13 May 1809. His elder brother, William Frederick Elliot, M.P. for Woodstock, was found drowned in the Thames on 19 Jan. 1810, and George succeeded to his brother's seat in the House of Commons on 10 March. He sat until the dissolution of 1812, and was re-elected for Woodstock in November 1813. On 28 May 1814 he succeeded his father as second Lord Auckland. His father, though in his early days the intimate friend of Pitt, had entirely severed himself from the tory party in 1804. The second Lord Auckland had thus imbibed whig ideas. He voted and spoke consistently with the whig party during the long period succeeding the battle of Waterloo, when it remained in opposition. His constant attendance in the House of Lords and plain common sense commended him highly to the whig leaders, and when Lord Grey formed his reform ministry in November 1830 he gave Auckland a seat in his cabinet, with the offices of president of the board of trade and master of the mint. He proved himself a capable official. In July 1834 Earl Grey retired, followed by Sir James Graham, Lord Stanley, the Duke of Richmond, and the Earl of Ripon, and Lord Melbourne had to reconstitute the whig ministry. Auckland was chosen to succeed Sir James Graham as first lord of the admiralty. He went out of office with Lord Melbourne in December 1834, and returned to his old post in April 1835, after Sir Robert Peel's short administration, and was soon after made a G.C.B. But he did not long remain in office, for in September 1835 Lord Melbourne decided to revoke Sir Robert Peel's nomination of Lord Heytesbury to the governor-generalship of India, and on his recommendation the court of directors accepted

Auckland as Lord William Bentinck's successor.

When Auckland reached Calcutta in February 1836, he found the government in the hands of Sir Charles (afterwards Lord) Metcalfe, who as senior member of council had acted as governor-general since the departure of Lord William Bentinck. Everything was perfectly quiet in India. Auckland's term of government might have been as uneventful as his predecessor's had he not decided to interfere in the affairs of Afghanistan. His uncle, Lord Minto, had first opened communications with that country in 1809, when he had sent Mountstuart Elphinstone [q. v.] to form a defensive alliance with Sháh Shujá in his apprehension of French intrigues. In 1837 Auckland sent Sir Alexander Burnes [q. v.] to Cabul on a somewhat similar mission, though his apprehension was rather of Russian than of French intervention. Dost Muhammád, the able usurper, who had driven Sháh Shujá into exile more than twenty years before, received Burnes courteously, but when he found that the English had no idea of helping him to recover Pesháwur from the Sikhs, he promptly dismissed him from his court. It was then that Auckland adopted the policy of driving out Dost Muhammád and reinstating Sháh Shujá on the throne. It was said that this course was forced upon him by his advisers, but he cannot be acquitted of the blame of listening to them, and having allowed the outbreak of a foolish and eventually disastrous war. On 1 Oct. 1838 Auckland issued his manifesto dethroning Dost Muhammád. Sir Henry Fane, the commander-in-chief, refused to have anything to do with the operations, and it was left for Sir John Keane to enter Cabul on 6 Aug. 1839, and place Sháh Shujá on the throne again. The news of these operations was received with enthusiasm in England. Keane was made a peer, and Auckland was created Lord Eden of Norwood, Surrey, and Earl of Auckland, on 21 Dec. 1839. As he received much of the credit accruing to the successful issue of the Afghan campaign of 1839, he must bear the blame of the disasters of 1841. He failed to recognise the weakness of Sháh Shujá and the independent character of the Afghans, and he allowed the garrison of Cabul to be reduced to a dangerously small force under the command of an incompetent general [see Elphinstone, George William Keith]. He was still in office when the catastrophe of November 1841 took place, but was only holding office until the arrival of his successor; for Sir Robert Peel, on taking office in September 1841, had not forgotten the slight put upon his nomination in 1835 by Lord Melbourne, and had at once sent letters to recall Auckland. In February 1842 Lord Ellenborough arrived, and it was left to him to repair the errors of Auckland's administration. Apart from his Afghan policy, Auckland had proved a good governor-general, for he was undoubtedly an able official, and his visit to the north-western provinces during the famine of 1838, and the relief works he sanctioned there, mark an epoch in the history of Indian famines (see Hunter, *Imp. Gazetteer of India*, x. 391).

On his return to England he allied himself again with the whig party. When Lord John Russell formed his administration in 1846, Auckland entered the cabinet as first lord of the admiralty. But his health had been undermined by his residence in India, and on 30 Dec. 1848 he was seized with a fit while out shooting with a party of friends, and died on 1 Jan. 1849 at the Grange, near Alresford, Hampshire, the seat of Lord Ashburton. At the time of his death he was president of the Royal Asiatic Society, president of the senate of University College, London, vice-president of the Horticultural and Zoological Societies, and a trustee of the British Museum. He was buried at Beckenham on 6 Jan., and as he died unmarried the earldom of Auckland and the barony of Eden became extinct, but he was succeeded as Lord Auckland by his brother, Robert John Eden [q.v.], who was consecrated bishop of Sodor and Man in 1847, translated to the bishopric of Bath and Wells in 1854, and died in 1870.

[Gent. Mag. February 1849; Higginbotham's Men whom India has known; Journal in India in 1837 and 1838 by the Hon. Eleanor Eden, Lord Auckland's sister. On Auckland's Afghan policy the best book is Sir J. W. Kaye's History of the Afghan War.] H. M. S.

EDEN, HENRY (1797–1888), admiral, fourth son of Thomas Eden, deputy auditor of Greenwich Hospital, and cousin of George Eden, first earl of Auckland [q. v.], entered the navy in 1811 on board the Acasta, in which he served on the North American station till August 1815. He was shortly afterwards appointed to the Alceste frigate, commanded by Captain Murray Maxwell [q. v.], which sailed from Spithead in February 1816, carrying out Lord Amherst as ambassador to China [see Amherst, William Pitt, Earl Amherst]. The Alceste was wrecked in Gaspar Straits on 18 Feb. 1817, and Eden, with the other officers and the ship's company, together with the embassy, returned to England in a chartered merchant ship. In October he was made lieutenant, and after serving for two years in the Liffey on the coast of Portugal was in June 1820 appointed flag-lieutenant to his brother-in-law, Sir Gra-

ham Moore [q. v.], then commander-in-chief in the Mediterranean. In October 1821 he was promoted to the command of the Chanticleer, from which, in July 1822, he was moved to the Martin, and was employed for the next two years on the coast of Greece during the Greek revolution. In April 1827 he was advanced to post rank, and from 1832 to 1835 commanded the Conway frigate on the home station, and afterwards on the coast of South America. From 1839 to 1842 he served as flag-captain to Sir Graham Moore, commander-in-chief at Plymouth, and in May 1844 was appointed to the Collingwood, fitting for the Pacific as flagship of Sir George Francis Seymour [q. v.] His health, however, obliged him to resign the command before the ship sailed, and he had no further service afloat. From 1846 to 1848 he was private secretary to his cousin, Lord Auckland, then first lord of the admiralty; from 1848 to 1853 was superintendent of Woolwich dockyard, and was a lord of the admiralty from 1855 to 1858. He became rear-admiral 7 Aug. 1854, vice-admiral 11 Feb. 1861, and admiral 16 Sept. 1864; but after his retirement from the board, where the name of Eden had long been a potent spell, had no active connection with the navy. In his retirement he lived for the most part at Gillingham Hall in Norfolk, where he died on 30 Jan. 1888. He married in 1849 the daughter of Lieutenant-general Lord George Beresford, but left no issue.

[O'Byrne's Nav. Biog. Dict.; Forster's Peerage; Navy Lists; Times, 2 Feb. 1888.]

J. K. L.

EDEN, MORTON, first Baron Henley (1752–1830), diplomatist, fifth and youngest son of Sir Robert Eden, third baronet, was born 8 July 1752. He matriculated at Christ Church, Oxford, 13 July 1770, took no degree, and at the age of twenty-four entered upon a diplomatic career. Appointed minister plenipotentiary to the electoral (now royal) court of Bavaria, and minister at the diet of Ratisbon, 10 Oct. 1776, he soon gave such satisfaction in his office that in February 1779 he was transferred to Copenhagen, with the style of envoy extraordinary. Three years later he was removed to Dresden. In 1783 he came over to England and was married to Lady Elizabeth Henley, fifth daughter of Robert, earl of Northington, and coheiress to her brother Robert, the second and last earl. Henley returned to Dresden, and was advanced to the dignity of minister plenipotentiary, continuing in his post until 1791. He was then appointed minister plenipotentiary to the Duke of Saxe-Gotha, but was appointed before the close of the year envoy extraordinary and minister plenipotentiary of the court of Berlin. He was nominated a knight of the Bath in 1791, and at the special request of George III was publicly invested with the insignia of the order by the king of Prussia, 1 Jan. 1793. In this year he proceeded to Vienna as ambassador to the emperor of Austria; and in 1794 he was sworn in a privy councillor, and despatched to Madrid as ambassador extraordinary. The British government, however, soon had need of his services in the east of Europe, and in the same year (1794) he was reappointed envoy extraordinary to Vienna. He remained in the Austrian capital for five years. On his retirement from the public service in November 1799 he was created a peer of Ireland, under the title of Baron Henley of Chardstock, Dorsetshire. He died 6 Dec. 1830. He had issue three sons and one daughter. His eldest son, Frederick, died in 1823. His second son, Robert, second Baron Henley, is noticed below. Henley took a considerable interest in scientific questions, and was a fellow of the Royal Society.

[Annual Register, 1830; Gent. Mag. 1831; Foster's Alumni Oxon.] G. B. S.

EDEN, RICHARD (1521 ?–1576), translator, was born in Herefordshire about 1521, and studied at Queens' College, Cambridge, 1535–44, under Sir Thomas Smith; held a position in the treasury 1544–6, and married in the following year. He was private secretary to Sir W. Cecil, 1552. He published in 1553 a translation of Münster's 'Cosmography.' Next year he obtained a place in the English treasury of the Prince of Spain, and in 1555 published his great work, 'The Decades of the Newe Worlde, or West India,' a collection of travels of great interest, translated from many sources, part of which, 'The Travels of Lewes Vertomannus, 1503,' is reprinted in Hakluyt's 'Voyages' (iv. 547, edit. 1811). Hereupon he was cited by Thomas Watson, bishop of Lincoln, before Bishop Gardiner, for heresy, but escaped with the loss of his office.

In 1559 he revised Geminus's 'Anatomy,' and two years later translated Martin Cortes's 'Arte de Navigar,' to which he wrote a preface. A letter of his to Sir W. Cecil is published in Halliwell's 'Letters on Scientific Subjects.' He entered the service of Jean de Ferrières, vidame of Chartres, in 1562, whom he accompanied to Havre, and then to Paris and Germany. In 1569 he came to London, returning next year to Paris, and after narrowly escaping the massacre of St. Bartholomew, he reached London in 1573, when the vidame petitioned Elizabeth, unsuccessfully, to admit Eden as one of the

'poor knights of Windsor.' In 1574 he translated John Taisner's 'De Natura Magnetis,' in the dedication of which, addressed to Sir W. Winter, he alludes to the death of Sebastian Cabot. This book and his translation of Ludovico Barthema's 'Travels in the East in 1503' were posthumously published by R. Willes in 1577, under the title 'The History of Travayle in the East and West Indies,' &c. Eden died in 1576, having achieved great reputation as a scholar and man of science.

[Arber's First Three English Books on America, 1885, pp. xxxviii–xlviii; Cooper's Athenæ Cantabrigienses, 1861, ii. 2; Watt's Bibl. Brit. 1824, i. 329; Tanner's Bibl. Brit. 1748; Biddle's Memoirs of Sebastian Cabot, 1832, pp. 62–70; Bale's Scriptorum Illustr. Cat. 1559, p. 110, supplement; Laurence Humphrey's Interpretatio Linguarum, 1559, p. 520 (by Bale and Humphrey he is called John; Tanner erroneously distinguishes John from Richard); Brit. Mus. Cat.; W. Oldys's Brit. Libr. 1738, pp. 139, 147, 153.] N. D. F. P.

EDEN, ROBERT (1804–1886), bishop of Moray, Ross, and Caithness, the third son of Sir Frederick Morton Eden [q. v.], was born 2 Sept. 1804 and educated at Westminster School and Christ Church, Oxford. He took a third class in classics in 1826 and proceeded B.A. in 1827. Ordained deacon and priest by the Bishop of Gloucester in 1828, he served successively the curacies of Weston-under-Edge in Gloucestershire, and Messing and Peldon in Essex, and became rector of Leigh in Essex in 1837. Here, on the resignation of Bishop Low, he accepted the offer of the Scottish see of Moray and Ross; he was consecrated at St. Paul's, Edinburgh, 9 March 1851. On this occasion his university conferred on him the degree of D.D. In 1862 he was elected primus of the Scottish church, in succession to Bishop Perrot. In 1827 he married Emma, daughter of Justice Allan Park, by whom he had five sons and five daughters. He died peacefully on the evening of 26 Aug. 1886, at his official residence in Inverness.

The progress which Scottish episcopacy made in his time must be attributed largely to his influence. He had given up a comfortable English living worth 500*l.* or 600*l.* a year for a position of which the yearly emoluments were not more than 150*l.*, and where there was no settled residence. His pro-cathedral was a small cottage, fitted up as a mission chapel, on the bank of the river Ness. During his tenure he quadrupled the income of the see, founded the beautiful cathedral of St. Andrew in Inverness, and was mainly instrumental in securing a residence for his successor. Dignified and firm in character, he was a good and sound, rather than a brilliant, preacher. He was on the most intimate terms of friendship with Archbishop Langley and Bishops Blomfield, Selwyn, Hamilton, and Wilberforce, the last of whom said that his power of surmounting difficulties was just that of his ability at school to jump over anything that he could reach with his nose. Among his most noticeable public acts were his cordial recognition of M. Loyson (Père Hyacinthe); his co-operation with the Duke of Buccleuch in removing the disabilities of Scottish orders in the ministry of the church of England; his labours to promote union with the Eastern church; and his enlisting Archbishop Langley to take part in the foundation of Inverness Cathedral. His defence, in opposition to all the other Scottish bishops, of Bishop Wilberforce, who had held an English service in the presbyterian chapel of Glengarry, Inverness-shire, was perhaps due less to the somewhat Erastian tone which uniformly pervaded Eden's political acts than to the mollifying effect produced by the personal visit of Wilberforce.

Not the least service rendered by the primus to the Scottish church was in 1876. Large and excited meetings of its members were held in Edinburgh for the purpose of remodelling the whole financial system of the church. The Church Society, the creation of the popular Dean Ramsay, had long shown signs of inability to cope with the growing wants of the church. A small body of reformers aimed at replacing this society by an organisation which should represent every congregation, and those who had worked hard and generously on the old lines were opposed to this. The result, therefore, depended on the view which the primus would take. He threw in his lot with the reformers, and composed many heated debates by his courtly suavity and excellent knowledge of business. The new financial body thus formed, known as the Representative Church Council, has been so successful as to justify his action.

Eden was perhaps a better primus than diocesan bishop. His *bonhomie* and love of telling jocose stories somewhat scared strict spirits. But his grand manner, which, said one of his clergy, 'made you feel proud of yourself in five minutes,' was very telling. Theologically he was a moderate high churchman, politically an uncompromising tory.

His published works comprised: 1. Three tracts against Wesleyan methodism, published before his episcopate began. 2. Four charges. 3. Various sermons in defence of Scottish episcopacy. 4. Miscellaneous sermons on the Prayer Book, on the 'Inter-

national Society of Workmen,' and against teetotalism. 5. 'Impressions of a Recent Visit to Russia, a Letter addressed to Chancellor Massingberd, on Intercommunion with the Eastern Orthodox Church,' 1866. In addition to these he wrote prefaces to Mr. Shutte's translation of the 'Heliotropium,' and to Count Tolstoï's 'Romanism in Russia.'

[Times; Guardian; Church Times; Scotsman; Crockford's Clerical Directory; personal recollections from one of Eden's clergy.]
W. B.

EDEN, ROBERT HENLEY, second Baron Henley (1789–1841), second but eldest surviving son of the first baron, Morton Eden [q. v.], was born in 1789, matriculated at Christ Church, Oxford, 24 Oct. 1807, where he proceeded B.A. in 1811 and M.A. in 1814. He was called to the bar at Lincoln's Inn the latter year, was for some time a commissioner of bankrupts, and in March 1826 was made a master in chancery. This office he held until 1840, when it became apparent that a mental disorder incapacitated him for its duties. He was M.P. for Fowey from 1826 to 1830. Henley succeeded his father in the peerage, 6 Dec. 1830, and he assumed the name of Henley only in commemoration of his maternal ancestors, by royal license dated 31 March following. In 1823 Henley published two volumes of the decisions of his grandfather, Lord Northington, in the court of chancery; and some years later (1831) he issued a 'Memoir of the Life of Robert Henley, Earl of Northington, Lord High Chancellor of Great Britain.' As a lawyer Henley was distinguished for the special attention he paid to the bankruptcy laws. In 1825 he published 'A Practical Treatise on the Bankrupt Law as amended under the new Act of 6 George IV;' and this was succeeded in 1832 by 'A Digest of the Bankrupt Law, with an Appendix of Precedents framed with reference to the new Act of 1 & 2 William IV.' Henley also devoted much attention to the subject of a reform of the English church; and in 1834 he put forward 'A Plan for a New Arrangement and Increase in Number of the Dioceses of England and Wales.' In this work the author showed the urgent want of an increase of bishoprics, and endeavoured to indicate how existing incongruities might be removed. He held that parliament was bound to advance so much as would maintain a resident minister in every parish in the kingdom, and would in towns support a parochial minister for every four thousand souls. Henley died at his residence in Whitehall Place 1 Feb. 1841. He married in 1824 Harriet, third daughter of the first Sir Robert Peel. He had issue four sons, the eldest of whom, the Right Hon. Anthony Henley, succeeded him in the barony.

[Gent. Mag. 1841; Ann. Reg. 1841; Lord Henley's books, 1823–34; Foster's Alumni Oxonienses.]
G. B. S.

EDEN, ROBERT JOHN, third Baron Auckland (1799–1870), bishop of Bath and Wells, third son of William Eden, first baron Auckland [q. v.], and younger brother of George Eden, earl of Auckland [q. v.], was born at Eden Farm, Beckenham, Kent, on 10 July 1799, and sent to Eton in 1814. He afterwards went to Magdalene College, Cambridge, where he proceeded M.A. in 1819, and B.D. and D.D. in 1847. He was rector of Eyam, Derbyshire, from 1823 to 1825; rector of Hertingfordbury, Hertfordshire, from 1825 to 1835; and vicar of Battersea from 1835 to 1847. He was likewise chaplain to William IV from 1831 to 1837, and chaplain to Queen Victoria from 1837 to 1847. On 23 May 1847 he was consecrated bishop of Sodor and Man, and installed at Castletown on 29 June. On the death, 1 Jan. 1849, of his brother, George Eden [q. v.], earl of Auckland, who was unmarried, he became third Baron Auckland. On 2 June 1854 he was translated to the see of Bath and Wells, which he held until his resignation, 6 Sept. 1869. He died at the palace, Wells, on 25 April 1870, and was buried in the Palm churchyard, near the cathedral, on 29 April. He was moderate in his views, but inclining to the high church school. He married, on 15 Sept. 1825, Mary, eldest daughter of Francis Edward Hurt of Alderwasley, Derbyshire, by whom he had a numerous family. She died on 25 Nov. 1872. He was the author of: 1. 'A Letter to the Bishop of Bath and Wells on the subject of the recent Restoration of the Parish Church of Kingsbury Episcopi, by George Parsons, with his Lordship's Reply,' 1854. 2. 'Charges of the Bishop of Bath and Wells,' 3 vols. 1855, 1858, and 1861. 3. 'The Journal and Correspondence of William, Lord Auckland, edited by the Bishop of Bath and Wells,' 1860.

[Illustr. London News, 7 May 1870, pp. 489, 490, with portrait; Times, 27 April 1870, p. 12; Bath Chronicle, 28 April 1870, p. 6, and 5 May, p. 7; Greville Memoirs, second series, i. 131, 151, ii. 86.]
G. C. B.

EDEN, THOMAS, LL.D. (*d.* 1645), master of Trinity Hall, Cambridge, the youngest son of Richard Eden of South Hanningfield, Essex, by Margaret, daughter of Christopher Payton, esq., of Bury St. Edmunds, Suffolk, was born in the south part of Sudbury,

within the county of Essex. From Sudbury school he was sent to Pembroke Hall, Cambridge, whence he migrated to Trinity Hall, of which house he was admitted a scholar 31 Dec. 1596. He was elected to a fellowship 10 July 1599, and afterwards he held for many years the office of reader of the civil law in his college. On 10 Nov. 1613, being then LL.B., he was chosen to succeed Dr. Clement Corbet as professor of law in Gresham College, London (Ward, *Gresham Professors*, p. 240). In March 1614–15 he held a disputation for the degree of LL.D. with great applause before James I at Cambridge, and he was created doctor in the following year. On 4 Nov. 1615 he was admitted a member of the College of Advocates at Doctors' Commons (Coote, *English Civilians*, p. 73).

He was returned as one of the burgesses for the university of Cambridge to the parliament of 6 Feb. 1625–6, and subsequently re-elected to the parliaments of 17 March 1627–8, 13 April 1640, and 3 Nov. 1640 (the Long parliament). On 4 Sept. 1626 he was chosen master of Trinity Hall on the resignation of Dr. Corbet. He was appointed chancellor of the diocese of Ely in 1630, and he was also commissary of Westminster, Bury St. Edmunds, and Sudbury, and one of the masters in chancery. He resigned his professorship at Gresham College 27 July 1640. On 3 May 1641 he joined with those members of the House of Commons who took the protestation. The speaker informed the house on 7 Sept. 1642 that he had received commission from Dr. Eden, who had been long sick of an ague, to acquaint the house that as formerly he had lent the house 1,000*l.* 'in time of streight,' and had adventured 500*l.* for Ireland, so he was also willing now to lend 200*l.* for the service of the king and parliament according to the propositions (*Commons' Journals*, ii. 76). On 28 Feb. 1643–4 he took the solemn national league and covenant (*ib.* iii. 410). In April 1645 he was one of the committee of parliament, consisting of six peers and twelve commoners, which was appointed by the two houses to manage the affairs of the admiralty. He died in London on 18 July 1645, and was buried on 2 Aug. in the chapel of Trinity Hall, Cambridge, where a mural monument with a Latin inscription was erected to his memory. The Latin oration delivered at his funeral by Thomas Exton, afterwards a knight, is printed in Ward's 'Gresham Professors,' appendix, p. 69, and two English elegies on his death are preserved in the British Museum (Lansd. MS. 98, ff. 195, 196).

Eden, who is highly commended as an advocate by Fuller, was a munificent benefactor to Trinity Hall. He left in manuscript: 1. 'Notæ in regulas juris.' 2. 'Liber observationum.' 3. 'Liber articulorum.' 4. 'Loci communes.'

[Cole's Athenæ Cantabr. E. 7; Cole's Manuscripts, vi. 88, 93, 94, 108, 109; List of Members of Parliament (official return), i. 468, 474, 480, 485; Willis's Notitia Parliamentaria, vol. iii. pt. ii. pp. 230, 241; Carter's Cambridge, pp. 101, 106, 109; Calendars of State Papers, Dom. (1635–6) index, (1636–7) p. 432, (1637) pp. 188(2), 423, (1637–8) p. 316, (1638–9) p. 590, (1639) p. 367, (1639–40) pp. 270, 272–4, 277, 278, 281, 285, 287, 562, (1641–3) pp. 4, 34, 529; Lloyd's Memoires (1677), p. 593; Fuller's Worthies (Nichols), i. 357; Hearne's Textus Roffensis, append. p. 403; Harl. MSS. 376 art. 30, 378 art. 36, 589 art. 18; Kennett's MS. 51, f. 44; Hervey's Visitation of Suffolke (Howard), pp. 13–16, 19.] T. C.

EDEN, WILLIAM, first Lord Auckland (1744–1814), statesman and diplomatist, third son of Sir Robert Eden, third baronet, of Windlestone Hall, Durham, by Mary, sister and coheiress of Morton Davison of Beamish, Durham, was born on 3 April 1744. He was educated at Eton, where he became an intimate friend of the Earl of Carlisle, and proceeded to Oxford in 1763 as a student of Christ Church. His university career was full of brilliant promise, and he proceeded B.A. in 1765, and M.A. in 1768. He then read law in London and was eventually called to the bar at the Middle Temple in 1769. He studied his profession diligently, and soon became known as one of the most promising young men in London; and in 1772, in which year he published his 'Principles of Penal Law,' he was selected to fill the office of under secretary of state. After his acceptance of this appointment he gave up his legal for a political career, and in 1774 he entered the House of Commons as M.P. for Woodstock. He devoted himself from the first to legal and economical questions, and soon became an acknowledged authority on these subjects, on which he spoke frequently, and he was therefore selected as one of the first lords of the board of trade and plantations when that board was instituted in 1776 to regulate British trade. In that year he strengthened his political position by marrying Eleanor Elliot, the only sister of Sir Gilbert Elliot, afterwards Earl of Minto, and by his famous speech on punishments in the House of Commons, in which he proposed the substitution of hard labour for transportation to America. In 1778 he was re-elected for Woodstock, and in that year was appointed one of the five

commissioners sent to America to try and settle the disturbances there, and on his return he published 'Four Letters to the Earl of Carlisle, who had been chief of the commission, on the spirit of party, the circumstances of the war, raising supplies, and free trade with Ireland, which had a very great success. In 1780 he accompanied his old school friend, the Earl of Carlisle, when he went to Ireland as viceroy, in the capacity of chief secretary; and he was sworn of the privy council in that country and elected to its House of Commons as M.P. for Dungannon. While in Ireland he devoted himself chiefly to the economical questions, which he thoroughly understood, and not only carried out the limited measure of free trade which was then passed, but established the National Bank of Ireland, on the lines of the Bank of England. He resigned his office with Lord Carlisle in April 1782, but again entered the ministry in April 1783—when Lord Shelburne became prime minister, with Pitt as chancellor of the exchequer—as vice-treasurer of Ireland, when he was sworn of the English privy council. He attached himself closely to Pitt, whose economical ideas agreed well with his own, and went out of office with him on the resignation of the Shelburne ministry before the coalition of Fox and Lord North in December 1783. In the following year he lost his seat for Woodstock, but was elected for Heytesbury, and with Pitt's return to office began the most important period of Eden's career. He was again made a lord of the committee of council on trade and plantations, but his work was for the future rather as a diplomatist than a statesman. Pitt was determined to inaugurate great financial reforms, and one of his grandest conceptions for the benefit of English trade was the commercial treaty with France. To negotiate this treaty Pitt selected Eden, and sent him as special envoy to Versailles for the purpose in 1785. The affair was difficult and intricate; French thinkers were all in favour of the treaty, from the influence in favour of free trade which had been excited by the school of political economists, known as the physiocrats, but French statesmen were not so ready, and though Eden and Dupont de Nemours, the French delegate, quickly agreed as to the terms of the treaty, the French ministry made many difficulties and long hesitated to confirm the arrangements proposed. At last, in September 1786, the great treaty was signed, followed in January 1787 by a commercial convention, in August 1787 by an agreement settling the disputes of the French and English East India Companies, and in November 1787 by a treaty settling the attitude of France and England towards Holland, by which the authority of the stadtholder was confirmed and the legion of the volunteers of Maillebois was withdrawn. In all these difficult negotiations Eden gave the greatest satisfaction to Pitt, and showed that he possessed the most essential qualities of a diplomatist, tact and patience. On his return to England he published one of his most curious and interesting works, his 'History of New Holland,' and in 1788 he was sent as special ambassador extraordinary to Madrid. The attitude of Spain was by no means friendly, though there was no open rupture, and Eden, after doing his best to improve matters, returned to Paris, where he had to defend his commercial treaty with the new ministry brought into power by the early events of the French revolution, and finally to England, when he was raised to the Irish peerage as Baron Auckland on 18 Nov. 1789. He was next sent on a commercial mission to the United States of America, and in 1790 to Holland, where he obtained the despatch of a Dutch squadron to join the fleet known in English naval history as the Spanish armament, which was got ready by Pitt at the time of the dispute with Spain on the question of Nootka Sound. In December 1790 he concluded a treaty on the settlement of Holland with the emperor Leopold and the king of Prussia confirming the arrangements made by Lord Malmesbury in 1788, and he remained at the Hague as ambassador extraordinary throughout the troublous years 1791, 1792, 1793, when the events of the French revolution were agitating Europe. The political position was extremely critical in Holland and Belgium, and the latter country was overrun by the army of Dumouriez in the later months of 1792, when that general even threatened Holland. The successes of the Prince of Coburg and the Duke of York in 1793 were believed to have removed all danger, and in that year Auckland returned to England and retired from diplomatic life. He received a pension of 2,300*l.* a year, and was created a peer of Great Britain as Lord Auckland of West Auckland, Durham, on 22 May 1793. Though retired from diplomacy, Auckland yet exercised a very great influence on political affairs from his known intimacy with Pitt, whose Kentish seat at Hayes was close to his own at Eden Farm, and the great statesman was commonly believed to entertain sentiments of affection for Auckland's eldest daughter, the Hon. Eleanor Eden, who afterwards married the Earl of Buckinghamshire. This intimacy drew great attention to a pamphlet published by Auckland, 'Remarks on the Apparent Circumstances of the War,' which was supposed to

embody the opinions of Pitt himself. In 1796 he was elected chancellor of the Marischal College, Aberdeen, in succession to Lord Mansfield, and in 1798 he again entered the ministry as joint postmaster-general. He continued to support Pitt, especially in his measure of bringing about the union with Ireland and the abolition of the Irish parliament, and resigned with his friend in 1801, when the king refused to consent to Pitt's emancipation of the Irish catholics. After this date Auckland entirely withdrew from politics. He refused to join Pitt's second administration in 1804, and his relations with the great statesman at this time were very strained, it was said, for personal reasons. He lived quietly at Eden Farm, Beckenham, Kent, and experienced a great sorrow in 1810 by the death of his eldest son, William Frederick Eden, who was found drowned in the Thames on 24 Feb. 1810. Auckland never recovered from the shock caused by this catastrophe, and died suddenly of heart disease at breakfast on the morning of 28 May 1814, leaving, with eight daughters, two sons, George [q. v.] his successor, who after being governor-general of India was created Earl of Auckland in 1839, and Robert John [q. v.], third lord Auckland, and bishop of Bath and Wells from 1854 to 1869, who edited his father's journals and correspondence.

[The Journals and Correspondence of William, Lord Auckland, edited by his son, the Bishop of Bath and Wells, 4 vols. 1860–2; Gent. Mag. June and August 1814.] H. M. S.

EDES or EEDES, RICHARD (1555–1604), dean of Worcester, was born probably in Bedfordshire in 1555 of an old family which had been long seated at Sewell in that county, and 'being made full ripe for the university in Westminster School,' was elected student of Christ Church, Oxford, in 1571, where he proceeded B.A. 17 Dec. 1574, M.A. 2 May 1578 (Wood, *Fasti Oxon.*, ed. Bliss, i. 195, 209). Then taking orders 'he became,' says Wood, 'a most noted and celebrated preacher.' He was elected university proctor 10 April 1583, proceeded B.D. 6 July 1584, and D.D. 6 July 1590 (*ib.* i. 223, 227, 250). In 1584 he became prebendary of Yetminster Prima in the church of Sarum. On 10 Feb. 1586 he was installed prebendary of the fourth stall in Christ Church Cathedral (Le Neve, *Fasti*, ed. Hardy, ii. 523), became prebendary of Preston in Hereford Cathedral 17 Jan. 1589–90 (*ib.* i. 521), and treasurer of that cathedral 22 Aug. 1596 (*ib.* i. 490). He was also chaplain to the queen. On 19 June 1597 he was made dean of Worcester (*ib.* iii. 71), 'being then and ever after to his death held in great admiration at court, not only for his preaching, but most excellent and polite discourse.' He was presented to the rectory of Upton-upon-Severn, Worcestershire, 21 Dec. 1598 (Nash, *Worcestershire*, ii. 448). James I, whose chaplain he became, appointed him a translator of the Bible, and he was one of those divines who assembled at Oxford and took for their share of the work the four gospels, the Acts of the Apostles, and the Book of Revelation. He did not live to witness the commencement of the undertaking, dying at Worcester 19 Nov. 1604. He was buried in the chapel at the east end of the cathedral choir. Upon the tomb erected to him by his widow, Margaret, a daughter of Dr. Herbert Westphaling, bishop of Hereford, is inscribed a punning epitaph in verse in the form of a dialogue between the monument (Lapis) and a traveller (Viator) meditating among the tombs (inscription and plate in Thomas, *Survey of Cathedral Church of Worcester*, pp. 47, 48; cf. Willis, *Survey of Cathedrals*, ii. 659).

Edes spent his younger years, relates Wood, 'in poetical fancies and composing of plays, mostly tragedies.' He was the reputed author of 'Julius Cæsar,' a tragedy acted at Christ Church in 1582. When his intimate friend, Dr. Toby Mathew [q. v.], was about to remove to the deanery of Durham in 1584, Edes 'intended to have him on his way thither for one day's journey; but so betrayed were they by the sweetness of each others company that he not only brought him to Durham, but for a pleasant penance wrote their whole journey in Latin verse, entitled "Iter Boreale," several copies of which did afterwards fly abroad' (Wood, *Athenæ Oxon.*, ed. Bliss, i. 749–50). A copy of this poem is among the Rawlinson MSS. at the Bodleian Library, B. 223, and another in Wood's collection, No. 8553. The British Museum copy, entitled 'Musæ Boreales,' is Addit. MS. 30352. In Addit. MS. 22583, ff. 47, 52, 56, 74, are verses addressed to Edes by William Gager, chancellor of Ely. Edes also left various other Latin and English poems, which are scattered through several manuscript collections of the poetry of his day. Several are to be found in Rawl. Poet. MS. 85; others in the same collection, No. 148. Of his published works Wood mentions 'Six Learned and Godly Sermons,' 8vo, London, 1604, and 'Three Sermons,' 4to, London, 1627. His picture was placed among those of other noted divines in the school gallery at Oxford (*ib.* ii. 190), and there is another of him in the Bodleian, to the funds of which he contributed in 1601 a donation of 13*l.* 6*s.* 4*d.* (Wood, *An-*

tiquities of Oxford, ed. Gutch, vol. ii. pt. ii. pp. 923, 955). His portrait in the Bodleian has been engraved.

[Welch's Alumni Westmon. (1852), pp. 49–50; Baker's Biog. Dram. (1812), i. 217; Evans's Catalogue of Engraved Portraits, i. 111; Notes and Queries, 2nd ser. vi. 457.] G. G.

EDEYRN, DAVOD AUR, i.e. THE GOLDEN-TONGUED (*fl.* 1270), Welsh bard and grammarian, is said to have written a grammar of the Welsh language, published in 1856 by the Welsh Manuscripts Society, with an English translation and notes by the Rev. John Williams ab Ithel. The introduction states that Edeyrn 'performed it by command and at the desire of these three lords paramount, namely, Llewelyn, son of Gruffydd, prince of Aberffraw, and king of all Wales; Rhys Fychan, lord of Dinefwr and Ystrad Towy; and Morgan Fychan, lord of the territory between Nedd and Afan and Cilfai, and lord paramount of Morganwg.' The same introduction, which can hardly in propriety be Edeyrn's work, speaks of Edeyrn's 'acute and profound genius, reflection, various acquirements, memory, and retention.' He compiled it 'from the record which Einiawn the priest had formed.' It includes not only 'the Cymric letters and parts of speech,' but 'the metres of vocal song.' The version published is said to have been 'copied from a transcript of Mr. Lewis Richards of Darowen, Montgomeryshire, dated 1821, by the Rev. W. J. Rees of Cascob, Radnorshire, 1832,' and we are informed that 'Mr. Richards appears to have taken his copy from a manuscript of Iolo Morganwg.' The editor does not inform us whether any old manuscripts exist. He believes the book to have been written about 1270.

[Dosparth Edeyrn Davod Aur, Welsh MSS. Society.] T. F. T.

EDGAR or **EADGAR** (944–975), king of the English, the younger son of Eadmund the Magnificent [see EDMUND] and the sainted Ælfgifu, was born in 944, the year of his mother's death, for he was twenty-nine at the time of his coronation in 973 (*Anglo-Saxon Chron.* sub ann. 972; FLOR. WIG. sub ann. 973). He was probably brought up at the court of his uncle Eadred [see EDRED], for his name, coupled with that of his brother Eadwig [see EDWY], is appended to a charter of Eadred dated 955 (KEMBLE, *Codex Dipl.* 435). After his brother's accession he resided at his court, and was there on 9 May 957 (*ib.* 465), when the insurrection of the north had already broken out. Some time, probably, before the close of that year he was chosen king by the insurgents. The kingdom was divided by a decree of the 'witan,' and he ruled over the land north of the Thames. He begins to issue charters as king the following year. In a charter of 958 he styles himself 'king of the Angles and ruler of the rest of the peoples dwelling round' (*ib.* 471); in a charter of the next year 'king of Mercia,' with a like addition (*ib.* 480); and in another charter, granted probably about the same time, 'king of the Mercians, Northumbrians, and Britons' (*Wells Chapter MSS.*) As he was now scarcely past childhood he must have been little more than a puppet in the hands of the northern party. As soon as he was settled on the throne he sent for Dunstan [q. v.], who was then in exile, and who from that time became his chief minister and adviser. The other leading men of his party were Oskytel, archbishop of York; Ælfhere, ealdorman of Mercia; Brihtnoth [q. v.], ealdorman of Essex; and Æthelstan, the 'half-king,' ealdorman of East Anglia, whose wife, Ælfwen, was the young king's foster-mother (*Historia Ramesiensis*, 11), a connection that may have had a curious bearing on the rivalry between him and his elder brother, for it has been suggested that Æthelfgifu, the mother of Eadwig's wife, and a person of great weight at his court, stood in the same relation to the West-Saxon king (ROBERTSON, *Essays*, 180, 201).

On the death of Edwy [q. v.] or Eadwig in October 959 Eadgar, who was then sixteen, was chosen king by the whole people (FLOR. WIG.), and succeeded to the kingdom of the West-Saxons, as well as of the Mercians and Northumbrians (*A.-S. Chron.*) His reign, though of considerable historical importance, does not appear to have been eventful. It was a period of national consolidation, peace, and orderly government. Much of the prosperity of the reign should certainly be attributed to the wisdom of Dunstan, archbishop of Canterbury (960–988), who served the king as well and faithfully as he had served his uncle Eadred. In 968 (?) Eadgar made an expedition into Wales because the prince of the North Welsh withheld the tribute that had been paid to the English king since the time of Æthelstan, and, according to William of Malmesbury, laid on the rebellious prince a tribute of three hundred wolves' heads for four years, which was paid for three years, but was then discontinued because no more wolves were left to be killed, a highly improbable story (*Gesta Regum*, 155). It seems as though the Welsh were virtually independent during this reign, for their princes do not attest the charters of the English king, and so may be supposed not to have

attended his witenagemots. Eadgar's relations with the Danish parts of the kingdom are of more importance. From the time of the death of Eric Haroldsson and the skilful measures taken by Eadred and Dunstan to secure the pacification of Northumbria, the northern people had remained quiet until they had joined in the revolt against Eadwig. By the election of Eadgar and the division of the kingdom they broke off their nominal dependence on the West-Saxon throne. Now, however, Eadgar himself had become king of the whole land, and Wessex was again the seat of empire. It was probably this change that in 966 led to an outbreak in Northumbria. The disturbance was quelled by Thored, the son of Gunner, steward of the king's household, who harried Westmoreland, and Eadgar sought to secure peace by giving the government of the land to Earl Oslac. It is said, though not on any good authority, that as Kenneth of Scotland had taken advantage of this fresh trouble in the north to make a raid upon the country, Eadgar purchased his goodwill, at least so it is said, by granting him Lothian, or northern Bernicia, an English district to the south of the Forth, to be held in vassalage of the English crown. (This grant, which has been made the subject of much dispute, has been fully discussed by Dr. Freeman, *Norman Conquest*, i. 610–20; and E. W. Robertson, *Scotland under her Early Kings*, ii. 386 sq.)

While Eadgar thus provided for the peace of the north, he seems to have carefully forborne from interfering with the customs and internal affairs of the Danish district. He declared in his laws: 'I will that secular rights stand among the Danes with as good laws as best they may choose. But with the English let that stand which I and my witan have added to the dooms of my forefathers.' Only the police arrangement of the hundred was to be common to all his peoples, 'English, Danes, and Britons.' But in the case of powerful offenders, while in the English districts their punishment was decided by the king and the witan, the Danes were to choose according to their laws the punishment that was to be awarded. This self-government was granted, Eadgar tells the Danes, as a reward 'for the fidelity which ye have ever shown me' (Thorpe, *Ancient Laws*, 116, 117). The two peoples, then, lived on terms of equality each under its own law, though, indeed, the differences between the systems were trifling, and this arrangement, as well as the good peace Eadgar established in the kingdom, was no doubt the cause that led the 'witan' in the reign of Cnut to declare the renewal of 'Eadgar's law' [see under Canute]. Besides this policy of non-interference he favoured men of Danish race, and seems to have adopted some of their customs. The steward of his household was a Dane, and a curious notice in the 'Chronicle' concerning a certain king, Sigferth, who died by his own hand and was buried at Wimborne, seems to point to some prince of Danish blood who was held in honour at the English court. Offices in church and state alike were now open to the northern settlers. While, however, Eadgar was thus training the Danes as good and peaceful subjects, his policy was looked on with dislike by Englishmen of old-fashioned notions, and the Peterborough version of the 'Chronicle' preserves a song in which this feeling is strongly expressed. The king is there said to have 'loved foreign vices' and 'heathen manners,' and to have brought 'outlandish' men into the land. The same principle of non-interference was carried out in church matters, for on the death of Oskytel in 972 the king, by the advice of Dunstan, conferred the archbishopric of York on Oswald, who was by birth a Northumbrian Dane, and possibly set aside the election of the English Æthelwald in his favour (Symeon, col. 79; T. Stubbs, col. 1699; Robertson, *Essays*, 214). Oswald, though, in his diocese of Worcester and elsewhere, he continued to carry on his efforts to promote the Benedictine reform that was strongly favoured by the king, did not attempt to introduce it into Northumbria, where it would certainly have met with considerable resistance, and in this matter he must have acted with the approval of Eadgar, who had a strong affection for him (*Vita S. Oswaldi*, 435).

The king's conciliatory policy met with signal success, and the Danish population lived peacefully under his supremacy. Nor did this success lack definite acknowledgment. On the return of Oswald from Rome, whither he had gone not merely to fetch his pall, but to transact several matters of state, probably to obtain the pope's assent to the step the king was about to take, Eadgar was 'at length' solemnly crowned (Æthelweard, 520). The ceremony took place at Bath on Whitsunday, 11 May 973, in the presence of a vast assembly of the 'witan,' and was performed by both the archbishops; it is the first recorded instance of a coronation of an English king in which the archbishop of the 'Northumbrians' (*Vita S. Oswaldi*) took part, and this is certainly not without significance. It is also the first coronation of which we have a minute description (*ib.* 436–8). It will be sufficient to note here that the king entered the church wearing his

crown, and laid it aside as he knelt before the altar; that Dunstan then began the 'Te Deum;' that at the conclusion of the hymn the bishops raised the king from his knees; and that at Dunstan's dictation he then took a threefold oath that the church of God and all christian people should enjoy true peace for ever, that he would forbid all wrong and robbery to all degrees, and that he would command justice and mercy in all judgments. Then the consecration prayers were said, the archbishops anointed him, the antiphon 'Zadok the priest' was sung, and all joined in the shout 'Let the king live for ever.' Dunstan next invested him with the ring and sword, placed the crown on his head and the sceptre and rod in his hands, and both the archbishops enthroned him. Although this ceremony is sometimes spoken of as a second coronation, there is no good reason for supposing that the king had ever been crowned before. No contemporary chronicler assigns any reason for this delay of the rite, or for the special time chosen for its performance; the story that connects it with a penance will be noted further on. It may, therefore, be held to have been, to quote the words of Dr. Stubbs: 'a solemn typical enunciation of the consummation of English unity, an inauguration of the king of all the nations of England, celebrated by the two archbishops, possibly with special instructions or recognition from Rome, possibly in imitation of the imperial consecration of Eadgar's kinsmen, the first and second Otto, possibly as a declaration of the imperial character of the English crown itself' (*Memorials of St. Dunstan*, introd. ci.; this view was first propounded by Robertson, *Essays*, 203–15; comp. Freeman, *Norman Conquest*, i. 639, 3rd edition). It evidently took strong hold on the imagination of the people, and was made the subject of one of the national ballads preserved in the 'Chronicle' (*Anglo-Saxon Chron.* sub ann.; Æthelweard, 520). After this ceremony the king with all his fleet sailed round to Chester, and there six (*A.-S. Chron.*), or rather eight (Flor. Wig.), kings met him and swore to be faithful to him, and to be 'his fellow-workers by sea and by land.' They were the kings of the Scots, of Cumberland, and of the Isles, and five Welsh princes, and it is said that they further declared their vassalage by rowing Eadgar in a boat which he himself steered at the head of a great procession from his palace to the minster of St. John Baptist, where they prayed, and then returned in the same manner (*ib.*) While this may be a later embellishment, the 'commendation' of the kings is beyond doubt. (On the nature of such commendations see Freeman, *Historical Essays*, i. 56; *Norman Conquest*, i. 142; Robertson, *Scotland under her Early Kings*, ii. 386 sq.) The Danes of Ireland were friendly, and acknowledged the power if not the supremacy of the English king, for coins of Eadgar were minted at Dublin (Robertson). The relations between Eadgar and the other kings and princes then reigning in these islands are probably signified by his use of grandiloquent titles borrowed from the imperial court. Following the example of his predecessors since the reign of Æthelstan, he describes himself in his charters as 'Albionis Imperator Augustus,' and the like (*Norman Conquest*, i. 623; Stubbs, *Constitutional History*, i. 177). As a near kinsman of Otto I and II, he may well have been influenced by the imperial ideas of western Europe. He made alliance with Otto the Great, and received splendid gifts from him (Flor. Wig. sub ann. 959). This alliance was probably renewed at the accession of Otto II, when other kings are said to have marvelled at the profusion of Eadgar's gifts. His fame was spread abroad, and Saxons, and men of Flanders, and Danes are said to have sailed hither constantly; all were welcomed, but their coming was evidently disliked by the more conservative part of the English (*Gesta Regum*, 148, where William of Malmesbury expands the notice of the Peterborough chronicler, which as it stands seems to apply chiefly to the Danes, the men of 'heathen manners').

At the date of his coronation at Bath, Eadgar was in his thirtieth year. He is said to have been short and slenderly made, but of great strength (*ib.* 156), 'beauteous and winsome' (*A.-S. Chron.*) His personal character, the events of his life, and the glories of his reign made a deep impression on the English people. Not only are four ballads, or fragments of ballads, relating to his reign preserved in the different versions of the national chronicle, but a large mass of legends about him, originally no doubt contained in gleemen's songs, is given by William of Malmesbury. He is represented in somewhat different lights. All contemporary writers save one speak of him in terms of unmixed praise; the one exception, the Peterborough chronicler, while dwelling on his piety, his glory, and his might, laments, as we have seen, his love of foreigners and of foreign fashions and evil ways. As a zealous patron of the monks, he is naturally depicted by the monastic writers of his time in glowing colours, and the excellence of his government, which rests on better evidence than vague phrases, justifies all that they say of

him as a ruler. On the other hand, popular tradition, represented by the stories told by William of Malmesbury, while endorsing all that the chroniclers say of the glories of the reign, conveys a widely different impression of his personal character from that which is to be gathered from his monastic admirers. He was, we are told, cruel to his subjects, and inordinately lustful; he coveted his friend's wife, and murdered her husband in order to marry her, and was guilty of other acts of immorality (*Gesta Regum*, 157–60; *Gesta Pontificum*, p. 190). The charge of cruelty probably arose from the general strictness with which he repressed disorder, and from the remembrance of certain special incidents in which his justice was too little tempered with mercy (see below). As regards his lustfulness and other crimes the historian expressly states that the legends concerning them refer only to his younger days. The two of most importance tell us how Eadgar slew Æthelwold, and married his widow, Ælfthryth, or Elfrida, and how he seduced a veiled lady of Wilton. All the circumstances of the first legend are unhistorical (the growth of this legend has been discussed fully by Dr. Freeman, *Historical Essays*, i. 15–25); the second rests on a firmer basis. A review of the king's life, as far as we know it, certainly goes far to show that in his early years he was flagrantly immoral, and this is borne out by the reference to his vices in the song preserved in the 'Chronicle.' Cnut, it should be noted, held that he was 'given up to vice and a slave to lust' (*Gesta Pontiff.* p. 190 [see under Canute and Edith, St.]) In 961 probably, when he was about seventeen, he took from the convent at Wilton a lady named Wulfthryth (Wulfrid), who, though veiled, was not a professed nun (*Gesta Regum*, 159). She bore him a daughter named Eadgyth (St. Edith [q. v.]) in or by 962. Her connection with the king was evidently a 'handfast' union, for after the birth of her child she refused to accede to his wish to enter into a permanent marriage with him, and retired to Wilton, taking as the dissenting party her child with her (Gotselin, *Life of St. Edith*, *Acta SS.* Mabillon, sæc. v. 636). As a punishment for this violation of the cloister, Osbern says that Dunstan ordered the king a penance of seven years, during which he was not to wear his crown, that he made atonement for his sin by building the nunnery at Shaftesbury, which was in fact built by Ælfred, and that at the end of the seven years he was solemnly crowned (*Vita S. Dunstani*, p. 111). Apart from the fact that the ceremony at Bath in 973 appears to have been the only coronation of Eadgar, it will be observed that the dates prove that this story cannot be accepted as it stands. Eadgar next took to wife Æthelflæd, who for her beauty was known as the 'White Duck' (Flor. Wig. sub an. 964), the daughter of an ealdorman named Ordmær, of whom little is known, and who probably owed such power as he had to his daughter's marriage. She bore the king a son named Eadward [see Edward the Martyr]. Her union with Eadgar is said by Nicholas of Worcester, writing about 1120, to have been a lawful marriage (*Memorials of St. Dunstan*, p. 423); this would scarcely be gathered from Florence of Worcester, and as her name does not appear in any charter, her connection with Eadgar must have terminated by the date of his marriage in 964, and as the succession of her son was disputed there is some ground for believing that this too was a 'handfast' union for a year, and that it was terminated by Eadgar, who as the dissenting party acknowledged and brought up her son (Robertson, *Historical Essays*, 169, 172–6). In 964 Eadgar took to wife Ælfthryth, the daughter of Ordgar, ealdorman of the western shires. Ælfthryth's first husband, Æthelwold, the son and successor of Æthelstan of East Anglia, died in 962. There is no reason to attribute his death to Eadgar as William of Malmesbury and later writers do; indeed it is absurd to imagine that the king would have thus injured the family in which he found his mightiest and most trusted adherents. Ælfthryth bore him Eadmund, who died in 971 or 972, and Æthelred (Ethelred the Unready), who afterwards came to the throne. Second marriages were uncanonical, and in the tenth century priests were forbidden to bless them. The name of Ælfthryth became odious, as she was held to be guilty of the murder of her stepson Eadward. These two facts are perhaps enough to account for the scandalous tales that later writers tell about this marriage. It took place just seven years before Eadgar's coronation, and in the account given of the ceremony at Bath by the anonymous author of St. Oswald's life there is a curious passage which seems as though the coronation was followed by some public recognition of it (p. 438). It seems possible, therefore, that we have here the key to the legend of the seven years' penance said to have been imposed in consequence of the violation of the 'veiled lady' of Wilton. Although we must reject the story of laying aside the crown, Dunstan may have imposed a penance, possibly of seven years' length, on the king for contracting a union which was uncanonical, and probably lacked the blessing of the

church. Eadgar may have atoned for his sin by the foundation of a religious house, for he founded many, and the coronation at Bath may well have been accompanied by the removal of ecclesiastical censure, and, as the 'Life of St. Oswald' implies, by the recognition of the marriage ('peractis egregiis nuptiis regalis thori,' &c.)

With Eadgar's alliance with the East-Anglian house, which was perhaps drawn closer by his marriage with Ælfthryth, may be connected his zeal in the work of monastic reform which began in England that year (Robertson). He was first persuaded to undertake the work by Oswald, who was a friend of Æthelwine, the brother and successor of Ælfthryth's first husband. With the king in their favour, with Dunstan at Canterbury, Oswald at Worcester, and, above all, Æthelwold at Winchester, the monastic party was all-powerful. Eadgar upheld Æthelwold in his severity towards the clerks at Winchester (*Vita S. Æthelwoldi*, 260), he finished and dedicated the new minster there, and obtained a letter from John XIII authorising Æthelwold to establish monks there (Flor. Wig. sub ann. 964; *Vita S. Oswaldi*, 426; *Memorials of St. Dunstan*, 364). With his co-operation monks took the place of clerks at Chertsey, Milton, Exeter, Ely, Peterborough, Thorney, and other places. He commanded that the reform should be carried out in Mercia, ordered that new buildings should be provided for the new inmates of the monasteries, and is said to have founded forty new houses. He also gave large gifts to many other monasteries, and especially to Glastonbury. Nor was his bounty confined to the monasteries of his own kingdom, as may be seen by a letter from the abbot of St. Ouen at Rouen asking his help, and by another from the convent of St. Genevieve at Paris thanking him for his gifts (*Memorials of St. Dunstan*, 363, 366).

Young as Eadgar was, his rule was vigorous and successful. The tendency of the period was towards provincial rather than national administration. As the theory of royalty increased, its actual power diminished. The great ealdormen, such as Ælfhere and Æthelwine, were practically independent, and local jurisdictions were in full operation. Eadgar did not attempt to overthrow the power of the provincial rulers, nor did he do anything to weaken the local courts. On the contrary he seems to have avoided all unnecessary interference, and as he had no national machinery for government he strengthened the local machinery, while at the same time he used it for national ends and as a means of making his power felt in all that concerned the good of the nation. This required wisdom and vigour—the wisdom may to a large extent have been Dunstan's, the vigour of the king's administration was due to himself. In order to rid the coasts of the northern pirates he organised, we are told, a system of naval defence. He formed three fleets of twelve hundred vessels each, and every year after the Easter festival he sailed with each of these fleets in turn along the whole coast. Within the land, to use the chronicler's words, he 'the folks' peace bettered the most of the kings that were before him.' He used the territorial division of the hundred as the basis of an efficient police system for catching thieves, and by organising local jurisdictions and adapting them to the needs of the people gave them new life. He desired that the local courts should suffice for all ordinary purposes of justice, and commanded that no man should apply to the king in any civil suit unless he was not worthy of law or could not obtain it at home. Nevertheless he did not allow these courts to work without control. Every winter and spring we are told, doubtless with some exaggeration, he went through all the provinces and made inquisition as to how the great men administered the laws and whether the poor were oppressed by the mighty. His laws were few, and, except the ordinance of the hundred, call for no special remark; his work was rather administrative than legislative, and the words that stand at the head of his ordinances commanding that every man should be worthy of folk-right, poor as well as rich, show the spirit of his administration. He was stern in punishing crimes, and in 968, probably in consequence of some local rebellion, caused the island of Thanet to be ravaged. His ecclesiastical laws command the payment of tithe, church-seat, and hearth-penny or Peter's pence, and the observance of feasts and fasts. The general character of the canons enacted in this reign will be found in the article on Dunstan. It is convenient to consider the secular side of Eadgar's reign as specially pertinent to his life, and the ecclesiastical side as rather appropriate to the life of the archbishop. No such division, however, is satisfactory. Dunstan's greatness cannot be measured except by taking into account the glories of Eadgar's rule, nor is it likely that the king, who was so earnest in the matter of monastic reform, was an indifferent or inactive spectator of the efforts made by the archbishop to reform the character and raise the position of the clergy. The characteristic of Eadgar's reign which impressed the men of his own time most forcibly was the peace he gave to his

people. 'God him granted that he dwelt in peace,' and the evil days that followed his death made men dwell on this so that he came to be called Eadgar the Peaceful King (Flor. Wig.) He died on 8 July 975 in his thirty-second year, and was buried at Glastonbury. In 1052 Abbot Æthelnoth translated his body to a shrine above the altar of the abbey church; and in spite of his early vices Eadgar was at this time reverenced as a saint at Glastonbury, and is said to have worked miracles (*Gesta Regum*, ii. 160; *De Antiq. Glaston.* Gale, iii. 324).

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.) and Gesta Pontiff. (Rolls Ser.); Memorials of St. Dunstan (Rolls Ser.); Vita S. Oswaldi, Historians of York (Rolls Ser.); Vita S. Æthelwoldi, Chron. de Abingdon (Rolls Ser.); Historia Ramesiensis (Rolls Ser.); Kemble's Codex Dipl.; Thorpe's Ancient Laws and Institutes; Vita S. Eadgithæ, Mabillon's Acta SS. sæc. v.; Stubbs's Constitutional History; Robertson's Historical Essays and Scotland under her Early Kings; Freeman's Norman Conquest and Historical Essays, i.; Green's Conquest of England.] W. H.

EDGAR (1072–1107), king of Scotland, eldest surviving son of Malcolm Canmore and Margaret, sister of Edgar Atheling, named after his Saxon uncle, was the first king who united Scottish and Saxon blood. Canmore was slain by an ambush near Alnwick on 13 Nov. 1093, when engaged in a raid on northern England; his eldest son, Edward, fell at the same time or a day or two after. Edgar brought the fatal news to his mother, then in the castle of Edinburgh. Already enfeebled with illness she saw it in his face before he spoke, and adjured him to tell the truth. When told that both her husband and first-born were slain, 'she prayed to Christ, who through the Father's will made the world live by his death, to deliver her from sin,' and, according to the pathetic narrative of Turgot (or Theodoric), died while saying the words 'Deliver me.' Donald Bane, the half-brother of Malcolm, of pure Celtic blood, at once claimed the vacant crown. The body of Margaret had to be conveyed under cover of a mist by Edgar from the castle to Dunfermline, as the Celtic race rose in favour of Donald. Edgar and his younger brothers Alexander and David were forced to take refuge with their uncle Edgar Atheling, who conveyed them secretly to some part of England. Their sisters, Mary, afterwards wife of Eustace of Boulogne, and Eadgytha, afterwards Maud, wife of Henry I, were already at the abbey of Ramsey, where their aunt Christina was a nun. Perhaps this was the place of their refuge. Another competitor for the crown now appeared at the English court, probably at the assembly held in Gloucester at Christmas 1094. This was Duncan, an elder son of Malcolm, by Ingebiorg, widow of Thorfinn, earl of Orkney. Having done homage to Rufus, he received the aid of English and Norman volunteers, and marching to Scotland defeated Donald Bane in May 1094. Duncan's success was brief. Edmund, styled 'the only degenerate son of Malcolm,' sided with Donald Bane, and at their instigation Malpedi, the Mormaer of the Mearns, slew Duncan by treachery, and Donald Bane again reigned for three years. Rufus now gave his aid to Edgar Atheling and his nephew Edgar, who marching to Scotland by Durham, where their banner was taken from the abbey at the bidding of a vision of St. Cuthbert to the younger Edgar, met and overthrew Donald in Scotland. Donald was blinded and kept a prisoner. His ally Edmund became a monk of Montacute, near Mont St. Michel. In gratitude for his victory Edgar dedicated Coldingham to St. Cuthbert and the monks of Durham, and a little later granted Berwick to the new bishop, Ranulf Flambard, but indignantly rescinded the gift on the bishop taking prisoner Robert Godwin's son, who had helped in the defeat of Donald and received lands in Lothian in return for his service.

About this time, profiting by the disputed succession in Scotland, perhaps invited by Donald Bane, Magnus, the Norwegian king Olaf's son, called Barefoot from his adoption of the dress of the highlands and isles, made a second expedition against the Orkneys, Hebrides, and as far south as Man and Anglesey, from which he was driven back by the Earls of Chester and Shrewsbury, though the latter was killed. In Scotland he fared better, and in the winter of 1098 made a treaty with Edgar which secured to Magnus all the western islands round which he could steer a helm-carrying vessel. The isthmus of Cantyre, across which he dragged one, fell within the literal terms of the treaty, and along with the Hebrides remained under Norse suzerainty till shortly before the battle of Largs. This treaty, whatever its terms, and the marriage of Henry I of England to his sister Maud on 11 Nov. 1110, gave Edgar the peace which suited his character and the needs of his people, who must have suffered from Malcolm's constant wars. Magnus was slain in Ulster in 1104, and the chiefs of the isles for a few years threw off the Norse yoke, but it was again imposed on them by Olaf Godredson in 1113. Edgar, like his mother

and brothers, was a friend of the church. Charters in the Saxon form came into use in his reign. Four genuine as well as one probably spurious are preserved among the records of Durham. His gift of a camel to the Irish king Murcertach indicates a liberal disposition as well as his good relations with neighbouring kings. He is described by a contemporary, Ailred of Rievaux, as 'a sweet-tempered and amiable man, like his kinsman Edward the Confessor in all respects, who exercised no tyranny or avarice towards his people, but ruling them with the greatest charity and benevolence.' His reign is generally described as eventless from its pacific character. His chief residences were Dunfermline, where he was buried, and the castle of Edinburgh, where he, or one of his brothers perhaps, erected the small chapel still extant in memory of his mother. He died on 8 Jan. 1107 at Dundee unmarried, and by his will left Cumbria, which he held by some anomalous tenure under the king of England, to his younger brother David. Alexander I succeeded to the crown of Scotland and also held Lothian. His only remaining brother, Ethelred, was abbot of Dunkeld and Earl of Fife.

[The Scottish chroniclers Fordun and Wyntoun, and the English Anglo-Saxon chroniclers, Symeon of Durham, Florence of Worcester, and William of Malmesbury, Magnus Barefoot's Saga, and the Chronicle of Man are the old authorities; see also Lappenberg's History of the Anglo-Saxons; Pearson and Freeman's History of England; Skene's Celtic Scotland. i.; Robertson's Scotland under her Early Kings.] Æ. M.

EDGAR Atheling, or **EADGAR** the Ætheling (*fl.* 1066), king-elect, son of Eadward the Exile and Agatha, a kinswoman of Gisla, queen of Hungary and of the Emperor Henry II, was probably born in Hungary before 1057. In that year his father, the surviving son of Edmund Ironside [q. v.], came over to England in accordance with an invitation sent by Edward or Eadward the Confessor, who designed to make him his heir, but he died shortly after his arrival without having seen the king. The story that the Confessor recommended the ætheling to the nobles as his successor, and that there was a party who upheld his right at the Confessor's death, is plainly erroneous (*Gesta Regum*, iii. 238). It has been asserted that on this occasion Eadgar had 'no constitutional claim upon the votes of the witan beyond any other male person in the realm' (*Norman Conquest*, iii. 7), though the assertion appears open to question, for constitutional usage certainly restricted the choice of the witan to the members of the kingly house. When the news of the defeat and death of Harold reached London in October 1066, the two archbishops, the northern earls, Eadwine and Morkere, and other great men, together with the citizens and seamen of the city, chose Eadgar, who was then a youth, as king, and pledged themselves to go out to battle with him (Flor. Wig. i. 228; William of Poitiers, p. 141). Some opposition to his election is said to have been offered by the bishops (*Gesta Regum*, iii. 247), among whom must no doubt be reckoned William, the Norman bishop of London. His election was a disappointment to the brothers Eadwine and Morkere, who had tried to persuade the Londoners to choose one or other of themselves, though when they found that this was hopeless they agreed in the general choice. Nevertheless they withdrew their forces from the city and marched back to Northumberland. Their desertion left Eadgar helpless. The Conqueror reduced and wasted the country to the south and west of the city, and in December Eadgar, who does not appear to have been crowned, with Ealdred [q. v.], archbishop of York, and other bishops and all the chief men of London, met him at Berkhampstead and made submission to him (*A.-S. Chron.* Worcester. William of Poitiers, p. 141, places this scene 'ad oppidum Warengefort,' and Mr. Parker, in the *Early History of Oxford*, p. 191, endeavours to explain the discrepancy). William received the ætheling graciously, gave him the kiss of peace, and it is said gave him a large grant of land, and treated him as an intimate friend, both on account of his relationship to the Confessor and to make some amends to him for the dignity he had lost (Orderic, p. 503; Will. of Poitiers, p. 148). The next year he took him with him to Normandy along with other noble Englishmen, whom he thought it was scarcely safe to leave behind him in England (*ib.* p. 150), and Eadgar must have returned with him in December.

In the summer of 1068 Eadgar left the court and went northwards, apparently intending to take part in the rising of Eadwine and Morkere. (The chronological order of the events of this year is confused; it is fully discussed in *Norman Conquest*, iv. 768 sqq.) The earls submitted to the king at Warwick, and William marched on towards York. Then the ætheling, his mother, and his two sisters, Christina and Margaret, with Earl Gospatric, Mærleswegen, and the most noble men of Northumberland, not daring to meet his wrath, and fearing lest they should be imprisoned as others were, took ship and escaped to Scotland, where they were hospitably received by Malcolm Can-

more, and spent the winter there (*A.-S. Chron.* 1067, Worcester; Flor. Wig. ii. 2; Orderic, p. 511). Early in 1069 the North broke out into revolt, and Eadgar, accompanied by the nobles who shared his exile, left Scotland, and was received at York, and there all the Northumbrians gathered round him. The rebels besieged the Norman castle, and the king was forced to march to its relief; he crushed the revolt, and the ætheling again took shelter in Scotland. When he heard that the Danish fleet had entered the Humber in the September of the same year, he and the other English exiles joined it with a fleet that they had gathered. He narrowly escaped falling into the hands of the enemy, for while the Danish ships were in the Humber he sailed with a single ship, manned by his own followers, on an independent plundering expedition. The king's garrison from Lincoln fell upon his company, took them all save him and two others, and broke up his ship (Orderic, p. 514). He and his party seem to have remained with the Danish fleet during the winter as long as it stayed in the Humber (*Norman Conquest*, iv. 505), and when it sailed away he, his mother, his sisters, and the Northumbrian lords set sail for Scotland, and put in at Wearmouth, where they found Malcolm, who was ravaging the district, and who again gave them a hearty welcome, promising them a safe shelter as long as they chose to remain with him (Symeon). They returned with him to Scotland, and Malcolm sought to make Margaret his wife. Eadgar and all his men long refused their consent, though at last they yielded, 'because they were come into his power' (*A.-S. Chron.* Worcester, 1067). In 1074 Eadgar was in Flanders. He had, perhaps, been obliged to leave Scotland after Malcolm had done homage to William at Abernethy, two years before (*Norman Conquest*, iv. 518), and no doubt chose Flanders as his place of refuge on account of the hostility between Count Robert and William. In the summer of that year he came over to Scotland to visit Malcolm and his sister, the queen. While he was with them Philip of France wrote to him, bidding him come to him and offering to give him the castle of Montreuil, which from its situation would have enabled him to give constant annoyance to their common enemy, William, and to act in conjunction with the Count of Flanders. When he set sail the king and queen gave him and his men many rich gifts, vessels of gold and silver, and cloaks of ermine and other skins. They were shipwrecked apparently on the coast of England, their ships and almost all their treasures were lost, and some of them fell into the hands of the 'Frenchmen' [Normans]. Eadgar and the rest returned to Scotland, 'some ruefully going on foot, and some wretchedly riding' (*A.-S. Chron.* Worcester, 1074). Malcolm advised him to send over to William, who was then in Normandy, and make his peace. This he accordingly did, and the king and queen, having again given him many treasures, sent him from their kingdom with honour. He was met at Durham by the sheriff of York, who escorted him to Normandy. William received him graciously and gave him some means of sustenance. It was probably about this time that he received two small estates which he held in Hertfordshire at the time of the Domesday Survey (*Norman Conquest*, iv. 571, 745; *Domesday*, 142 *a*). He also had an allowance of a pound of silver a day. It is said that at William's court he was held to be indolent and childish, and that he was foolish enough to give up his pension to the king in exchange for a single horse (*Gesta Regum*, iii. 251). At last, in 1086, finding that he was slighted by the king, he obtained leave to raise a force of two hundred knights, and with them he went to serve with the Normans in Apulia (Flor. Wig.)

On Eadgar's return from Apulia he resided in Normandy, where Duke Robert gave him lands and treated him as a friend. In 1091 William Rufus, who was then reigning in England, compelled the duke to take away his land and to send him out of the duchy (*ib.*) He again took shelter in Scotland, and accompanied Malcolm when he invaded Northumberland the same year. William and Malcolm met on the shores of the Firth of Forth, and Eadgar on the side of the Scottish king, and Duke Robert on the side of his brother, arranged a peace between them (*A.-S. Chron.*) Eadgar was reconciled to William, and returned to Normandy with the duke on 23 Dec. He was in England in the spring of 1093, and was sent by the king to invite Malcolm to a conference at Gloucester. When Malcolm was slain on 13 Nov., his kingdom was seized by Donald Bane, and his children were forced to flee to England, where, it is said, they were sheltered by their uncle, the ætheling (Fordun, v. 21). To this period of his life probably belongs the story which tells how he was accused by a certain English knight named Ordgar of plotting against the king. William believed the accusation, and its truth was to be decided in Norman fashion by combat. Eadgar had some difficulty in finding a champion. At last an English knight, Godwine of Winchester, was moved by the thought of his descent from the ancient line of kings, and offered to do battle as his

representative. The two knights fought on foot, and, after a long and desperate conflict, Godwine brought the accuser to the ground. Ordgar tried to stab him with a knife, which, contrary to his oath and to the laws of the duel, he had hidden in his boot. It was snatched from him, and then, seeing that all hope was gone, he confessed that he had charged the ætheling falsely, and died of the many wounds he had received (*ib.*) The story is probably true, at least in its main outline (*William Rufus*, ii. 114 sq., 615 sq., where this Godwine is identified with the father of Robert, who accompanied Eadgar on his crusade: see *Gesta Regum*, iii. 251, and below). In 1097 Eadgar obtained the king's leave to make an expedition into Scotland for the purpose of setting his nephew and namesake on the throne. He set out at Michaelmas, defeated Donald in a hard-fought battle, in which Robert, the son of the ætheling's champion Godwine, is said to have performed extraordinary feats, and secured the kingdom for Eadgar (Fordun; *A.-S. Chron.*) He then returned to England, and in 1099 went to the Crusade. With him served Robert, the son of 'a most valiant knight' named Godwine, evidently none other than Godwine the champion. In the course of the war Robert was shot to death by the Turks for refusing to deny Christ. His death seems to have brought Eadgar's crusading to a close. On his homeward way he is said to have received many gifts from the Greek and German emperors, who would willingly have kept him with them, but he loved his own land too well to live away from it (*Gesta Regum*, iii. 251). He returned to England in the reign of Henry I, and during the last war between Henry and his brother Robert left the king and went over to help the duke. He was taken prisoner at the battle of Tinchebrai on 28 Sept. 1106. The king freely released him, and he spent the remainder of his days in obscurity in the country, perhaps on his Hertfordshire property. It is not known when he died, but he was evidently alive when William of Malmesbury wrote the third book of his 'Gesta Regum,' probably not long before 1120. An 'Edgar Adeling,' mentioned in the Pipe Roll (Northumberland) in 1158 and 1167, must of course have been a different person, as the ætheling who was the son of Eadward the Exile would have been at least 110 if he had lived until 1167 (*Norman Conquest*, iii. 794). Eadgar is not known to have had wife or child.

[Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Will. of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Symeon of Durham (Rolls Ser.); William of Poitiers, Giles; Orderic, Duchesne; Fordun's Scotichronicon, Hearne; Freeman's Norman Conquest, iii, iv, v. passim, and Reign of William Rufus contain all that is to be known about Eadgar.] W. H.

EDGAR, JOHN, D.D. (1798–1866), theologian and philanthropist, was born 13 June 1798, at Ballykine, near Ballynahinch, where his father, Samuel Edgar, D.D., was minister in connection with the secession branch of the presbyterian church. Dr. Samuel Edgar afterwards held the chair of divinity of his church. Young Edgar was educated partly at the university of Glasgow and partly at Belfast, and after passing through the usual course of theological study he was in 1820 ordained minister of a small congregation in Belfast that was counted hardly large enough to have a minister of its own. Under Edgar's vigorous ministry the congregation rapidly increased, and soon a new church had to be built four times the size of the first. In 1826 he was called to succeed his father as professor of theology, retaining his congregation till 1848, when an act of assembly against pluralities obliged him to resign it. In 1836 he got the degree of D.D. from Hamilton College, U.S.A., and in 1860 that of LL.D. from the university of New York.

From the beginning of his ministry Edgar threw his energies into the charitable work of the town, and was the means of either founding, or greatly helping, many of its most useful philanthropic institutions. The Destitute Sick Society, the Bible Society, the Town Mission, the Seamen's Mission, the Societies for the Blind and for the Deaf and Dumb, all awakened his interest and received from him very valuable help. But with other societies and movements he was still more closely identified. 1. In 1829 he began to take an active interest in the work of temperance, and for twelve years he was among the most powerful and conspicuous of the public advocates of that cause in Ireland. He began the campaign by opening his dining-room window and pouring into the gutter the remains of a gallon of whisky which he had got for the use of his family. Many men of influence, including the Roman catholic bishop Doyle and Dr. Morgan of Belfast, cordially supported this movement, which spread widely through Ireland. It is to be observed, however, that it pledged the members to abstain only from distilled spirits; and when the teetotal movement began, Edgar, not deeming it to be in harmony with scripture, expressed strong opposition to it. From this time he ceased to take so prominent a part in the advocacy of the temperance cause. 2. He was one of the founders of the Religious Book and Tract Society, by which much was done in his time,

and continues to be done still, for the circulation of religious literature, especially in rural districts. 3. Finding that intemperance bred prostitution, he turned his attention very earnestly to the case of fallen women, and procured the erection of a house in Brunswick Street for the reception of those who desired to return to an honest life. This institution proved most useful, and its administration commended itself much to visitors, among the most cordial of whom were Mr. and Mrs. S. C. Hall. 4. When the famine prevailed he was indefatigable in visiting the stricken districts, and used his utmost energies, and with great effect, both at home and in America, to obtain help for the sufferers. 5. He worked very hard too to establish industrial schools in the famine districts, at which girls were taught Irish embroidery, and by which a valuable department of female industry was added to the scanty resources of Irish labour. In other ways he exerted himself for the sufferers, especially by promoting schools in which bible instruction was given to the children of the peasantry, many of whom showed a most eager desire to obtain it. In his zeal for his countrymen, and in order to increase the means of relief, he visited America in 1859, and went from place to place telling of the ravages the famine had caused, and the thirst for scriptural instruction that had arisen in many of the people. He and his coadjutors raised a sum of upwards of 6,000*l.*

Edgar was an active leader in the presbyterian church. When a union was proposed between the synod of Ulster and the secession synod to which he belonged, he cordially approved of the proposal and zealously promoted it. It was completed in 1840.

At the third meeting of the general assembly of the united church (in 1842) he was elected moderator. During his term of office several important events happened: the bicentenary of the foundation of presbytery in Ireland, the bicentenary of the Westminster Assembly, and the last stage of struggle in the church of Scotland, which ended in the disruption of 1843. In all these he took a lively interest. All the undertakings and operations of the presbyterian church in Ireland interested him greatly, and in particular its home and foreign missions and its church and manse scheme. After being released from the pastoral charge of his congregation he often preached to his people as a labour of love; and latterly, having obtained an old chapel in Academy Street, he conducted a mission service in it for the very poorest of the people.

His philanthropic services were thoroughly appreciated by his townsmen and countrymen generally. In 1848 he was presented with a testimonial, consisting of a polyglot bible and a sum of 800*l.*, in recognition of his unwearied labours. The general assembly of 1844 having decided in favour of having a college of its own, Edgar took an important and successful part in collecting funds for this institution.

As a professor he was not remarkable for learning, nor for the faculties that are adapted to minute theological discussion. He was better fitted to give his students an enthusiasm for the work of the church and to guide them as to methods of doing it. In this respect his work was much appreciated. He wrote no book of any magnitude, but the most important of his pamphlets and addresses were collected in a volume and published under the title 'Select Works of John Edgar, D.D., LL.D.' This volume embraces twenty-five pamphlets on temperance, and seventeen on the other philanthropic schemes that engaged his attention. His 'Cry from Connaught' was the most pathetic piece he ever wrote, and inaugurated his Connaught mission. He died in 1866, in his sixty-eighth year.

[Killen's Memoir of John Edgar, D.D., LL.D., 1867; private information.] W. G. B.

EDGAR, JOHN GEORGE (1834–1864), miscellaneous writer, fourth son of the Rev. John Edgar of Hutton, Berwickshire, was born in 1834. He entered a house of business at Liverpool and visited the West Indies on mercantile affairs, but soon deserted commerce and devoted himself to literature. His earliest publication was the 'Boyhood of Great Men' in 1853, which he followed up in the same year with a companion volume entitled 'Footprints of Famous Men.' In the course of the next ten years he wrote as many as fifteen other volumes intended for the reading of boys. Some of these were biographical, and the remainder took the form of narrative fiction based on historical facts illustrative of different periods of English history. Edgar was especially familiar with early English and Scottish history, and possessed a wide knowledge of border tradition. He was the first editor of 'Every Boy's Magazine.' In the intervals of his other work Edgar found time to contribute political articles, written from a strongly conservative point of view, to the London press. Under his close and continuous application to work his health broke down, and he died of congestion of the brain after a short illness on 22 April 1864.

[Gent. Mag. 3rd ser. 1864, xvi. 808; Cooper's Biog. Dict.; Brit. Mus. Cat.] A. V.

EDGCUMBE, GEORGE, first EARL OF MOUNT-EDGCUMBE (1721–1795), son of Richard, first baron Mount-Edgcumbe [q. v.] and brother of Richard, second baron [q. v.], was born 3 March 1720–1. In 1739, while serving as midshipman in the Mediterranean fleet, he was made lieutenant by Vice-admiral Haddock, and in 1742 was promoted to be commander of the Terrible bomb. In the course of 1743 he was appointed acting captain of the Kennington of 20 guns, was confirmed in August 1744, and commanded her in the Mediterranean till 1745, towards the end of which year he was advanced to the Salisbury of 50 guns on the home station. In her he remained till the peace in 1748, cruising with good success against the enemy's commerce. In 1751 he was sent out to the Mediterranean as senior officer in the Monmouth, and the following year in the Deptford of 50 guns. He was still in her and with his small squadron at Minorca, when the French invaded the island on 19 April 1756. He hastily landed the marines and as many of the seamen as could be spared, and sailed the next day for Gibraltar, before the French had taken any measures to block the harbour. At Gibraltar he was joined by Admiral John Byng [q. v.], by whom he was ordered to move into the Lancaster of 66 guns. In the battle off Cape Mola on 20 May the Lancaster was one of the ships in the van, under Rear-admiral West, which did get into action, and being unsupported suffered severely. In 1758, still in the Lancaster, he was in the fleet under Boscawen at the reduction of Louisbourg. On his return to England, with the despatches announcing this success, he was appointed to the Hero of 74 guns, in which he took part in the blockade of Brest during the long summer of 1759, and in the crowning battle of Quiberon Bay on 20 Nov. He continued in the Hero attached to the grand fleet under Hawke or Boscawen, till on the death of his brother on 10 May 1761 he succeeded to the title as third Lord Mount-Edgcumbe; and on 18 June was appointed lord-lieutenant of Cornwall. On 21 Oct. 1762 he was promoted to be rear-admiral; and in 1766 was appointed to the command-in-chief at Plymouth, which office he held till 1770. On 24 Oct. 1770 he was advanced to be vice-admiral, and in 1773 again held the chief command at Plymouth, whence in June he went round to Spithead and commanded in the second post when the king reviewed the fleet. He held no further appointment afloat, though on 29 Jan. 1778 he was advanced to the rank of admiral. On 17 Feb. 1781 he was created Viscount Mount-Edgcumbe and Valletort, in compensation, it was said, for the damage caused to the woods of Mount-Edgcumbe in strengthening the fortifications of Plymouth. From 1771 to 1773 he was one of the vice-treasurers of Ireland; from 1773 to 1782 captain of the band of gentlemen pensioners: and from 1784 to his death on 4 Feb. 1795 again one of the vice-treasurers of Ireland. On 31 Aug. 1789 he was created Earl of Mount-Edgcumbe. He married, in 1761, Emma, only daughter of Dr. Gilbert, archbishop of York, by whom he had one son, Richard [q. v.], who succeeded to his titles. A manuscript journal, kept by Edgcumbe and Captain William Marsh, from 30 April 1742 to 1 June 1744, is in the Bodleian Library. A letter from Edgcumbe to Garrick is printed in the latter's 'Private Correspondence,' ii. 109.

[Charnock's Biog. Navalis, v. 293; Naval Chronicle, xxii. 177, with a portrait.] J. K. L.

EDGCUMBE or **EDGECOMBE**, SIR RICHARD (*d.* 1489), statesman, traced his descent from Richard Edgcumbe Edgecombe, who in the reign of Edward I was in possession of the manor of Edgcumbe, Cornwall, which passed to his grandson, John Edgcumbe. John Edgcumbe's younger brother William, marrying Hillaria, daughter of William de Cotehele, and sister and heiress of Ralph de Cotehele of Cotehele, became possessed of that property. His great-grandson was Sir Richard Edgcumbe, who was the eldest son of Piers Edgcumbe, by Elizabeth, daughter and heiress of Richard Holland. In 1467 Richard represented Tavistock in parliament, and was appointed escheator of Cornwall. He raised troops to join the Duke of Buckingham's rebellion, and on the failure of that movement a commission of oyer and terminer for his trial was issued (*Ninth Report of the Deputy-Keeper of the Records*, p. 110). He concealed himself in his woods on the Tamar, and being discovered duped his pursuers by filling his cap with stones and throwing it into the river. He presently made good his escape to Brittany, where he joined Henry Tudor, earl of Richmond, and returned with him to England. He fought with great valour at Bosworth, and after the battle was knighted by Henry on the field. The king further rewarded him by appointing him controller of his household, a chamberlain of the exchequer, and a member of the privy council, and granted him all the lands and property of John, lord Zouch, including the castle and manor of Totnes, and the manors of Cornworthy, Huishe, Lodeswell, and North Molton, and in addition Sir Henry Trenowth's estate of Bodrigam, and Lord Lovel's manor of Ridlington, Rutlandshire. Edgcumbe himself celebrated the victory by erecting a chapel in his hiding-place

in the woods. On 5 Dec. 1485 he was placed on a commission to meet and treat with the inhabitants of various places in Devonshire, and to receive their allegiance. In 1487 he was sheriff of Devonshire. He brought aid to the royal forces at the battle of Stoke, and, going on with the king to Newcastle, was sent with Fox, bishop of Winchester, to Scotland to treat for a peace, and arranged a truce of seven years. In November of the same year he was again sent to Scotland to treat for marriages between Katherine, third daughter of Edward IV, and the Marquis of Ormonde, and between Edward's widow, Elizabeth, and James III. In June 1488 Edgcumbe went to Ireland with a force of three hundred men to take the oaths of allegiance of the nobility, gentry, and commonalty. Among the Cotton MSS. (Titus B. xi. ff. 332–77) is preserved a very full and minute diary of this embassy, which was believed by Anstis to have been written by Edgcumbe himself. The expedition lasted from 23 June to 8 Aug., and 300*l.* was allowed by the king for expenses. At a chapter held 16 Nov. 1488, Edgcumbe was nominated a knight of the Garter, and was strongly supported, but Sir John Savage was chosen. In December he was appointed ambassador with Dr. Henry Aynsworth to treat with Anne, duchess of Brittany, for the truce which was concluded in the following April. Whether he ever returned to England is not certain, but in 1489 he was sent to Charles VIII to offer Henry VII's mediation between him and the Duke of Brittany, and while engaged on this mission he died at Morlaix 8 Sept. 1489. He was buried in the church of the Friars-preachers in that town before the high altar, and a handsome monument was erected to his memory. Edgcumbe married Joan, daughter of Thomas Tremayne of Collacombe, by whom he had a son Piers, and three daughters, Margaret, Agnes, and Elizabeth.

Sir Piers Edgcumbe, his son, was one of the twenty knights of the Bath created by Prince Arthur on the eve of St. Andrew, 1489. He was sheriff of Devonshire in 1493, 1494, and 1497. He formed one of the expedition to France in 1513, and was made a knight-banneret for his valuable services at the battle of Spurs. He married Jane, daughter and heiress of Stephen Durnford, who brought into the Edgcumbe family the large estate of East and West Stonehouse, and who died in December 1553. By her he had three sons, Richard [see Edgcumbe, Sir Richard, 1499–1562], John, and James, and three daughters, Elizabeth, Jane, and Agnes. Secondly he married Catherine, daughter of Sir John St. John of Bletsoe, and widow of Sir Griffith Ryce, but by her he left no issue. He died on 14 Aug. 1539.

[Collins's Peerage, ed. Brydges, v. 306–21; Prince's Worthies of Devon, p. 344 (ed. 1810); Polwhele's Hist. of Cornwall, iv. 47. 49; Pole's Devon Collection, pp. 295, 596; Fuller's Worthies (ed. 1662), pp. 270, 271; Westcote's View of Devonshire in 1630, p. 494; Boase and Courtenay's Bibl. Cornub. p. 130; Ware's Hist. of Irish Writers, ed. Harris, bk. ii. 323; Stow's Annals, p. 474; Anstis's Order of the Garter, i. 364, ii. 231; Rymer's Fœdera, xii. 348, 355, 356, 357; Oliver's Monast. Dioc. Exon.; Add. Suppl. p. 20; Carew's Survey of Cornwall, ii. 114.] A. V.

EDGCUMBE or EDGECOMBE, Sir RICHARD (1499–1562), country gentleman, was the eldest son of Sir Piers Edgcumbe [see under Edgcumbe, Sir Richard, *d.* 1489]. His grandson, Richard Carew [q. v.], says that he studied at Oxford, but of this there is no other record. He was among the knights created by Edward Seymour, earl of Hertford, 18 Oct. 1537, and two years later he succeeded to his father's estates. On a portion of the Stonehouse property, which had come into the family through his mother, and which Sir Piers had already emparked, he built the house named by him Mount Edgcumbe, which was completed in 1553. He was sheriff of Devon in 1543 and 1544, and in 1557 he was named commissioner of muster in Cornwall to call out and arm three hundred men. A very pleasant picture of the knight is presented in 'A Friendly Remembrance of Sir Richard Edgcombe,' written by Carew, and found among his manuscripts, which has since been printed in various publications. From this paper it appears that Edgcumbe in his youth dabbled in astrology, and caused doubts to be cast upon his orthodoxy, which were dissipated only by his keeping afterwards a private chaplain. He was possessed of some literary skill, and was complimented by Cromwell on the lucidity of the reports which he sent up from quarter sessions. He prided himself on his housekeeping, taking care to always have in hand two years' provision of all things necessary for himself and his family, and he kept in a chest for current needs a sum of money which he never allowed to fall below 100*l.* His hospitality earned him the name of 'the good old knight of the castle.' He died on 1 Feb. 1561–2, as is shown by the inquisition on his will, and was buried in Maker Church under a tombstone, the inscription on which states that he died 1 Dec. 1561. He was married first to Elizabeth, daughter of Sir John Arundell, who left no issue; and secondly to Winifred, daughter of William Essex, by whom he had four sons and four daughters. Piers (or Peter) Edgcumbe, the eldest son (1536–1607), was sheriff of Devon in 1566, and represented Cornwall county in the parliaments

of 1562–3, 1572, 1588, and 1592, and Liskeard borough in those of 1584 and 1586. Richard, the second son, sat for Totnes in the parliament of 1562–3.

[Collins's Peerage, ed. Brydges, v. 321–8; Prince's Worthies of Devon (ed. 1810), p. 345; Fuller's Worthies of England, Devon, p. 270; Metcalfe's Book of Knights, p. 71; Boase and Courtenay's Biblioth. Cornub. p. 130; Polwhele's Hist. of Devon, i. 257; Cal. State Papers, Dom. Ser. 1547–80, p. 94; Returns of Members of Parliament.] A. V.

EDGCUMBE, RICHARD, first Baron Edgcumbe (1680–1758), was the only surviving son of Sir Richard Edgcumbe of Mount-Edgcumbe, who was one of the knights for the county of Cornwall in the reign of Charles II. He was educated at Trinity College, Cambridge (M.A. 1698), and in 1697 wrote some elegant Latin verses on the occasion of the return of William III to England (printed in the collection entitled 'Gratulatio Academiæ Cantabrigiensis de Reditu Serenissimi Regis Gulielmi III post Pacem et Libertatem Europæ feliciter Restitutam, Anno MDCXCVII'). In 1701 he was returned for the county of Cornwall; in 1702 for the town of St. Germans; and in the same year for Plympton, for which borough he sat until his elevation to the peerage. On 22 June 1716 Edgcumbe was made a lord of the treasury, and again on 11 June 1720. On 3 April 1724, with Hugh Boscawen, viscount Falmouth, he accepted the offices of vice-treasurer, receiver-general, treasurer of war and paymaster-general of his majesty's revenues in Ireland. Edgcumbe was one of Walpole's most trusted subordinates. He managed the Cornish boroughs for him; and in 1725 Lord Carteret made overtures to the premier through Edgcumbe, which were accepted (Coxe, *Walpole*, ii. 488–490). On the fall of Walpole he was raised to the peerage to prevent his being examined by the secret committee concerning the management of the Cornish boroughs (*Horace Walpole's Letters*, ed. Cunningham, i. 156), the actual date of his creation being 20 April 1742. Edgcumbe was appointed chancellor of the duchy of Lancaster in December 1743, and in the following January lord-lieutenant and custos rotulorum of the county of Cornwall, and sworn of the privy council. On the outbreak of the rebellion of 1745 he was one of the twelve noblemen who were commissioned to raise a regiment of foot at the public expense. On 24 Jan. 1758, having resigned the office of chancellor of the duchy of Lancaster, he was appointed warden of the king's forests beyond Trent. He died on 22 Nov. 1758, and was succeeded by Richard, his eldest son by his wife, Matilda, daughter of Sir Harry Furness. Though he was corrupt with the political corruption of his age, Edgcumbe seems to have been in other respects a worthy person, and Horace Walpole laments him as 'one of the honestest and steadiest men in the world' (*ib.* iii. 193). He is said to have been popular with George II because he was shorter than that diminutive monarch (Lord Hervey, *Memoirs*, ed. Croker, i. 93*n.*)

[Collins's Peerage, 5th ed. vii. 353–4; Boase and Courtney's Bibliotheca Cornubiensis, i. 130, iii. 1167.] L. C. S.

EDGCUMBE, RICHARD, second Baron Edgcumbe (1716–1761), was the second son of Richard, the first baron [q. v.] He entered the army, and ultimately rose to the rank of major-general, but does not appear to have seen much service. He represented the borough of Lostwithiel from November 1747 to 1754, when he was returned for the borough of Penryn. In December 1755 he was appointed a lord of the admiralty, but resigned his seat on that board in November 1756 on being constituted comptroller of his majesty's household, when he was also sworn of the privy council. (His accounts for 1759–1760 are in the British Museum Addit. MS. 29266.) In 1756 he was raised to the peerage on the death of his father, and on 23 Feb. 1759 he was constituted lord-lieutenant and custos rotulorum of the county of Cornwall. He died unmarried on 10 May 1761. By his mistress, Mrs. Ann Franks, *alias* Day, he was the father of four children, and he made Horace Walpole her trustee (Walpole's 'Short Notes' in Cunningham's edition of the *Letters*, i. p. lxxi, and Lord Edgcumbe's will proved P. C. C. May 1761). The connection was the subject of a sufficiently dull satire entitled 'An Epistle from the Hon. R[ichard] E[dgcumbe] to his dear Nanny [Day],' said to be by Charles Jones, and published in 1752 by R. Sim, near St. Paul's. Mrs. Day subsequently became Lady Fenouilhet, and her portrait by Reynolds, painted in 1760, is in the possession of Lord Northbrook (Hamilton, *Catalogue Raisonnée of the Works of Sir J. Reynolds*).

Dick Edgcumbe, for so he was invariably styled, was one of the choicest spirits of his time. He was the close friend of Horace Walpole, George Selwyn, and 'Gilly' Williams, and numerous passages in 'Horace Walpole's Letters' prove him to have been a man of wit (especially vol. ii. of Cunningham's edition, pp. 415, 506, 512). But he threw away his life at the gambling-table (*ib.* iii. 396, 402, 474–5). Of his poetic works all that remain are two sets of verses, 'The Fable of the Ass, Nightingale, and Kid,' and an 'Ode to Health,' preserved in

the 'New Foundling Hospital for Wit,' vi. 107–10 (1786). They are of little merit, though they have gained for Dick Edgcumbe a notice in Walpole's 'Royal and Noble Authors' (iv. 242–3, Park's edition). He was also an accomplished draughtsman, and designed a clever coat of arms for the 'Old and Young Club' at Arthur's, which was purchased at the sale at Strawberry Hill by Arthur's Clubhouse (*Walpole's Letters*, iii. 10, and note); it has since disappeared. It was engraved by Grignon. He also painted a portrait of the convict, Mary Squires (Bromley, *Catalogue*, p. 457). It is greatly to his credit that he should have been among the first to recognise the genius of Reynolds (Leslie and Taylor, *Life of Reynolds*, i. 48), who painted for Horace Walpole a group of George Selwyn, Edgcumbe, and Williams, entitled 'Conversation,' which was purchased at the Strawberry Hill sale by the Right Hon. Henry Labouchere, lord Taunton. Edgcumbe's services to art are also recognised in Müntz's dedication to him of his treatise on 'Encaustic or Count Caylus's method of Painting in the Manner of the Ancients.'

[Collins's Peerage of England, 9th ed. vii. 354; Boase and Courtney's Bibliotheca Cornubiensis, i. 131, iii. 1167; Gent. Mag. xxxi. 237 (1761).] L. C. S.

EDGCUMBE, RICHARD, second Earl of Mount-Edgcumbe (1764–1839), only child of George, the first earl [q. v.], was born on 13 Sept. 1764. He was educated at Christ Church, Oxford, of which university he was created a D.C.L. in 1793. As Viscount Valletort he represented the borough of Fowey in the tory interest from 1786 to 1795, when, on the death of his father, he was elevated to the peerage. At the same time he was appointed to succeed his father as lord-lieutenant and custos rotulorum of the county of Cornwall. In March 1808 he was appointed captain of the band of gentlemen pensioners, and was sworn of the privy council. He held the captaincy until 1812.

Mount-Edgcumbe was a man of artistic tastes. Cyrus Redding, in his 'Fifty Years' Recollections,' harshly and unjustly describes him at p. 175 of vol. i. as 'a mere fribble, exhibiting little above the calibre of an opera connoisseur, with something of the mimic.' He seems, indeed, to have been in great request as an amateur actor (Leslie and Taylor, *Life of Sir Joshua Reynolds*, ii. 76, 77, 508, and the *Journal and Correspondence of Miss Berry*, ii. 110, 114, who preserves a clever prologue written by him for the theatricals at Strawberry Hill in 1800). He also wrote, at first for private circulation, some amusing and discriminating 'Musical Reminiscences of an Old Amateur; chiefly respecting the Italian Opera in England for fifty years, from 1793 to 1823.' The second edition, published anonymously, appeared in 1827; the third, to which he appended his name, in 1828; and the fourth, 'continued to the present times, and including the Festival at Westminster Abbey,' in 1834. The merits of the little book are recognised in the 'Athenæum' of 22 Nov. 1834. Mount-Edgcumbe records the interesting fact that he composed an opera on the 'Zenobia' of Metastasio, which was performed on the occasion of Banti's benefit in 1800 (pp. 82–3 of the fourth edition), but the score has not been preserved.

Mount-Edgcumbe died, 26 Sept. 1839, at Richmond, and was buried in Petersham churchyard (Brayley, *History of Surrey*, iii. 132). He married on 21 Feb. 1789 Lady Sophia Hobart, third daughter of John, second earl of Buckinghamshire, who died on 17 Aug. 1806, and was succeeded by his eldest son, Ernest Augustus, third earl of Mount Edgcumbe, born in 1797, died in 1861, the author of some interesting 'Extracts from Journals kept during the Revolutions at Rome and Palermo' (1849, 2nd edit. 1850).

Reynolds painted Mount-Edgcumbe's portrait in 1774; the original is now in the Mount-Edgcumbe collection, and was engraved by Dickinson.

[Boase and Courtney's Bibliotheca Cornubiensis, i. 131, iii. 1168; Gent. Mag. xii. 540 (1839).] L. C. S.

EDGEWORTH DE FIRMONT, HENRY ESSEX (1745–1807), confessor to Louis XVI, was a son of the Rev. Robert Edgeworth, rector of Edgeworthstown, co. Longford, and a descendant of Francis Edgeworth, who with his brother Edward came over from England about 1582. His mother was a granddaughter of Archbishop Ussher. When Henry was three or four years of age, his father changed his religion owing to a conversation with a protestant prelate who had visited Toulouse, and been much impressed by the catholic rites, but was precluded by age and position from examination of catholic tenets. Robert Edgeworth, leaving one son, Ussher, behind with his kinsmen, resigned the living and settled with his wife and his three other children at Toulouse. On the father's death and the return of the elder brother Robert to Ireland (1769), Henry, who had been educated by the jesuits at Toulouse, was sent to Paris and trained for the priesthood. On being ordained he took the name of De Firmont, from the paternal estate of Firmount, near Edgeworths-

town, but in his letters to Irish friends he always signs himself 'H. Edgeworth.' He entered the seminary of foreign missions with the intention of being a missionary, but was induced to remain in Paris, devoting himself to the poor and to study and prayer. Bishop Moylan, his old fellow-student at Toulouse, repeatedly pressed him to accept an Irish see, but Edgeworth firmly declined, on the ground of a long cessation of correspondence with his family (Robert had died), imperfect knowledge of English, and the spiritual necessities of the English and Irish in Paris. In July 1789 he likewise declined an invitation to be chaplain to his aunt, Miss Ussher of Eastwell, Galway, who, like her brother James (the author of 'Clio on Taste'), had embraced catholicism. He had, however, the worst forebodings as to the revolution, and intended, when matters grew serious, to escort his mother and sister as far as London. When the king's aunts left in February 1791 for Rome, they took with them Madier, confessor to Princess Elisabeth, and on her applying to the seminary for a successor Edgeworth was recommended. Elisabeth soon made a friend of him, and he visited her two or three times a week, being the only priest who ventured to go to the Tuileries in ecclesiastical dress. The guards sometimes murmured, but never insulted him. Six weeks before the storming of the Tuileries, Elisabeth, first in writing (which Edgeworth was obliged eventually to destroy) and then verbally, gave him a touching message to be delivered after her death to her favourite brother Charles. The king and queen did not make Edgeworth's acquaintance, perhaps from fear of exposing him to peril. The greater part of the day before the attack on the Tuileries was passed by him in the princess's study. After undergoing two domiciliary visits, in which compromising letters narrowly escaped notice, Edgeworth left the seminary in disguise for Choisy, but on the fugitive Archbishop Juigné appointing him vicar-general he joined his mother and sister in Paris. When the king's trial was impending, Elisabeth recommended Edgeworth to her brother as a pious priest, whose obscurity might save him from subsequent molestation. Sounded by Malesherbes, Edgeworth readily agreed to be the king's last confessor, and accordingly, when sentence had been pronounced, Garat, minister of justice, sent for him and took him in his carriage to the Temple. Not expecting to return alive, Edgeworth had made his will and told his mother that attendance on a dying man might detain him all night. His sister, however, guessed what his mission was. After being rigidly searched lest he had brought the king poison, he was admitted to Louis's presence. The king read him his will, inquired for certain ecclesiastics, and then passed into the adjoining room for his interview with his family, whose piercing sobs Edgeworth could hear through the glass door. With some difficulty Edgeworth obtained permission to celebrate mass, went back at ten to inform the king, received his confession, remained with him till late into the night, took a few hours' rest in an anteroom, and was sent for at five o'clock, when he found an altar prepared and administered the sacrament. Anxious to spare the queen, he induced the king to renounce his promised interview. He sat beside Louis in the hackney coach which conveyed him to the scaffold, and as, with two gendarmes on the opposite seat, private conversation was impossible, he offered the king his breviary, and at his request indicated the most suitable psalms, which Louis and his confessor recited alternately. Until reaching the scaffold Edgeworth had a lingering hope of a rescue, having had an intimation the previous night that this would be attempted. The king on alighting commended Edgeworth to the protection of the gendarmes, and on objecting to being pinioned looked appealingly to him for counsel. Edgeworth replied, 'Sire, I see in this last insult only one more resemblance between your majesty and the God who is about to be your recompense.' Louis submitted to the humiliation, and leaned on Edgeworth's arm as he mounted the steps of the scaffold. Edgeworth had no remembrance of the legendary exclamation, 'Fils de Saint Louis, montez au Ciel,' and was in such a state of mental tension that he could not tell what he might have uttered. Lacretelle half confesses having invented the phrase for a report of the scene in a Paris newspaper. In any case the legend sprang up almost immediately. When the axe fell Edgeworth knelt, and remained in that posture till the youngest of the executioners, a youth of eighteen, walked round the scaffold with the head and bespattered him with blood. Edgeworth saw where the throng was thinnest and took that direction, way was made for him, and being, like all the priests at this period, in lay dress, he was soon lost in the crowd. He went to Malesherbes, who advised him to quit France, but he had promised not to abandon Princess Elisabeth, with whom he still exchanged occasional letters concealed in balls of silk. After a last interview with his mother he left Paris, changed his place of concealment several times, had some narrow escapes, and in 1796 reached England. Meanwhile his mother had died in captivity, and his sister for thirteen months

was dragged from prison to prison. He went to Edinburgh to convey Elisabeth's message to her brother, which was committed to writing and published twenty years afterwards in the 'Biographie Universelle' from a copy taken by the Duke of Sérent, tutor to the future Charles X's sons. He refused a pension offered by Pitt, and was about to repair to Ireland when he was asked to carry some papers to Louis XVIII at Blankenberg, Brunswick. Louis induced him to remain as his chaplain, took him to Mittau, and in 1800 sent him to St. Petersburg with the order of the Holy Spirit for the czar, who settled a pension of two hundred ducats on him. In 1806 the 4,000*l.* produced by the sale of Firmount, and placed out at interest, was lost by the insolvency of the borrower. Edgeworth, anxious not to be a burden on the impoverished Louis XVIII, was advised to explain to Pitt what had happened since the refusal of his original offer, and immediately received a pension. In attending French prisoners at Mittau, Edgeworth contracted a fever, was nursed by Louis XVI's daughter, and expired on 22 May 1807.

[Edgeworth's Memoirs of the Abbé Edgeworth, 1815; Letters from the Abbé Edgeworth, 1818 (both inaccurate on some points); Beauchesne, Vie de Madame Élisabeth; Lacretelle, Précis Historique.] J. G. A.

EDGEWORTH, MARIA (1767–1849), novelist, was the daughter of Richard Lovell Edgeworth [q. v.], by his first wife, Anna Maria Elers. She was born at Black Bourton, Oxfordshire, the house of her mother's father, on 1 Jan. 1767, and there spent her infancy. On her father's second marriage (1773) she went with him to Ireland; and on the failure of her stepmother's health in 1775 she was sent to school with a Mrs. Lattaffière at Derby. In 1780, after the death of her stepmother, she was removed to a Mrs. Davis, in Upper Wimpole Street, London. She suffered much from attempts to increase her growth by mechanical devices, including hanging by the neck. In spite of this ingenious contrivance she always remained small. She learnt to dance, though she could never learn music; she had given early proofs of talent at her first school; she was a good French and Italian scholar, and, like Scott, won credit as a story-teller from her schoolfellows. Some of her holidays were spent with Thomas Day, her father's great friend, at Anningsley, Surrey. He dosed her with tar-water for an inflammation of the eyes, which had threatened a loss of sight, but encouraged her studies, gave her good advice, and won her permanent respect. In 1782 she accompanied her father and his third wife to Edgeworthstown, and upon his suggestion began to translate Mme. de Genlis's 'Adèle et Théodore.' Though still very shy, she saw some good society; she was noticed by Lady Moira, who often stayed with her daughter, Lady Granard, at Castle Forbes, and was frequently at Pakenham Hall, belonging to Lord Longford, a connection and a close friend of Edgeworth's. Her father employed her in keeping accounts and in dealing with his tenants. The education of her little brother Henry was entrusted to her care. She thus acquired the familiarity with fashionable people and with the Irish peasantry which was to be of use in her novels, as well as a practical knowledge of education. Her father made her a confidential friend, and though timid on horseback she delighted in long rides with him for the opportunity of conversation. He became her adviser, and to some extent her collaborator in the literary work which for some years was her main occupation. She began to write stories on a slate, which she read to her sisters, and copied out if approved by them. She wrote the 'Freeman Family,' afterwards developed into 'Patronage,' for the amusement of her stepmother, Elizabeth, when recovering from a confinement in 1787. In 1791 her father took his wife to England, and Maria was left in charge of the children, with whom she joined the parents at Clifton in December. They returned to Edgeworthstown at the end of 1793. Here, while taking her share in the family life, she first made her appearance as an author. The 'Letters to Literary Ladies,' a defence of female education, came out in 1795. In 1796 appeared the first volume of the 'Parent's Assistant.' In 1798 the marriage of her father to his fourth wife, to which she had at first a natural objection, brought her an intimate friend in her new stepmother. For fifty-one years their affectionate relations were never even clouded. The whole family party, which included, besides the children, two sisters of the second Mrs. Edgeworth, Charlotte Sneyd (*d.* 1822) and Mary Sneyd (*d.* 1841, aged 90), lived together on the most affectionate terms. In 1798 she published, in conjunction with her father, two volumes upon 'Practical Education,' presenting in a number of discursive essays a modification of the theories started by Rousseau's 'Émile,' and adopted by Edgeworth and Day. Other books for children exemplified the application of these theories to childish literature. 'Harry and Lucy' was begun by Edgeworth and his wife Honora, and Day had originally written 'Sandford and Merton' for insertion as one of the stories. In 1800 Miss Edgeworth began her

novels for adult readers by 'Castle Rackrent.' It was published anonymously, and was written without her father's assistance. Its vigorous descriptions of Irish character caused a rapid success, and the second edition appeared with her name. It was followed by 'Belinda' in 1801. In 1802 appeared the 'Essay on Irish Bulls,' by herself and her father. Miss Edgeworth had now won fame as an authoress. The 'Practical Education' had been translated by M. Pictet of Geneva, who also published translations of the 'Moral Tales' in his 'Bibliothèque Britannique.' He visited the Edgeworths in Ireland; and she soon afterwards accompanied her father on a visit to France during the peace of Amiens, receiving many civilities from distinguished literary people. At Paris she met a Swedish count, Edelcrantz, who made her an offer. As she could not think of retiring to Stockholm, and he felt bound to continue there, the match failed. Her spirits suffered for a time, and though all communication dropped she remembered him through life, and directly after her return wrote 'Leonora,' a novel intended to meet his tastes. The party returned to England in March 1803, and, after a short visit to Edinburgh, to Edgeworthstown, where Maria set to work upon her stories. She wrote in the common sitting-room, amidst all manner of domestic distractions, and submitted everything to her father, who frequently inserted passages of his own. 'Popular Tales' and the 'Modern Griselda' appeared in 1804, 'Leonora' in 1806, the first series of 'Tales of Fashionable Life' (containing 'Eunice,' 'The Dun,' 'Manœuvring,' and 'Almeria') in 1809, and the second series (the 'Absentee,' 'Vivian,' and 'Mme. de Fleury') in 1812. On a visit to London in the spring of 1803 the Edgeworths attracted much notice. Byron, who laughed at the father, admitted that Miss Edgeworth was simple and charming (*Diary*, 19 Jan. 1821), Crabb Robinson gives a similar account, and Mackintosh (*Life*, ii. 262) confirms the opinion, and says that she 'was courted by all persons of distinction in London with an avidity almost without example.' On her return she finished 'Patronage,' begun (see above) in 1787, which came out in 1814. She set to work upon 'Harrington' and 'Ormond,' which were published together in 1817. She received a few sheets in time to give them to her father on his birthday, 31 May 1817. He had been specially interested in 'Ormond,' to which he had contributed a few scenes. He wrote a short preface to the book, and died 13 June following. After Edgeworth's death his unmarried son Lovell kept up the house. Edgeworth had left his 'Memoirs' to his daughter, with an injunction to complete them and publish his part unaltered. She had prepared the book for press in the summer of 1818, though in much depression, due to family troubles, to sickness among the peasantry, and to an alarming weakness of the eyes. She gave up reading, writing, and needlework almost entirely for two years, when her eyes completely recovered. Her sisters meanwhile acted as amanuenses. She visited Bowood in the autumn of 1818, chiefly to take the advice of her friend Dumont upon the 'Memoirs.' In 1819 she was again in London, and in 1820 she went with two sisters to Paris, where she was petted by the best society, and afterwards to Geneva, returning to Edgeworthstown in March 1821. The 'Memoirs' were published during her absence in 1820, and were bitterly attacked in the 'Quarterly Review.' They reached a second edition in 1828, and a third in 1844, when she rewrote her own part.

She again settled to her domestic and literary occupations. During the rest of her life Edgeworthstown continued to be her residence, though she frequently visited London, and made occasional tours. The most remarkable was a visit to Scotland in the spring of 1823. Scott welcomed her in the heartiest way, and, after seeing her at Edinburgh, received her at Abbotsford. She had read the 'Lay of the Last Minstrel' on its first appearance during her convalescence from a low fever in 1805. Scott declared (in the last chapter of 'Waverley,' and afterwards in the preface to the collected novels) that her descriptions of Irish character had encouraged him to make a similar experiment upon Scottish character in the 'Waverley' novels. He sent her a copy of 'Waverley' on its first publication, though without acknowledging the authorship, and she replied with enthusiasm. On a personal acquaintance he surpassed her expectations. In 1825 Scott returned the visit at Edgeworthstown, and she made a trip with him to Killarney. He entertained a large party of Edgeworths at Dublin before leaving, and they drank his health upon his birthday (15 Aug.) They never again met, but their correspondence was always most cordial.

During the commercial troubles of 1826 Miss Edgeworth resumed the management of the estate for her brother Lovell, having given up receiving the rents on her father's death. She showed great business talent, and took a keen personal interest in the poor upon the estate. Although greatly occupied by such duties, she again took to writing, beginning her last novel, 'Helen,' about 1830. It did not appear till 1834, and soon reached a

second edition. It had scarcely the success of her earlier stories. Her style had gone out of fashion. In the spring of 1834 she made a tour in Connemara, described with great vivacity in a long letter printed in her 'Memoirs.' Amidst her various occupations Miss Edgeworth's intellectual vivacity remained. She began to learn Spanish at the age of seventy. She kept up a correspondence which in some ways gives even a better idea of her powers than her novels. She paid her last visit to London in 1844. She gave much literary advice to Captain Basil Hall, and she discussed her own novels in reply to friendly critics with remarkable ability. She knew more or less most of the eminent literary persons of her time, including Joanna Baillie, with whom she stayed at Hampstead, Bentham's friend, Sidney Smith, Dumont, and Ricardo, whom she visited at Gatcombe Park, Gloucestershire. Miss Austen sent her 'Emma' upon its first appearance. Miss Edgeworth admired her work, though it does not appear that they had any personal relations.

During the famine of 1846 Miss Edgeworth did her best to relieve the sufferings of the people. Some of her admirers in Boston, Mass., sent a hundred and fifty barrels of flour addressed to 'Miss Edgeworth for her poor.' The porters who carried it ashore refused to be paid, and she sent to each of them a woollen comforter knitted by herself. The deaths of her brother Francis in 1841 and of her favourite sister Fanny in 1848 tried her severely, and she was already weakened by attacks of illness. She worked to the last, and in April 1849 welcomed the appearance of Macaulay's 'History,' in which a complimentary reference is made to her in an enthusiastic letter to an old friend, Dr. Holland. She died in the arms of her stepmother on 22 May 1849.

Miss Edgeworth was of diminutive stature, and apparently not beautiful. No portrait was ever taken. It seems from Scott's descriptions of her that her appearance faithfully represented the combined vivacity and good sense and amiability of her character. No one had stronger family affections, and the lives of very few authors have been as useful and honourable. The didacticism of the stories for children has not prevented their permanent popularity. Her more ambitious efforts are injured by the same tendency. She has not the delicacy of touch of Miss Austen, more than the imaginative power of Scott. But the brightness of her style, her keen observation of character, and her shrewd sense and vigour make her novels still readable, in spite of obvious artistic defects. Though her puppets are apt to be wooden, they act their parts with spirit enough to make us forgive the perpetual moral lectures.

Miss Edgeworth's works are: 1. 'Letters to Literary Ladies,' 1795. 2. 'Parent's Assistant,' first part, 1796; published in 6 vols. in 1800; 'Little Plays' afterwards added as a seventh volume. 3. 'Practical Education,' 1798. 4. 'Castle Rackrent,' 1800. 5. 'Early Lessons,' 1801; sequels to 'Harry and Lucy,' 'Rosamond,' and 'Frank,' from the 'Early Lessons,' were published, 1822–5. 6. 'Belinda,' 1801. 7. 'Moral Tales,' 1801. 8. 'Irish Bulls,' 1802. 9. 'Popular Tales,' 1804. 10. 'Modern Griselda,' 1804. 11. 'Leonora,' and 'Letters,' 1806. 12. 'Tales from Fashionable Life' (first series, 'Eunice,' 'The Dun,' 'Manœuvring,' 'Almeria'), 1809; (second series, 'Vivian,' the 'Absentee,' 'Madame de Fleury,' 'Emilie de Coulanges'), 1812. 13. 'Patronage,' 1814? 14. 'Harrington' and 'Ormond,' 1817; 'Harrington' was reprinted with the 'Thoughts on Bores,' from 15. 'Comic Dramas,' 1817. 16. 'Memoirs of R. L. Edgeworth' (second volume by Maria), 1820. 17. 'Helen,' 1834.

Miss Edgeworth's books for children have been reprinted in innumerable forms, and often translated. The first collective edition of her novels appeared in fourteen volumes, 1825, others 1848, 1856.

[The Cornhill Mag. for 1882 (xlvi. 404, 526) and Miss Helena Zimmern's Maria Edgeworth in the 'Eminent Women' series, 1883, give a full account of Miss Edgeworth, based in each case upon unpublished memoirs by her stepmother, a copy of which is in the British Museum. See also Lockhart's Life of Scott and the Memoirs of R. L. Edgeworth.] L. S.

EDGEWORTH, MICHAEL PAKENHAM (1812–1881), botanist, youngest son of Richard Lovell Edgeworth [q. v.], by his fourth wife, Frances Anne Beaufort, was born 24 May 1812. In September 1823 he entered the Charterhouse, whence he removed to Edinburgh in 1827. Here he began the study of oriental languages, and acquired his grounding in botany under Professor Robert Graham. After a distinguished career at Haileybury, he went to India in 1831 in the civil service. He was appointed to Ambala, and afterwards to Saharunpore, where his administration gained both the approbation of his superiors and the grateful appreciation of the natives. In 1842 he came home on leave, married Christina, daughter of Dr. Macpherson, King's College, Aberdeen, in 1846, and returned the same year to India. On his way out he took advantage of the steamer coaling at Aden to look about for plants. He published the results in the 'Journal of the Asiatic Society of Bengal,' under the title of

'Two Hours' Herborization at Aden.' Of the forty species he collected in that short period in so frequented a locality, no less than eleven were new to science.

He was stationed at Banda until 1850, when he was chosen one of the five commissioners for the settlement of the Punjab, first at Mooltan, and afterwards at Jullundur; but his Indian career was finally cut short by sunstroke. His chief publications were on the botany of India in the 'Transactions' and 'Journal' of the Linnean Society; on the Indian Caryophyllaceæ in the 'Flora of British India;' a 'Grammar of Kashmiri,' and a volume on 'Pollen' in 1878. His local lists have been warmly praised in Hooker and Thomson's introductory essay to their 'Flora Indica.' He died suddenly in the island of Eigg 30 July 1881.

[Proc. Linn. Soc., 1880–2, p. 63; Trimen's Journ. Bot. (1881), 288; Cat. Sci. Papers, ii. 444, vii. 594.] B. D. J.

EDGEWORTH, RICHARD LOVELL (1744–1817), author, was born in Pierrepoint Street, Bath, 31 May 1744. The Edgeworth family, said to have come originally from Edgware, Middlesex, had settled in Ireland about 1583. Edward Edgeworth, bishop of Down and Connor, left a fortune to his brother, Francis Edgeworth, clerk of the hanaper. The descendants of Francis Edgeworth were men of talent and vivacity, given to marrying early and often, acquiring fortunes with their wives, increasing them at court or in military service, and spending them in play. 'Protestant Frank,' great-grandson of the clerk of the hanaper, raised a regiment for William III, 'married successively several wives,' and died, leaving a son Richard, aged eight, with an encumbered inheritance. Richard Edgeworth went to the bar, by advice of a sensible guardian, lived steadily, and restored the family fortunes. He married Jane, daughter of Samuel Lovell, a Welsh judge, and had by her eight children, four of whom died early. The eldest son, Thomas, also died when Richard was in his sixth year. He thus became heir to the estate, the other two children being daughters. One of them, Margaret, afterwards married John Ruxton of Black Castle, co. Meath, and was the favourite aunt of Maria Edgeworth [q. v.] Edgeworth's first tutor was Patrick Hughes of Edgeworthstown, who had been one of Goldsmith's masters. In August 1752 he was sent to the school of a Dr. Lydiat at Warwick, afterwards to Dr. Norris's school at Drogheda, and finally to a Mr. Hynes at Longford. Though a clever lad, with a turn for mechanics, excited by an early sight of an electrical machine, he was more distinguished for physical prowess than for scholarship, and was first-rate at running, jumping, and riding. He performed many exploits of this kind during the festivities which celebrated his eldest sister's (Mary's) marriage to Francis Fox of Fox Hall, co. Longford. One night after a dance he went through a mock ceremony of marriage with the daughter of his old master Hughes (see PRIOR, *Goldsmith*, i. 32). His father thought it necessary to get the marriage annulled by a suit of jactitation. Admission to the library at Pakenham Hall, the seat of Lord Longford, gave a more intellectual turn to his pursuits, and a violent passion for field sports soon died out. On 26 April 1761 he entered Trinity College, Dublin, as a fellow commoner, and spent six months in dissipation. He became ashamed of his waste of time, and on 10 Oct. 1761 entered Corpus College, Oxford, as a gentleman commoner. Oxford was recommended by the neighbourhood of Paul Elers, an old friend of his father's, who had given up the bar on marrying an heiress, Miss Hungerford. He now lived upon her estate, Black Bourton, near Oxford, had grown indolent, and was getting into difficulties. Edgeworth, though he took to his studies, and made valuable friendships, was often at Black Bourton. He fell in love with Elers's daughter, Anna Maria, eloped with her to Scotland, and married her in 1763 while still an undergraduate. His father forgave him after a time, and the ceremony was repeated in due form a few months later. The young couple passed a year at Edgeworthstown, apparently after the birth of his eldest son at Black Bourton in 1764. His mother died soon afterwards, and in 1765 he returned to England, and took a house at Hare Hatch, near Maidenhead. He had already repented of his marriage, but resolved to bear the evil with 'firmness and temper.' Mrs. Edgeworth was a good manager, but was 'not cheerful,' and vexed him by querulous complaints. The 'lamenting of a female with whom we live does not render home delightful' (*Memoirs*, i. 179). While at Hare Hatch, Edgeworth was keeping terms in the Temple. He made the acquaintance of Sir Francis Blake Delaval, who shared his interest in conjuring tricks and mechanical contrivances. Delaval was a man of fashion, and given to betting on the turf. A desire to know the result of a race at Newmarket led Edgeworth to invent a plan for telegraphing. He tried the experiment at Hare Hatch. It is said to have been the first attempt at telegraphic communication. He made other inventions for sailing carriages and for a kind of velocipede. Delaval's death freed him from a dangerous

acquaintance. He settled to his mechanical experiments at Hare Hatch, where he worked with Gainsborough, a brother of the painter, settled at Henley. The Society of Arts gave him a silver medal for a new 'perambulator' or land-measuring machine in 1768, and he invented a 'turnip-cutter' and a one-wheeled chaise. Hearing that Erasmus Darwin had invented a carriage, he made a phaeton on the new principle, which was approved by the Society of Arts. This led to an acquaintance with Darwin, whom he visited at Lichfield, and to a further acquaintance with Miss Seward and others of the Lichfield circle. At Hare Hatch he acquired the friendship of Thomas Day [q. v.], author of 'Sandford and Merton,' who had been at his college and was now a neighbour. Day sympathised with his principles, and Edgeworth's son was brought up on the system of their common idol, Rousseau. Edgeworth's father dying in 1769, he came into possession of the family estates, and gave up all thoughts of the law. At Christmas 1770 he spent some time at Lichfield, near which his friend Day had settled. At Seward's the friends met the two sisters Honora and Elizabeth Sneyd, two of the daughters of Edward Sneyd, youngest son of Ralph Sneyd of Bishton, Staffordshire. During 1771 Day transferred his affections from Honora to Elizabeth. Meanwhile Edgeworth had become strongly attached to Honora. Day remonstrated eloquently with him, and Edgeworth honourably resolved to fly from a dangerous situation. He therefore accompanied Day to France at the end of 1771. In Paris he showed his boy to Rousseau as an illustration of Émile. The friends went to Lyons, where Edgeworth resolved to stay for some time, being interested in a scheme for altering the course of the Rhone. His wife joined him in 1772, but returned under the care of Day at the beginning of winter, in order to be confined in England. The works on the Rhone were greatly injured by a flood. While Edgeworth was preparing new plans he heard that his wife had died (March 1773), after giving birth to a daughter, Anna. He at once returned to England, went to Lichfield, and there married Honora Sneyd 17 July 1773. After three years at Edgeworthstown, where he built and planted, he returned to England, and took a house at Northchurch, near Great Berkhampstead. A lawsuit necessitated his return to Ireland, and he felt that he ought to settle upon his own estates. His wife consented, but her health suddenly broke down. They stayed at Lichfield and in the neighbourhood for the benefit of Darwin's advice, but Mrs. Edgeworth became weaker, and died 30 April 1780. On her deathbed she advised him to marry her sister Elizabeth. Elizabeth soon consented, in spite of 'officious friends' who objected to marriage with a deceased wife's sister. After one clergyman had withdrawn his consent to perform the ceremony, they were married at St. Andrew's, Holborn, 25 Dec. 1780.

In 1782 the Edgeworths went to Ireland, where he settled on his estates, and became an energetic and intelligent landlord. He greatly improved the condition of his tenantry, tried a number of schemes for the reclamation of bogs and improvement of roads, and took some part in politics. In 1783 he was aide-de-camp to Lord Charlemont, and one of the body of volunteer delegates who met at Dublin in November of that year. The years 1791 and 1792 were chiefly spent at Clifton, Bristol, for the health of his son, and there his daughter Anna Maria married Dr. Beddoes. On returning to Ireland he found the country disturbed by expected rebellion and invasion. He took up his old scheme for telegraphs, and vainly endeavoured to secure its adoption by government. The events of 1798 having shown its importance, he succeeded in getting the government to erect a line from Dublin to Galway in 1804, but it was dropped as the fear of invasion declined. His third wife died in November 1797. In the following spring he was visited by Miss Beaufort, whose father was Daniel Augustus Beaufort [q. v.] He married her 31 May 1798, remarking that the disturbed state of the country was an additional reason for acquiring at once the right to protect her. He raised a corps at Edgeworthstown, but before it was armed the rebels approached, and he had to retire to Longford. The defeat of the French by Lake enabled him to return in five days to his house, which had been spared on account of a kindness previously shown by him to one of the rebels. Edgeworth was a member of the last Irish parliament, and after some hesitation voted against the union on the ground that a measure good in itself was made mischievous by the means used to enforce its adoption. He refused to listen to offers of personal advantages.

After this time Edgeworth visited England occasionally, and during the peace of Amiens went to Paris with his daughter, where their literary reputation and their relationship to the Abbé Edgeworth [q. v.] secured them many attentions. Besides his lively interest in his daughter Maria's writings he continued his schemes for improving the country. From 1806 to 1811 he served on a board for inquiring into Irish education; in 1810 he made a report to another commission upon the reclamation of bogs, and injured himself by

labours in surveying. In 1811 he contrived a new spire for the church of timber, painted to resemble Bath stone, which was triumphantly raised into its place on 19 Sept. His own declining health and the loss of children saddened some of his later years; but he retained his faculties to the last, and died 13 June 1817.

Edgeworth's extraordinary buoyancy and intellectual vivacity were combined with strong affections, as is proved by his relations to his children and to a large circle of friends. If his matrimonial adventures suggest John Buncle, he was a man of real worth and considerable power. His name appears with that of his daughter in her early works.

His separate works were: 1. 'Letter to Lord Charlemont on the Tellograph (*sic*) and on the Defence of Ireland,' 1797. 2. 'Poetry explained for Young People,' 1802. 3. 'Professional Education,' 1808. 4. 'Readings in Poetry,' 1816. 5. 'Essay on Construction of Roads and Railways,' 1817; and a 'Rational Primer,' apparently unpublished. He also contributed papers to the 'Philosophical Transactions' (1783, 1784), to the 'Transactions of the Irish Academy' (1788 and 1795), to the 'Monthly Magazine' for 1801 (on engraving bank notes), and several papers to 'Nicholson's Journal' (1801–17). A list is given at the end of his daughter's 'Memoirs.' By his first wife Edgeworth had four children: Richard (1765–1796), died in America; Maria [q. v.]; Emmeline, married to J. King of Clifton; and Anna Maria, married to Dr. Thomas Beddoes [q. v.] By his second wife he had Lovell, who inherited the property, and Honora, a girl of remarkable beauty, who died in 1790. By his third wife he had five sons and four daughters, of whom Charles Sneyd (*d.* 1864) succeeded his brother Lovell, and Honora married Sir F. Beaufort. By his fourth wife he had four children, of whom Francis Beaufort, mentioned in Carlyle's 'Life of Stirling,' married a Spanish lady, Rosa Florentina Eroles, and was by her father of Antonio Eroles Edgeworth, who succeeded his uncle, Charles Sneyd, at Edgeworthstown, and of Francis Ysidor Edgeworth.

[Memoirs by himself and his daughter, 1820, 1821, and 1844.] L. S.

EDGEWORTH, ROGER, D.D. (*d.* 1560), catholic divine, was born at Holt Castle, the seat of Sir William Stanley, brother to the Earl of Derby, situate on the banks of the Dee, in the county of Denbigh, but within the diocese of Chester. He became a student in the university of Oxford about 1503, proceeded B.A. in 1507, and was elected a fellow of Oriel College 8 Nov. 1508 on the foundation of Bishop Smyth, being the first holder of that fellowship. He was not actually admitted to the fellowship till 11 June 1510, and he resigned it on 15 March 1518 (Churton, *Lives of Smyth and Sutton*, pp. 233–5). He commenced M.A. 9 Feb. 1511–12, was admitted B.D. 13 Oct. 1519, and created D.D. 2 July 1526 (Boase, *Register of the Univ. of Oxford*, i. 56). After taking holy orders he was a noted preacher in the university and elsewhere. He became prebendary of the second stall in the cathedral church of Bristol, being nominated to that dignity by the charter of erection in 1542. On 3 Oct. 1543 he was admitted to the vicarage of St. Cuthbert at Wells. He was a canon of the cathedrals of Salisbury and Wells, and was admitted chancellor of the diocese of Wells 30 April 1554, on the deprivation of John Taylor, *alias* Cardmaker [q. v.] He likewise obtained the prebend of Slape, or Slope, in the church of Salisbury, and held it till his death. 'When K. Hen. 8 had extirpated the pope's power, he seemed to be very moderate, and also in the reign of K. Ed. 6, but when qu. Mary succeeded he shew'd himself a most zealous person for the Roman catholic religion, and a great enemy to Luther and reformers' (Wood, *Athenæ Oxon.* ed. Bliss, i. 316). He died in the beginning of 1560, and was buried before the choir door in Wells Cathedral. His will was proved on 1 June 1560. He was a benefactor to Oriel College.

He was the author of: 1. 'Resolutions concerning the Sacraments.' In Burnet's 'Hist. of the Reformation.' 2. 'Resolutions of some Questions relating to Bishops and Priests, and of other matters tending to the Reformation of the Church made by Henry VIII,' *ibid.* 3. 'Sermons, very Fruitfull, Godly, and Learned, . . . With a repertorie or table, directinge to many notable matters expressed in the same Sermons. In ædibus Roberti Caley,' London, 4to, 1557, containing 307 folios in black letter. At the beginning of the eighteenth sermon he states that he had abstained from preaching for five or six years, viz. during the reign of Edward VI; consequently the former sermons were delivered in Henry VIII's time, and the rest after Queen Mary's accession. Dibdin, in his 'Library Companion' (i. 81–5), after giving copious extracts from this very scarce volume, remarks that 'upon the whole Edgeworth is less nervous and familiar than Latimer, less eloquent than Fox, and less learned and logical than Drant. He is, however, a writer of a fine fancy, and an easy and flowing style.'

[Tanner's Bibl. Brit.; Ames's Typogr. Antiq. (Herbert); Kennett MS. 46, f. 327; Le Neve's

Fasti (Hardy), i. 177, 228; Gent. Mag. vol. xci. pt. i. p. 2; Williams's Eminent Welshmen.]

T. C.

EDGUARD, DAVID (*fl.* 1532), anatomist, is stated to have been educated first at Oxford and afterwards at Cambridge. He was accustomed to affix the letters M.D. after his name, but there is no record of his having taken that degree. He published two small works: 1. 'De Indiciis et Præcognitionibus,' Lond. 1532, 8vo, dedicated to Henry, duke of Richmond, by 'medicus suus.' 2. 'Introductio ad Anatomicen' (same place and date), dedicated to Henry, earl of Surrey. In the preface to this latter pamphlet Edguard promised a complete manual of anatomy, illustrated by the opinions of all the most learned men, but apparently he did not live to carry out his intention. Both works are dated from Cambridge 12 Jan. 1532.

[Cooper's Athenæ Cantabr. i. 46; Tanner's Bibl. Brit. p. 25.]

A. V.

EDINGTON, WILLIAM OF (*d.* 1366), bishop of Winchester and chancellor, was a native of Edington, near Westbury in Wiltshire, and is said to have been educated at Oxford. He attracted the notice of Bishop Adam Orleton of Winchester, who presented him to the living of Cheriton in Hampshire, and introduced him to the court (LORD CAMPBELL, *Lives of the Chancellors*, i. 254, 3rd ed. 1848). Thenceforward his life was almost entirely spent in the public service. On 26 March 1341 he is mentioned as receiver of the subsidy of a ninth granted by parliament on this side Trent (RYMER, *Fœdera*, ii. pt. ii. 1154, Record edition); and in the following year, 18 Feb., he was presented by the king to the prebend of Leighton Manor in Lincoln Cathedral, an appointment which was confirmed 10 April (LE NEVE, *Fasti Eccl. Angl.* ii. 176, ed. Hardy). On 2 May 1344 he is mentioned as holding also the prebend of Netheravon in Salisbury Cathedral (W. H. JONES, *Fasti Eccl. Saresb.* p. 404), which, together with his prebend at Lincoln, he held until his elevation to the bishopric of Winchester in 1346. Besides these preferments he possessed, 28 March 1345, the prebend of Putston Major in Hereford Cathedral (LE NEVE, i. 526). In the same year, 10 April, he was appointed king's treasurer. This advancement was quickly succeeded, 9 Dec., by his nomination by Pope Clement VI to the bishopric of Winchester (RYMER, iii. pt. i. 64), at the king's request (W. THORN, *Chron.*, ap. TWYSDEN, *Hist. Angl. Scriptores Decem*, col. 2082), and in spite of the election of the monks, who had chosen a certain John Devenish to be their bishop. One invasion of privilege led to another, and Devenish was compensated by the abbacy of St. Augustine's, Canterbury, when the pope's provision again superseded the monks' choice.

Edington was 'elected' bishop, 14 May 1346, and the temporalities were restored to him 15 July (LE NEVE, iii. 14). His episcopate is notable for the architectural work which he commenced in his cathedral church at Winchester, transforming, without rebuilding, the Norman nave of Bishop Walkelin. This remarkable performance left the substance of the old piers and walls standing, the former being recased and the latter in part cut away to make room for the new Perpendicular work. Bishop Edington himself is credited only with the west front, the two first bays on the north side, and one on the south; and even here the porches and the details of the windows are more recent insertions. The completion of the nave was due to his successors, Bishops Wykeham, Beaufort, and Waynflete. The only other work in the cathedral assigned to Edington is the building of the chantry bearing his name, in the second bay from the choir on the south side of the nave. Next to Winchester, Edington devoted himself to the interests of his native village in Wiltshire. He mainly rebuilt the church and founded a college there with a dean and twelve clerks, whereof some were prebendaries (LELAND, *Itinerary*, iv. 25), in honour of the Blessed Virgin, St. Catherine, and All Saints, about 1347 (DUGDALE, *Monasticon*, vi. pt. i. 535, ed. 1830). This, it may be supposed, was only an extension of the 'cantaria' with certain chaplains already existing there (LELAND, *Collectanea*, i. 30); but after some time, at the desire of the Black Prince, Edington changed the foundation into one of reformed Austin friars, called 'Bonhommes,' with a rector at their head—friars whom the Benedictine chroniclers scornfully described as 'de ordine qui nescitur de secta fratrum de Ascherugge' [*al.* 'Asherugh'] (*Chron. Angl.* p. 20, ed. E. M. Thompson, Rolls Series; WALSINGHAM, *Hist. Angl.* i. 266, ed. H. T. Riley). The change, which is referred to 1358, was accepted by all the members of the corporation except the dean (LELAND, *Itin.*, l. c.; DUGDALE). The register of the house is contained in Lansdowne MS. 442, in the British Museum.

Edington was treasurer from 1345 until 1356. His reputation was that he loved the king's advantage more than that of the community; and his career is specially associated with the issue of base coinage in 1351 (*Chron. Angl.* p. 29; WALSINGHAM, *Hist. Angl.* i. 275 f.) On 27 Nov. 1356 he was made chan-

cellor (Rymer, iii. pt. i. 344), a post which he held for a little more than six years. At last, on 10 May 1366, he was elected by the royal desire to the archbishopric of Canterbury, vacated by the death of Simon Islip; but his growing infirmities forbade his acceptance of it (Le Neve, i. 19). He died in the following autumn, the date being given in Langham's register as 8 Oct., but in the 'Obituarium Cantuariense' (Wharton, *Anglia Sacra*, i. 317) and the 'Eulogium Historiarum' a day earlier, while at Salisbury his 'obit' was kept on 11 Oct. (Jones, *l.c.*) He was buried at Edington. He left his estate towards the continuation of the fabric of his cathedral and the completion of his chantry; but the amount was diminished by a claim made upon his executors in consideration of the dilapidations of the see, for which he was held responsible.

The name is spelled variously with *i* or *y*, *t* or *d*, with or without a *g*, and by Leland with an initial *H*.

[T. Rudborne's Hist. epit., in Wharton's Anglia Sacra, i. 286; Successio Episcoporum Wintoniensium, *ib.* p. 317; Birchington's Vitæ Archiep. Cant. *ib.* p. 46; Eulogium Historiarum, iii. 240, ed. F. S. Haydon, Rolls Series, 1863; Murray's Handbook to the Cathedrals of England, Southern Division, pt. i. pp. 1–8, 46; Woodward's Hampshire, i. 67, 100 ff.] R. L. P.

EDITH or **EADGYTH**, Saint (962?–984), the daughter of King Eadgar and Wulfthryth (Wulfrid or Wulftrud), was born in 962 or late in 961. Her mother, though at that time not a professed nun, had worn the veil at Wilton before the king made her his mistress, and appears to have been united to him by 'handfasting' [see under Edgar]. After the birth of her child she refused to yield to his wish that they should complete the contract by a regular marriage, and, taking her child with her according to custom, went back to Wilton, is said to have become abbess of the house (*Monasticon*, ii. 323, 324; but compare Robertson, *Hist. Essays*, 202), and lived there until her death. Eadgyth was therefore brought up at Wilton. She was a learned young lady, and early in life received the veil from Æthelwold, bishop of Winchester. When she was fifteen her father offered to make her abbess of three houses; but she refused, for she would not leave her mother. An illustration of the laxity which prevailed among such highborn nuns with regard to the rule of their order is afforded by the fact that the saintly Eadgyth would occasionally dress with great magnificence. On one occasion Æthelwold took her to task for this, but she answered the bishop by reminding him that St. Augustine had said that 'pride could lurk even in rags.' She built a church at Wilton dedicated to St. Dionysius, and is said to have been noted for her attachment to the sign of the cross. Archbishop Dunstan had warning of her approaching end, and attended her deathbed. She died on 16 Sept. 984, in her twenty-third year, and was buried by Dunstan in the church she had built. Thirteen years later Dunstan, finding that many miracles were worked at her tomb, caused it to be opened, and discovered certain parts of the saint's body undecayed. The saint, it is said, appeared to him and explained the special meaning of the miracle. In after years Cnut chanced to be at Wilton, and hating, it is said, the English saints, mocked at the reverence paid to St. Eadgyth, declaring that he would never believe in the sanctity of the daughter of Eadgar, a man 'given up to vices and the slave of lust.' Archbishop Æthelnoth reproved him for his impiety; but the king commanded the virgin's tomb to be opened, that he might see what proof of her holiness she could bring. On this being done the virgin seemed to the king as though she was about to fly upon him. He repented in great terror, and in every part of England her 'day' was kept with much reverence (*Gesta Pontiff.* 190).

[Gotselin's Vita S. Eadgithæ, Mabillon's Acta SS. sæc. v. 636 sq.; Florence of Worcester, sub an. 964 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, c. 158 (Engl. Hist. Soc.); Gesta Pontificum, 189, 190 (Rolls Ser.); Dugdale's Monasticon, ii. 316, 323 sq.; Kemble's Codex Dipl. 585; Robertson's Historical Essays, 176, 202.] W. H.

EDITH or **EADGYTH** (*d.* 1075), queen of Eadward the Confessor, the eldest daughter, and probably the eldest child, of Godwine, earl of Wessex, and his wife Gytha (*Vita Eadwardi*, l. 294), was educated at the abbey of Wilton (*ib.* l. 488), and was married to the king in 1045. Although she is often described, after the old English custom, as the 'Lady,' she is also constantly styled queen, and it is expressly said that she was 'hallowed' as queen (*A.-S. Chron., Peterborough*, 1048 sq.) It is said that Eadward, from a religious motive, never had intercourse with her as a wife (William of Jumièges, vii. c. 9; Ailred, 377, 378). A glowing account is given of her beauty, her piety, and her liberality. At the same time it is evident that she did not scruple to accept bribes to use her influence over the king, even in judicial cases (*Historia Rames.* p. 170), and she certainly behaved shabbily in a dispute she had with the abbot of Peterborough about the right to an estate (Kemble, *Codex Dipl.* 808, 908).

She was as greedy as the rest of her family, and was probably not less violent or unscrupulous than the worst of them. She was extremely humble in her behaviour to the king, never taking her seat beside him except at church or at the royal table, but sitting at his feet until he signed to her to sit by his side (*Vita Eadw.* 922). Eadward is said to have loved her, but when her father and brothers were outlawed in September 1051 he made no objection to the proposal of Archbishop Robert, the head of the foreign faction, that he should divorce her (*ib.* 486). Nevertheless the archbishop modified his proposal; all her lands and treasures were seized, and she was sent away weeping, though with honour and royal attendance (*ib.*; or perhaps in disgrace and with but one attendant, Flor. Wig.), to the monastery of Wherwell (*A.-S. Chron.*; Flor. Wig.), or, according to the panegyrist, to Wilton (*Vita Eadw.* 491). As the panegyrist adds that the monastery to which she was sent was that in which she had been brought up, it is perhaps going far to assume, on the strength of the evidence in favour of Wherwell, that Wilton is a 'clerical error' (*Norman Conquest*, ii. 156, *n.* 4); it seems probable that the queen was first sent to Wherwell with every mark of disgrace, and committed to the keeping of the abbess, who is said to have been the king's sister (*A.-S. Chron.*, *Peterborough*; *Gesta Regum*, ii. 199), and that she was afterwards transferred with royal honour, and possibly at her own request, to Wilton, the house in which she had passed her childhood and for which she evidently retained a strong affection. On the reconciliation of the king and Earl Godwine in September 1052 she was brought back to the court, and her lands and treasures were restored to her. She held considerable property. Winchester and Exeter came to her on her marriage as her 'morning-gift,' and she also held lands in Buckinghamshire, Berkshire, Devonshire, and Somerset (see references to 'Domesday' in *Norman Conquest*, iv. 34, 139, 753, 754, v. 803). Like her husband, she made gifts to foreign monasteries. Among these was the monastery of St. Riquier in Picardy. The abbot, Gervinus, was a special favourite of Eadward, and seems to have often come over to England to get money from him. Eadgyth shared her husband's admiration for the abbot, and on one of his visits advanced to welcome him, according to the English custom, with a kiss. The abbot thought this unseemly and drew back, whereat the queen was greatly offended. The king and divers nobles, however, pointed out to her that his self-denial was worthy of praise because he had acted in accordance with the rules of his order, and Eadgyth was appeased, presented him with a cloak wondrously adorned with gold and silver which he gave to his church, and further obtained the abolition of the custom, which enabled bishops and abbots to receive kisses from ladies (*Chron. Centulense*, iv. 22; D'Achery, ii. 345; the story is quoted at length, *Norman Conquest*, ii. 535). Eadgyth's donations to English churches do not seem to have been large. She gave certain lands to the church of Wells (Kemble, *Codex Dipl.* 917, 918, where there is a curious notice of the stealing of her horse at Wedmore, Somerset), and towards the end of Eadward's reign, while he was rearing the abbey of Westminster, she was engaged in building a stone church at Wilton in place of the wooden one that had hitherto stood there (*Vita Eadw.* 1014 sq.)

Of all her brothers Tostig, earl of Northumberland, appears to have been specially dear to Eadgyth. He was a violent and treacherous man, and on 28 Dec. 1064 Gospatric, one of the thegns of his earldom, was assassinated in the king's palace. The murder was said to have been planned by the queen at the instigation of her brother the earl (Flor. Wig.) It was one of the chief causes of the revolt of Northumberland, which broke out the next year. This revolt and the bitter quarrel that ensued between Tostig and Harold cost the queen many tears, and she had to see her favourite brother banished from England (*Vita Eadw.* 1203 sq.) Her church at Wilton was consecrated in 1065, and at the Christmas festival (28 Dec.) of that year she represented the king, who was then too ill to attend in person, at the consecration of Westminster Abbey (Ailred, 399). Before the festival was past she stood by the deathbed of her husband, and is represented as cherishing the feet of the dying man. She trembled at his prophecy of coming evil, for it is said that she had often spoken of the general decay of religion. Eadward thanked her for all her dutifulness to him, and declared that she had ever been at his side like an affectionate daughter. He commended her to the care of her brother Harold, and charged him that she should lose none of the honour that he had bestowed upon her (*Vita Eadw.* 1555 sq.), a charge that gains significance when connected with the queen's adherence to the cause of Harold's enemy Tostig. On the death of Eadward she retired to her city of Winchester, and there hoped for the success of Tostig's expedition against Harold, which she is said to have counselled. Moreover we are told that she was anxious that William should be king rather than her brother Harold (*Gesta Wil-*

lelmi, 126, 127). Accordingly, when, some weeks after the battle of Hastings, the Conqueror sent to demand that Winchester should pay him tribute, she took counsel with the chief men and obeyed his order (Wido, 626). She was therefore allowed to remain undisturbed in the city. She appears to have kept her possessions, and even to have received an increase of revenue from the Conqueror when he raised the amount of the tribute that was paid by her city of Exeter (*Norman Conquest*, iv. 162). When Stigand lay in prison at Winchester after he was dispossessed of the archbishopric in 1070, she urged the miserly old man to provide himself with proper food and clothing (*Gesta Regum*, 37). In 1071 she was present at the consecration of Walcher as bishop of Durham at Winchester, and, struck by his venerable aspect, exclaimed, 'Here we have a beautiful martyr,' a remark that was exalted into a prophecy by the bishop's violent death, which happened soon after (*ib.* 272). A charter in the 'Liber Albus' belonging to the chapter of Wells proves that she was at Wilton in the Lent of 1072, and there witnessed the sale of an estate to the church of Wells. She died at Winchester on 19 Dec. 1075. It is said that some scandals had been raised about her virtue during both her married and her widowed life, and that on her deathbed she solemnly denied that they were true (*Gesta Regum*, ii. 197). By the king's orders she was buried with great honour by the side of her husband in Westminster.

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Gesta Pontificum (Rolls Ser.); Vita Eadwardi, Lives of Edward the Confessor (Rolls Ser.); Ailred or Æthelred of Rievaux, De Vita &c. Edwardi Confessoris, Twysden, 369 sq.; William of Jumièges, Historia, Duchesne; William of Poitiers, Gesta Willelmi Ducis, Giles; Freeman's Norman Conquest, ii. iii. iv. passim; Saturday Review, 2 Dec. 1876; Somerset Archæol. Soc.'s Proc. xxii. ii. 106.]

W. H.

EDLIN or **EDLYN, RICHARD** (*d.* 1677), astrologer, was practising in June 1659 what he terms his 'noble science' in 'New Buildings in Sugar Loaf Court at the lower end of Tenter Alley nere little More-fields,' but by 1664 had removed to a less retired 'study next door above the four Swans in Bishopsgate Street.' From the style of his writings he appears to have been a more than ordinarily illiterate knave. He published: 1. 'Observationes Astrologicæ, or An Astrologicall Discourse of the Effects of that notable conjunction of Saturn and Mars that happened October 11, 1658, and other Configurations concomitant. . . . To which is prefixed a brief Institution for the better understanding the following Discourse, or any other of the like nature; and also added, a most ingenious Discourse of the true Systeme of the World,' 2 pts., 8vo, London [1659] (with a new title-page, 8vo, London, 1668). 2. 'Præ-Nuncius Sydereus: An Astrological Treatise of the Effects of the Great Conjunction of the two Superior Planets, Saturn & Jupiter, October the X^th^ 1663, and other Configurations concomitant. Wherein the Fate of Europe for these next twenty years is . . . conjectured,' &c., 4to, London, 1664. Unfortunately, by reason of 'those enormities' the author had been 'so abundantly subject to,' many of the events foretold had happened before the book came forth, 'but not before it was penn'd,' declares Edlin, 'as divers of my friends do very well know.' He omits all mention of his own fate, apparently through modesty; he died in January 1676–7.

[Works; Cooper's New Biographical Dictionary, p. 523.]

G. G.

EDMOND, —— (16th cent.), colonel in the Dutch service, born at Stirling towards the close of the sixteenth century, was the son of a baker. While still a boy he ran away from home for some unknown cause, and found his way to the Low Countries, where he enlisted as a common soldier under Maurice, prince of Orange, and finally rose to the rank of colonel. Having won fortune and rank he returned to Scotland, and lived with his parents at Stirling, where he built the manse which was pulled down in 1822. He also presented a pair of colours to the town. The date of his death is unknown. He was a friend of the Earl of Mar. One of his daughters married Sir Thomas Livingstone; their eldest son was created Viscount Teviot by William III in 1698. On his death in 1711 the peerage became extinct.

[Chambers's Biog. Dict. of Eminent Scotsmen, 1875; Nimmo's Hist. of Stirlingshire, 1777, p. 366; Sir R. Sibbald's Hist. of Stirlingshire, 1710, p. 44.]

N. D. F. P.

EDMONDES, Sir CLEMENT (1564?–1622), clerk to the council, was born at Shrawardine in Shropshire. His parentage is not known, but he is described in the Oxford matriculation register as a yeoman's son, 'pleb. f.' (*Oxf. Hist. Soc.* xi. 152). This disposes of the statement made by some of his biographers, that he was the son of Sir Thomas Edmondes [q. v.], comptroller and afterwards treasurer of the household to James I. The latter, besides being only three

years the senior of Clement Edmondes, was born at Plymouth, and there is no evidence of a relationship between them. Anthony à Wood, followed by other writers, states that his father was an earlier Sir Thomas Edmondes, who was comptroller of the household to Henry VIII, but no other evidence of the existence of this personage can be found (*Athenæ Oxon.* ii. 322–3). He matriculated at Oxford 8 July 1586, entering as clerk or chorister at All Souls' College, of which he became a fellow in 1590. He proceeded to the degree of B.A. 5 Nov. 1589, and to that of M.A. 14 Oct. 1593. A letter from Edmondes to a Mr. Reynolds, in 1598, is among the Marquis of Salisbury's manuscripts (*Hist. MSS. Comm.* 6th Rep. app. p. 256 *b*). It is probable that Edmondes owed his political advancement in great part to his marriage with a lady of the court, which took place at St. Alphage Church by license dated 15 Feb. 1597–8. His wife was Mary Clerk, described as attendant upon the Lady Stafford, and daughter of Robert Clerk of Grafton, Northamptonshire, her parents' consent being attested by her brother Lewis and by her kinsman, Mr. John Johnson, one of her majesty's chaplains. Ralph Edmondes, of St. Martin Vintry, draper, attests the consent of the parents of his brother Clement, who is described as of St. Alphage parish, and thirty years of age (*Harl. Soc.* xxv. 247). On 1 July 1600 Edmondes was the bearer of a despatch from Sir Francis Vere with news of the battle of Nieuport (*Cal. of State Papers*, Dom. 1598–1601, p. 446). On 5 May in the following year he entered the service of the city of London as colleague and assistant to the remembrancer, Dr. Giles Fletcher [q. v.], receiving half the fee and a livery gown yearly (*City Records*, Repertory 25, ff. 229 *a*, 283 *a*, 317 *b*). Four years later, 2 July 1605, on the resignation of his distinguished chief, he was appointed to the office, at a yearly salary of 100*l.* (*ib.* Rep. 27, f. 37 *a*). In this capacity he drew the assurance made by the king for certain large sums of money borrowed of the city, for which, on 30 March 1608, he received a warrant from the privy council for 113*l.* 13*s.* 4*d.* As the official mouthpiece of the city he was in constant communication with the court, and made such good use of his opportunities as to obtain, 13 Aug. 1609, the grant of the office of clerk of the council for life. On his consequent resignation of the office of city remembrancer, which seems to have afforded him much leisure for literary work, the city presented him with forty angels for a velvet cloak (*ib.* Rep. 29, f. 66 *a*).

Between 1610 and 1612 Edmondes benefited largely from the forfeiture of recusants' estates, and on 4 Oct. 1613 he received a grant of the office of mustermaster-general. He is also said by Wood to have been a master of requests. In December 1614 and the following months he was engaged in Holland as a commissioner to treat with the United Provinces concerning disputes as to throwing open the East India trade and the Greenland fisheries. He was knighted by James I at Hampton Court 29 Sept. 1617, in company with Sir George Calvert and Sir Albert Morton, who were also clerks of the council. Edmondes seems not to have been above taking a bribe to promote the interests of suitors to the privy council. The mayor of Exeter, in August 1620, sent him 'two pieces of 44*s.*' to hasten a matter which he had before the council (*Cal. of State Papers*, Dom. 1619–23, p. 172), and in May 1621 he was accused by a Mr. Leate of having received a bribe from the Spanish merchants for favouring them in a subsidy raised for the suppression of pirates (*ib.* p. 255). Edmondes represented the university of Oxford in the third parliament of James I, which met 20 Jan. 1620, and was dissolved 8 Feb. 1621, his colleague being Sir John Bennet. His final promotion was to the office of secretary of state, but he was prevented from entering upon its duties by his death, from apoplexy, which took place on 13 Oct. 1622, at his town house at St. Martin-in-the-Fields, at the age of fifty-eight. His will, dated 30 April 1621, was proved in the P. C. C. 28 Oct. 1622 (92, Savile). He purchased the manor of Preston, near Northampton, of a descendant of the Hartwell family, in whose possession it had been for many generations. He was buried in Preston Church, where a monument and memorial stone were erected to his memory with English and Latin inscriptions. He had three children—a son, Charles, and two daughters, Elizabeth and Mary, all of whom survived him.

Edmondes had a high reputation for learning and as a writer on military art. Anthony à Wood says 'he was a learned person, was generally skill'd in all arts and sciences, and famous as well for military as for politic affairs, and therefore esteemed by all as an ornament to his degree and profession.' Fuller writes: 'This author may pass for an eminent instance to what perfection of theorie they may attain in the matter of war who were not acquainted with the practick part therof.' His name appears among the subscribers to Minsheu's polyglot dictionary in 1617. His works were: 1. 'Observations upon the first five books of Cæsar's Commentaries,' dedicated to Sir Francis Vere, fol. London, 1600.

'Observations on the Sixth and Seventh Books,' fol. London, 1600. Another edition, fol. London, 1604. With medallion portraits of Cæsar and (?) Edmonds. This edition is not mentioned by bibliographers, but a copy is in Dr. Williams's Library in Grafton Street, Gower Street, and the title-page is in the Guildhall Library. Another edition of the first five books, dedicated to Prince Henry, with his portrait, fol. London, 1609. Other editions, with the eighth book of commentaries by A. Hirtius and his commentaries on the Alexandrian and African wars, appeared in 1655, 1677, and 1695, all published in London. An edition without place or date is in the library of Merton College, Oxford. 2. 'Observations on the Landing of Forces designed for the Invasion of a Country. . . . With some animadversions by Sir Walter Raleigh,' 8vo, London, 1759. This is a reprint from the author's previous work. 3. 'The Manner of our Modern Training, or Tactick Practice,' appended to the various editions of the 'Observations on Cæsar's Commentaries.' The following have not been published: 'History of the United Provinces,' 1615 (Exeter Coll. Oxford, MS. 103); 'Description of the Polity of the United Provinces,' 1615 (Bodleian Library, Tanner MS. 216, and manuscripts of Lord Calthorpe, Grosvenor Square, *Hist. MSS. Comm.* 2nd Rep. p. 46); 'Report touching the Flooded Lands in the counties of Lincoln, Northampton, Huntingdon, Cambridge, and Norfolk,' 1618 (Bodleian Library MSS.); 'A Few Words to the Trained Bands and Souldiers of London Citie in these Perilous Times,' 19 June 1642, fol. 20 pp. (Guildhall Library MS. 3). This is a clever forgery, purporting to have been written at the above date, and consists of a slightly altered transcript of the treatise on modern tactics, No. 3 above.

[Wood's Athenæ Oxon. ii. 322–3; Fasti Oxon. pt. i. col. 239; Fuller's Worthies; Metcalfe's Book of Knights, p. 172; Remembrancia, or Letter-book of the City of London, p. 47 *n.*; Syll. to Rymer's Fœdera, ii. 838; Bridges's Hist. of Northamptonshire, i. 382–3.] C. W–H.

EDMONDES, Sir THOMAS (1563?–1639), diplomatist, fifth son of Thomas Edmondes of Fowey, Cornwall, was born at Plymouth about 1563. His father was head-customer of the port of Plymouth, was mayor in 1582, and was himself the son of Henry Edmondes of New Sarum, Wiltshire, by Juliana, daughter of William Brandon of the same place (cf. *Hist. MSS. Comm.* 9th Rep. 263*b*, 277*b*). His mother was Joan, daughter of Antony Delabare of Sherborne, Dorsetshire. Another Sir Thomas Edmondes is stated by Anthony à Wood to have been controller of Queen Elizabeth's household, and to have brought his namesake to court at a very early age (cf. *Athenæ Oxon.* ii. 322–3). But there is no proof of the presence of an elder Sir Thomas Edmondes about the court, and his existence is shadowy. Sir Francis Walsingham patronised young Edmondes, and in 1592 he was appointed English agent to Henry IV at Paris, at a salary of twenty shillings a day. The money was paid so irregularly that in 1593 Edmondes asserted that he had 'not the means wherewith to put a good garment on my back to appear in honest company.' For a short period Edmondes contemplated allying himself with the Earl of Essex, but his correspondence with the earl ceased on 31 Dec. 1595. Thenceforth he was faithful to the Cecils, and was denounced as 'a Judas' by Essex's following. To Don Antonio he was always opposed, and declined to aid his intrigues in France or England. On 17 May 1596 he was appointed secretary to the queen for the French tongue, and was recalled from Paris soon afterwards. He resumed his office as agent at the French court for a short time in October 1597, and for a third time between July 1598 and June 1599. Sir Henry Neville, who was then ambassador at Paris, wrote of his diplomatic abilities in the highest terms. In the following December he was sent to make arrangements for a conference between English envoys and Archduke Albert in the Netherlands: the archduke was unwilling that the conference should take place in England, as Edmondes was instructed to propose; the envoy therefore journeyed to Paris and arranged that the meetings of the commissioners for negotiating the peace should take place at Boulogne. He returned to England on 17 Feb. 1597–8; left for Brussels 11 March; saw the archduke again eleven days later; obtained his assent to take part in the negotiations; and was received with special favour by Elizabeth in April. Edmondes was one of the commissioners to treat in behalf of England at Boulogne. He stayed there from 16 May to 28 July 1598, but a dispute as to precedence between the representatives of the negotiating powers, Spain and England, brought the meeting to an abortive ending. Edmondes was rewarded for his exertions with a clerkship of the privy council. In June and August 1601 he was sent to France to protest against the bad treatment to which the French subjected English merchants, and to suggest an active alliance between Elizabeth and Henry IV for the purpose of attacking Spain in the Netherlands. On 29 Sept. 1601 he was elected M.P. for Liskeard. On 10 Feb. 1602–3 he was in London supping with his friends Winwood,

Chamberlain, and others at the Mermaid tavern (Chamberlain, *Letters*, p. 178). The death of Elizabeth did not interfere with Edmondes's diplomatic work. He was knighted by James I, 20 May 1603; on 13 March 1603-1604 became M.P. for Wilton; and after the conclusion of peace between Spain and England, 18 Aug. 1604, became ambassador to the archduke at Brussels. He left England to take up his office 19 April 1605, after being granted a reversion to the post of clerk of the crown. Edmondes chiefly directed his energies at Brussels to keeping the peace between Spain and the States-General, and found Prince Maurice difficult to deal with. He was recalled in the autumn of 1609. In April 1610 he acted as an assistant-commissioner in the negotiations for a defensive alliance between France and England, and in May following was hastily sent to Paris as English ambassador in order that he might report on the consequences of Henry IV's assassination. The French government did what it could to prevent Edmondes's appointment to Paris. M. de Puisieux, Henry IV's chief minister, complained that he knew too much about France, and Villeroi, a secretary of state, feared 'his spirit and courage.' Edmondes was, however, well received. Early in 1611 friends of the elector palatine consulted him as to the reception likely to be accorded in England to the elector's offer of marriage with Princess Elizabeth, and he was soon instructed to open negotiations for the marriage of Prince Henry with Princess Christina, Louis XIII's sister. Prince Henry's death (6 Nov. 1612) brought the proposal to nothing, and on 9 Nov. he received instructions to propose Prince Charles as the Princess Christina's suitor in his dead brother's place. Edmondes deemed this haste indecent, and suppressed the despatch. James I subsequently approved his action, and explained that it had not been intended that Edmondes should open the proposal, but should entertain it if suggested by others. In 1613 some dispute arose as to precedency between him and the Spanish ambassador. Edmondes is said to have privately journeyed to Rome, and obtained proof from the papal archives of England's right to precede Castile (Lloyd, *State Worthies*). In December 1613 he applied for his recall, but the request was refused on the ground that he was best fitted to carry on the negotiations for a marriage between Prince Charles and Princess Christina. James I was enthusiastic for the match; his council opposed it. The French court gave no positive indications of its intentions. Edmondes came to England in January 1613-1614, but returned to Paris in the following July, with a view to aiding the marriage scheme, which came to nothing. Edmondes attended the conference between the French protestants and the government at Loudun in 1616, and recommended the former to accept the latter's terms, although his displays of hostility to Roman catholicism had often jeopardised his friendly relations with the French court. At the close of 1616 he was ordered to England, but directed to hold himself in readiness to return to France. On 21 Dec. James I made him controller of his household, and admitted him next day to the privy council. In January 1616-17 he and Winwood arranged with Scarnafissi, the Savoyard envoy, that Raleigh should attack Genoa in the interests of Savoy against Spain; but the scheme broke down, and in 1618 Raleigh, just before his execution, charged Edmondes, among others, with having instigated him to attack Spain on his last voyage. He returned to France in April 1617, but retired from the embassy before the year closed. On 19 Jan. 1617-18 he became treasurer of the royal household, and in 1620 succeeded by reversion to the clerkship of the crown in the king's bench court. He was elected M.P. for both Dorchester and Bewdley in December 1620, and chose to sit for the latter constituency. In February 1623-4 he was elected for Chichester, and for Oxford University on 16 April 1625. He was re-elected at Oxford 23 March 1625-6, but the return was declared void. He was elected for Penryn, Cornwall, on 3 March 1627-8. He spoke frequently in the House of Commons in behalf of the government, and irritated the opposition by his insistence on Charles I's honesty and good intentions. In the third parliament of Charles I he proposed the appointment of Sir Henry Finch as speaker (March 1628), and in the famous sitting of 2 March 1628-9 tried to protect the speaker from the assaults of the parliamentary leaders. His last official work was to visit Paris in June 1629 as English ambassador to ratify a new treaty of peace between France and England. This business ended in September, and after ten years' retirement from public life, he died 20 Sept. 1639, aged about seventy-six.

Edmondes married twice. His first wife, whom he married, according to Chamberlain, in May 1601, was Magdalen, daughter and coheiress of Sir John Wood, clerk of the signet; she died at Paris 31 Dec. 1614. His second wife was Sara, daughter of Sir James Harington of Exton, and sister of the first Lord Harington of Exton. She had been twice previously married: first to Francis, lord Hastings, eldest son of George, fourth earl of Huntingdon (*d.* 1596); secondly to

Edward, eleventh baron Zouche (*d.* 1625). The license for Edmondes's marriage to this lady, who was sixty years old, is dated 11 Sept. 1626 (Foster, *Marriage Licenses*, p. 441; Burke, *Peerage*, s. v. 'Huntingdon'). Through his first wife Edmondes acquired the manor of Albyns, Romford, Essex, where Inigo Jones built a mansion for him. He had one son and three daughters by his first marriage. The son, Henry, was born in July 1602, is said to have become knight of the Bath, and died in 1635, an inveterate drunkard. The Earl of Shrewsbury and Sir Robert Cecil were his godfathers (Chamberlain, p. 146). The eldest daughter, Isabella, whose godmother was the Archduchess of Austria, was born at Brussels in November 1607, and married, about March 1624–5, Henry, lord Delawarr; Mary, the second daughter, married Robert Mildmay, by whom she had, among other children, a son, Benjamin, who became Baron Fitzwalter; Louisa, the youngest child, was baptised 15 Sept. 1611, her godfather being Louis XIII, and her godmother the queen-regent. In March 1635–6 she married one of her father's servants.

Edmondes was very short in stature, and was known to his contemporaries as the 'little man.' His reputation as a diplomatist was very great. Sir Robert Cecil described him as 'very trusty and sufficient,' and the enemies of England never concealed their fear of him. The style of his despatches is clear and pointed, and all his letters, whether on private or public topics, are eminently readable. A very valuable collection of Edmondes's correspondence, in twelve folio volumes, is now among the Stowe MSS. (707) in the British Museum. It has been successively in the possession of Secretary Thurloe, Lord-chancellor Somers, the Hon. Philip Yorke, the Marquis of Buckingham, and the Earl of Ashburnham. Nearly fifteen hundred letters from and to Edmondes are here extant, and all political persons of note of the time are represented. A portrait in oils was at one time prefixed to the first volume, but this unhappily is now missing.

[Much of Edmondes's official correspondence was printed by Dr. Thomas Birch in his Historical View of the Negotiations between the Courts of England, France, and Brussels from the year 1572 to 1617, Lond. 1749, and in his Memoirs of Queen Elizabeth, Lond. 1754. Lodge's Illustrations of British History, 1791, and Winwood's Memorials, 1725, also contain many of Edmondes's despatches. See also Biog. Brit., ed. Kippis; Gardiner's Hist.; Forster's Sir John Eliot, vols. i. ii.; Chamberlain's Letters, temp. Eliz. (Camd. Soc.); Cal. State Papers, Dom. 1590–1639; Lloyd's State Worthies.] S. L. L.

EDMONDS, RICHARD (1801–1886), scientific writer, eldest son of Richard Edmonds, town clerk and solicitor of Penzance, was born on 18 Sept. 1801, and educated at Penzance. He had some poetical tastes, afterwards manifested in forty-four hymns contributed to a volume of 'Hymns for Festivals of the Church' (1857). In 1828 he contributed to the 'Cornish Magazine.' The Royal Geological Society of Cornwall, founded at Penzance in 1814, stimulated Edmonds to geological observations in Mount's Bay, especially on the sandbanks between Penzance and Marazion and the submerged forests of that shore, and he communicated his results to that society. In 1843 the Penzance Natural History and Antiquarian Society was established. It began to publish in 1846, and communications from Edmonds were revised and collected in a volume entitled 'The Land's End District: its Antiquities, Natural History, Natural Phenomena, and Scenery' (1862). In 1832 Edmonds sent papers 'On Meteors observed in Cornwall' and 'On the Ancient Church discovered in Perranzabuloe' to the 'Literary Gazette' and the 'London and Edinburgh Philosophical Magazine,' and subsequently from time to time he contributed to these journals on antiquarian and geological subjects. Edmonds was corresponding secretary for Cornwall of the Cambrian Archæological Society. He became a diligent inquirer after the evidences of Phœnician commerce, of Roman rule, and Celtic possession in the western peninsula of Cornwall. He collected many interesting facts, but was wanting in the critical faculty necessary for useful investigation.

On 5 July 1843 a remarkable disturbance of the sea was observed in Mount's Bay. Edmonds recorded with much care the phenomena as observed by him at Penzance. He collected accounts of analogous phenomena on the Cornish coast, and in subsequent years several examples of similar alternate ebbings and flowings of the sea were recorded by Edmonds and others, and rather hastily attributed by him to submarine earthquakes. Edmonds thus gained the title of a seismologist, to which he certainly can make no claim. He was singularly modest and timid, even to the point of confusion in stating his views. Notwithstanding this he collected with much labour all the remarkable facts connected with earthquakes, and induces his readers to believe that he traces some connection between the abnormal tides of the Atlantic and the small earthquake shocks sometimes felt in Cornwall. He had never received any scientific training, and failed to attribute the oscillations to their true cause, the formation

of a vast tide wave in mid ocean, probably due to astronomical influences. He wrote about twelve papers on the Celtic remains of Cornwall, upon Roman antiquities, and ancient customs. His papers on the agitations of the sea were sent to the Royal Irish Academy, to the British Association, the 'Gentleman's Magazine,' the 'Philosophical Magazine,' as well as to the journals published by the Cornwall Geological Society and to the Royal Institution of Cornwall. Edmonds left Cornwall shortly after 1870, and died in 1886.

[The Land's End District, 1862; Boase and Courtney's Bibl. Cornubiensis; Reports of Plymouth Institution, 1868; Transactions of the Royal Cornwall Geological Society; Edinburgh New Philosophical Journal, 1845; London and Edinburgh Philosophical Mag. 1832; Literary Gazette, 1832–5; Royal Cornwall Polytechnic Society, 12th Report, 1869.] R. H–t.

EDMONDSON, GEORGE (1798–1863), educationalist, was born in Lancaster 8 Sept. 1798. His parents were members of the Society of Friends. His early years were spent entirely among quakers, and he always belonged to the society. He had a gift for mechanical invention, shared by his brother Thomas [q. v.] They were both educated at Ackworth school, Yorkshire, of which John Fothergill [q.v.] was the principal supporter. Fothergill proposed that the pupils of both sexes should be taught a trade. Little was done to realise his views, but Ackworth was a better English middle class-school than existed elsewhere in the country at the time. At the age of fourteen Edmondson left. He wished to be a teacher, and was apprenticed to William Singleton, the reading master of the Ackworth school, who had commenced a boarding-school in a large old-fashioned house at Broomhall, near Sheffield. Singleton was a humane man who objected to the use of the rod. Edmondson learned bookbinding under him, executing all that was necessary for the school. A well-known Friend, Daniel Wheeler, taught Edmondson agriculture.

In 1814 Alexander I of Russia visited England. He was much impressed by the quakers, and in 1817 invited Wheeler to superintend some agricultural institutions in Russia. Edmondson, on the suggestion of Mr. Singleton, joined the party as tutor to Mr. Wheeler's children and assistant in the work. He lived in Russia until 1820, when he returned to England to marry Miss Singleton, the daughter of his old schoolmaster. He returned with his wife to Okta, near St. Petersburg, where they were living during the inundation in 1824. In the course of the following year the whole of the bog land around the capital was brought into cultivation. After seven years' residence in Russia, during which he acquired good conversational knowledge of the language, he returned to England, although the emperor made him handsome offers to remain. He returned to England less rich than he might have been but for his scruples against accepting bribes. The emperor, indeed, offered Edmondson a thousand acres of unreclaimed land at Shoosharry, which Edmondson declined, as the only dwelling available during the work would have been fatal to his family. In England Edmondson opened a school at Blackburn in 1830, and a little later on one at Tulketh Hall, near Preston. At Tulketh Hall he had to refuse numerous pupils, when he was induced to take Queenwood Hall, Hampshire, erected by the followers of Robert Owen. There eight hundred acres of land enabled him to add agriculture to the subjects taught in his school, and he was able to carry out his great aim of establishing a science and technical school. He was one of the early promoters of the College of Preceptors, and went beyond his fellows in his appreciation of the value of practical instruction. His genius lay more in organisation than teaching, and he made the school very perfect in its arrangements. He had a carpenter's and a blacksmith's shop as well as a printing-office, in which a monthly periodical was issued, edited, and at one time set up by the boys. He had several Bradshaws among his school books, in which the boys were examined in finding routes. Professor Tyndall, Professor Archer Hirst, Dr. H. Debus, F.R.S., and Professor Frankland were among the teachers. One of the earliest pupils at Queenwood was Henry Fawcett [q. v.]

Like Pestalozzi, Edmondson had the power of influencing those about him by his own enthusiasm, and did much to introduce a new system of education. He was largely assisted by his wife, who, in the opinion of many, had a superior intellect to his own. He died, after one day's illness, 15 May 1863, and was buried in the burial-ground of the Society of Friends at Southampton. People of all kinds of opinion assembled to show their regard for his capacity, usefulness, and integrity.

[From the Lune to the Neva, London, 1879; Reminiscences by Edmondson's daughter, Mrs. Davis Benson; letters of Professor J. Tyndall, Dr. John Yeats, and C. Wilmore, principal of Queenwood College.] G. J. H.

EDMONDSON, HENRY (1607?–1659), schoolmaster, born in Cumberland about 1607, entered Queen's College, Oxford, 10 May 1622, aged 15. 'After he had undergone the servile places of a poor child and tabarder'

he proceeded B.A. 31 June 1626 and M.A. 30 June 1630, and was elected fellow of his college. He became usher of Tunbridge school, Kent, under Dr. Nicholas Grey, and in 1655, on the death of Thomas Widdowes, was appointed by his college master of the endowed free school of Northleach, Gloucestershire, where he remained till his death. He was buried in the church there on 15 July 1659, leaving behind him the reputation of a highly efficient schoolmaster. His works, all on educational topics, were: 1. 'Lingua Linguarum. The natural language of languages, wherein it is desired and endeavoured that tongues may be brought to teach themselves and words may be best fancied, understood, and remembered,' London, 1655. 2. 'Homonyma et Synonyma Linguæ Latinæ conjuncta & disjuncta,' Oxford, 1661. There is also a work by Edmondson in manuscript at the Bodleian (Rawl. MS. in *Bibl. Bodl. Misc.* p. 226) entitled 'Incruenta Contentio sive Bellum Rationale,' dedicated to Sir Henry Worsley, bart., and dated 1 Jan. 1646–7. It is 'a collection of arguments pro and con divided into seven parts, viz. Academia, Aula, Campus Martius, Respublica, Domus Exterior, Domus Interior, and Domus Superior.'

[Oxf. Univ. Reg. (Oxf. Hist. Soc.), vol. ii. pt. ii. p. 405; Wood's Athenæ Oxon. (Bliss), iii. 474–5; Wood's Fasti Oxon. (Bliss), i. 426, 456.] S. L. L.

EDMONDSON, JOSEPH (*d.* 1786), herald and genealogist, was originally apprenticed to a barber, but afterwards became a coach-painter, and being much employed in emblazoning coat-armour on carriages was led to the study of heraldry and genealogy. He was elected a fellow of the Society of Antiquaries, and in March 1764 was created Mowbray herald extraordinary (Noble, *College of Arms*, p. 444). This appointment in the College of Arms did not prevent him from continuing the coach-painting business, which he carried on successfully for many years. The appearance of his 'Baronagium' (1764) attracted the attention of the nobility, and brought him much employment in the compilation of pedigrees. Indeed, most of the peers had their genealogies drawn up or rearranged by him. When the baronets made an unsuccessful attempt to obtain some augmentation of their privileges, as appendages to their titles, they chose Edmondson as their secretary. He died at his residence in Warwick Street, Golden Square, on 17 Feb. 1786, and was buried in the cemetery of St. James's, Piccadilly. His extravagant manner of living prevented him from leaving any considerable property to his son, who continued the business of coach-painter till his death, which happened soon after that of his father. Edmondson's library was sold by auction in 1788 (Nichols, *Lit. Anecd.* iii. 623).

His works are: 1. 'Baronagium Genealogicum, or the Pedigrees of the English Peers, deduced from the earliest times. . . . Originally compiled by Sir William Segar, and continued to the present time by Joseph Edmondson,' 5 vols. Lond. 1764, folio. The work was originally published in numbers, and when completed sold for twenty-five guineas. It was followed by a sixth volume of subsequent creations. The whole may be considered as a work of infinite labour, but the information given is not much to be depended upon. The plates of arms are very well executed, but are in bad taste; some of them were engraved by Francesco Bartolozzi. Many of the large quartered coats were presentation plates, contributed by the peers at their own expense. A copy of the work in the British Museum has many valuable manuscript additions by Francis Hargrave. 2. 'An Historical and Genealogical Account of the noble Family of Greville . . . including the History and Succession of the several Earls of Warwick since the Norman Conquest, and some account of Warwick Castle,' Lond. 1766, 8vo. 3. 'A Companion to the Peerage of Great Britain and Ireland,' Lond. 1776, 8vo. 4. 'A Complete Body of Heraldry: containing an Historical Enquiry into the origin of Armories . . . the proper methods of blazoning and marshalling Armorial Bearings . . . the arms . . . of all Sovereign Princes and States . . . an historical catalogue of all the different orders of knighthood . . . the arms of the counties, cities, boroughs, and towns corporate in England and Wales; and of the abbies and religious houses . . . the arms of archiepiscopal and episcopal sees . . . a discourse on . . . funeral trophies. Glover's Ordinary of Arms augmented and improved. An Alphabet of Arms . . . and a copious Glossary,' 2 vols. Lond. 1780, folio. An account of the multifarious contents of this splendid work is given in Moule's 'Bibl. Heraldica,' pp. 430–8. 5. 'Precedency,' Lond. (1780?), 24mo. 6. 'The present Peerages . . . the plates of arms revised by Joseph Edmondson,' Lond. 1785, 8vo. 7. 'Alphabet of Arms with the Arms in trick,' manuscript (Thorpe, *Cat. of Ancient MSS.* 1835, No. 329). 8. 'Proposal for the institution of an Order of Merit, with drawings,' Addit. MS. 6330, f. 32. 9. 'Papers relating to the institution of the Order of St. Patrick, 1783,' Addit. MS. 14410, f. 10. 10. 'Pedigrees of Families of Great Britain, 1784–6,' Addit. MS. 19819.

In the compilation of his 'Baronagium' and 'Complete Body of Heraldry' he was greatly assisted by Sir Joseph Ayloffe, bart., [q. v.]

A fine portrait of Edmondson, in his tabard and collar of SS., engraved by Bartolozzi, is prefixed to the first volume of the 'Complete Body of Heraldry.' There is another portrait of him in mezzotint by J. Jones, from a painting by T. Beach (Bromley, *Cat. of Engraved Portraits*, p. 401). In the British Museum there is a printed catalogue of his library, including a collection of manuscripts sold 26–28 June 1786.

[Gent. Mag. vol. lvi. pt. i. p. 182; Addit. MS. 6331, f. 69; Nichols's Lit. Anecd. vii. 121, 558; Nichols's Illustr. of Lit. iv. 543, 643, 644, vi. 507, viii. 462; Evans's Cat. of Engraved Portraits, i. 109; Moule's Bibl. Heraldica, pp. 399, 400, 405, 426, 430, 450; Lowndes's Bibl. Man. (Bohn), 715.] T. C.

EDMONDSON, THOMAS (1792–1851), inventor, born at Lancaster, 30 June 1792, of a quaker family, was a brother of George Edmondson [q. v.] In his youth he displayed great aptitude for mechanical invention; and his mother, seeing that he could never be kept out of mischief, taught him knitting to keep him quiet and useful. He afterwards became a journeyman cabinet-maker with the firm of Gillows & Co. in Lancaster. While there he made several improvements in cabinet-making implements, and contrived a mechanical arrangement by which a busy housewife could churn the butter and rock the cradle at the same time. Thoroughness in manufacture, completeness in detail, and adaptability to the work required, were points on which he was conscientiously particular. In due course he entered into business; though a Friend he was not successful. He entered into partnership in Carlisle; the firm became bankrupt. He nevertheless paid all his creditors when means came to him. He became a railway clerk at a small station at Milton, afterwards called Brampton, about fourteen miles from Carlisle, on the Newcastle and Carlisle railway. Having to fill up paper tickets for each passenger, he found the writing irksome as well as delaying. It occurred to him in 1837 that the work might be done by a machine, and tickets be printed on one uniform system. When he afterwards showed his family the spot in a Northumberland field where his invention occurred to him, he used to say that it came into his mind complete in its whole scope and all its details. Out of it grew the railway clearing house, which has been of inestimable advantage in saving time and trouble. The checking machine was his invention, as well as the dating press. Blaylock, a Dublin watchmaker, helped to carry out Edmondson's idea. The first machine used at the Dublin office did not require five shillings' worth of repair in five years, and never needed more until the sheer wearing away of the brasswork necessitated replacement. The Manchester and Leeds railway first adopted Edmondson's invention, and employed him at Oldham Road for a time. This machine was subsequently greatly improved, and while the original feature of printing one ticket at once has always been maintained, its general completeness and efficiency have been materially increased by the ingenuity of Mr. James Carson. Edmondson took out a patent, and let it out on profitable terms, ten shillings per mile per annum, a railway thirty miles long paying 15*l.* a year for a license to print their tickets. He died on 22 June 1851. He worked out his invention with skill and patience, enjoyed its honours with modesty, and dispensed its fruits with generosity.

[Our Railway Ticket System, by Harriet Martineau, Household Words, vol. vi. 1852; John B. Edmondson's To whom are we indebted for the Railway Ticket System?; Mrs. Davis Benson's From the Lune to the Neva.] G. J. H.

EDMONDSTON, ARTHUR, M.D. (1776?–1841), writer on the Shetland Isles, eldest son of Laurence Edmondston of Hascosay, surgeon in Lerwick, and Mary Sanderson of Buness, Shetland, was born about 1776 at Lerwick. The family of Edmondston is one of the oldest in Shetland. Edmondston's father for most of his long life was the only medical practitioner in the islands. Arthur adopted his father's profession, entered the army, and served under Sir Ralph Abercromby in Egypt. Returning to Lerwick he succeeded to his father's practice, and died unmarried in 1841. He was a skilful physician, giving special attention to diseases of the eye; he wrote two treatises on ophthalmia, published respectively in London, 1802, and Edinburgh, 1806. His most considerable work was his 'View of the Ancient and Present State of the Zetland Islands,' published in 1809 in two volumes, 8vo. The book discusses the political and natural history of Shetland, its agriculture, fisheries, commerce, antiquities, manners, &c., and though deficient in some things, especially natural history, contains a large amount of useful information. Edmondston was the brother of Dr. Laurence Edmondston [q. v.]

[Allibone's Dict. of British and American Authors; Edinburgh Review, xvii. 135–55; private information.] W. G. B.

EDMONDSTON, LAURENCE, M.D. (1795–1879), naturalist, youngest brother of Arthur Edmondston [q. v.], was born in 1795 at Lerwick in Shetland, began life in a mercantile office in London, and for some time resided and travelled on the continent as agent for the house with which he was connected. Having a strong literary and scientific turn, he left the mercantile profession, studied medicine in Edinburgh, and then settled as a medical practitioner in Unst, the most northerly of the Shetland islands. With great skill in his profession and much interest in the welfare of the islanders he combined remarkable acquirements in science. He was an accomplished chemist, archæologist, linguist, and musician. He did much to bring into notice the chromate of iron, found, it is said, in no other part of the British islands than Shetland. He had an extensive and accurate knowledge of antiquarian lore, especially Norse, and was familiar not only with the French, German, Italian, Dutch, and Spanish languages, but also with the Scandinavian tongues and their various dialects: Danish, Swedish, Icelandic, and Faroese.

His favourite study and pursuit was natural history. He made numerous additions to the list of British birds, embracing the snowy owl, and the Glaucus, Iceland, and Ivory gulls. He was a correspondent (among others) of Bewick, Sir David Brewster, Principal James Forbes, Edward Forbes, Sir W. Hooker, Jameson, Macgillivray, Greville, Gwynn Jeffreys, Allman, and Prince Lucien Bonaparte. He made many experiments in agriculture, and furnished the natives with seed to encourage them to cultivate more suitable varieties of cereals and other crops. Believing, in opposition to the current impression, that trees might grow in the Shetlands, he made a plantation near his house of about a hundred trees and shrubs, and found, to his great satisfaction, that many of them lived and throve. 'In a land altogether treeless,' says a writer in 'Chambers's Journal,' 'this feature was at once a striking and most pleasing one. Every tree was planted by the naturalist himself, with what cost and labour was known to him only. . . . But what was his joy to find, as the years went past and his trees became acclimatised, that woodland birds were attracted by them, and, finding both shelter and food, took up their abode among the kindly branches!'

Edmondston's contributions to literature were mostly in the form of pamphlets and articles in the journals of the philosophical and scientific societies. Among them were: 1. 'Remarks on some Proposed Alterations in the course of Medical Education of the University of Edinburgh,' 1830. 2. 'The Claims of Shetland to a separate Representation in Parliament,' 1836. 3. 'Observations on the Distinctions, History, and Hunting of Seals in the Shetland Islands,' 1837. 4. 'General Observations on the County of Shetland (new Statistical Account of Scotland),' 1840. 5. 'Notes on American Affairs,' 1863. He was a corresponding member of the Royal Physical and Wernerian Societies, Edinburgh, and honorary member of the Yorkshire Philosophical and Manchester Natural History Societies. He died in 1879, in the eighty-fifth year of his age.

Edmondston's literary and scientific turn was shared by various members of his family. Mrs. Edmondston was a frequent contributor to 'Chambers's Journal' and other magazines. His eldest son, Thomas Edmondston [q. v.], though quite a youth when his lamented death occurred, was a distinguished naturalist. Another son, the Rev. Biot Edmondston, is the author of various articles on natural science, and on the manners and customs of the Shetlanders. Thomas, named after his brother, contributes to the 'Field,' 'Land and Water,' the 'Zoologist,' &c. Jessie Margaret has written on the folklore of the north, and has published many volumes of poems and tales, as well as papers on Shetland and its people, past and present. She married Henry L. Saxby, author of the 'Birds of Shetland,' and of various medical and ornithological papers.

[Scotsman, March 1879; The Home of a Naturalist—In Memoriam, in Chambers's Journal, 11 Feb. 1882; private information.] W. G. B.

EDMONDSTON, THOMAS (1825–1846), naturalist, born at Buness in Unst, the most northerly of the Shetland group of islands, on 20 Sept. 1825, was the eldest son of Laurence Edmondston, M.D. [q. v.], the udaller of that island. From his earliest years he showed great aptitude in acquiring knowledge of plants and animals, especially as the climate made regular attendance at school impossible. His home education was therefore continued as supplementary to his school training from 1834–6. Although at first delicate, the lad grew up strong and full of spirit, devoted to field studies, yet deeply attached to books. A decided impetus was given to his naturalist's proclivities by a visit of Dr. Gilbert McNab, who found, on looking over the boy's herbarium, a plant which he did not recognise. This turned out to be *Arenaria norvegica*, then first discovered as a native, and known nowhere else in the British Isles. In 1838, in company with Professors Goodsir and Edward Forbes, he visited some of the islands

near to Unst, followed directly afterwards by a botanical tour round Shetland by himself, on which he spent three weeks. In 1840 the boy of fifteen went with his mother to Edinburgh, and was nearly wild with delight at the scenes he witnessed and the scientific men he met. The trees greatly delighted him, coming as he did from a treeless district, the specimens his father had planted only growing a few feet high when protected with high walls. Among his new acquaintances may be mentioned Professors Balfour, Graham, Jameson, and Macgillivray. From Edinburgh he went to Glasgow, and spent some time at Bothwell in the neighbourhood, returning to Shetland in September after three months' absence.

The next year was devoted to study and correspondence with his new friends. In 1841 it was decided that Edmondston should pass the winter in Edinburgh. He there became assistant secretary to the Edinburgh Botanical Society. Having matriculated at the university, he began his course of medical studies. He was disappointed of the first prize for a student's collection of dried plants, which was given to another competitor from some mistake on the judge's part. This wrought on Edmondston's sensitive mind, and after some days of brooding he started abruptly for London, whence he was induced to return home by his father, who had followed him.

In 1843 he began to give lectures at Lerwick on botany, having nearly forty pupils, but an attack of measles interrupted the course; the winter was spent in writing articles for the 'Phytologist' and similar journals, and in a voluminous correspondence. In 1844 he lectured both at Forres and Elgin, and made a tour after plants in the Braemar and Clova districts, in the course of which he met Hewett Cottrell Watson, with whom he sheltered for a night in a shepherd's shieling. Watson endeavoured to procure for Edmondston the post of curator to the Botanical Society of London, but was unsuccessful. In the autumn he settled in Aberdeen to attend the lectures at the university, but was elected to the professorship of botany and natural history in Anderson's 'University' at Glasgow on 15 Jan. 1845. In the spring he issued the 'Flora of Shetland,' a small octavo, which is still interesting as a list of plants, but is arranged on a special scheme of the author's own.

Before he had time to begin his lectures Edmondston accepted an offer from Edward Forbes [q. v.] of the post of naturalist on board the Herald, ordered to the Pacific and Californian coast. He joined his ship on 21 May. After sailing round Cape Horn and touching at several ports northwards the Herald visited the Galapagos Islands, and then returned to the coast of Peru, dropping anchor in Sua Bay, near the river Esmeraldos. The next day, 24 Jan. 1846, a boat was sent ashore, but on re-embarking a rifle was accidentally discharged, and the ball passed through Edmondston's head, killing him instantaneously. He was buried on shore the following day.

Dr. Seemann, in his 'Botany of the Herald,' dedicated a genus *Edmonstonia* (*sic*) to the memory of the naturalist to the ship, but not maintained, as the plant had been previously described by Poeppig as *Tetrathylacium*, but a variety of a British plant still bears his name, *Cerastium arcticum* var. *Edmondstonii*.

[The Young Shetlander, by his Mother (a biography by Mrs. Edmondston), 1868; Phytologist (1845), p. 185, (1846) p. 580.] B. D. J.

EDMONSTONE, Sir ARCHIBALD (1795–1871), traveller and miscellaneous writer, eldest son of Sir Charles Edmonstone, second baronet of Duntreath, Stirlingshire, by his first wife Emma, fifth daughter of Richard Wilbraham Bootle of Rode Hall, Cheshire, and sister of Edward Bootle Wilbraham, first Baron Skelmersdale, was born at 32 Great Russell Street, Bloomsbury, London, on 12 March 1795, and entered at Eton in 1808. He removed in 1812 to Christ Church, Oxford, where he proceeded B.A. on 29 Nov. 1816. In 1819 he went to Egypt, where he visited and explored two of the oases in the great desert, of which he published a most interesting and minute account, with views and plans of the ruined temples and tombs. On the death of his father, 1 April 1821, he succeeded to the baronetcy, and fruitlessly contested his father's constituency, Stirlingshire, 24 May 1821. He died at 34 Wilton Place, Belgrave Square, London, on 13 March 1871. His will was proved, 18 April, under 12,000*l.* personalty. He married, on 10 Oct. 1832, his cousin-german Emma, third daughter of Randle Wilbraham of Rode Hall, Cheshire, and had issue three daughters, who all died in their infancy. He was the author of: 1. 'A Journey to Two of the Oases of Upper Egypt,' 1822. 2. 'Leonora,' a tragedy in five acts and in verse, 1832. 3. 'Tragedies,' 1837. 4. 'The Christian Gentleman's Daily Walk,' 1840, 2nd edit. 1843, 3rd edit. 1850. 5. 'The Progress of Religion,' a poem, 1842. 6. 'Thoughts on the Observance of Lent,' 1848. 7. 'A Letter to the Bishop of Glasgow and Galloway on the Present Aspect of Church Matters,' 1850. 8. 'Meditations in Verse for

the Sundays and Holydays throughout the Year,' 1853. 9. 'Devotional Reflections in Verse, arranged in accordance with the Church Calendar,' 1858. 10. 'Short Readings on the Collects,' 1861. 11. 'Spiritual Communings,' 1869.

[Sir A. Edmonstone's Genealogical Account of Family of Edmonstone (1875), pp. 56–7; Illustrated London News, 1 April 1871, p. 322, and 29 April, p. 427; Times, 18 March 1871, p. 4.] G. C. B.

EDMONSTONE, Sir GEORGE FREDERICK (1813–1864), Indian civilian, fourth son of Neil Benjamin Edmonstone [q. v.], Lord Wellesley's foreign secretary in India, was born in April 1813. His father, who was a director of the East India Company, gave him a nomination to the Indian civil service, and, after passing through Haileybury, Edmonstone proceeded to Bengal in 1831. After acting as assistant-collector at Gorakhpur and Ghâzipur, he became deputy-collector at Saharanpur in 1837, and at the close of the first Sikh war he was appointed to the important post of commissioner and superintendent of the Cis-Sutlej states. He gave such satisfaction in this office that he was selected in 1856 by Lord Canning to succeed Sir H. M. Elliot as secretary in the foreign, political, and secret department, the same position which his father had filled under Lord Wellesley. His tenure of office was not less important, for during it the Indian mutiny of 1857 broke out and was suppressed. How far Edmonstone influenced Canning can never be satisfactorily ascertained, but he was at least the official mouthpiece of the governor-general, and every important despatch and proclamation, including the most famous one by which the land of Oudh was confiscated, was drawn up and signed by him. In January 1859 Lord Canning appointed him lieutenant-governor of the north-western provinces, with his headquarters at Allahabad, instead of Agra as before the mutiny, and with his government shorn of the divisions of Delhi and Hissar, which were transferred to the Punjab. This was the part of India which, with the exception of Oudh, had suffered most severely during the mutiny, and Edmonstone carried out the principles of Canning in restoring order. His period of office is chiefly marked by the further curtailment of this unwieldy government by the creation of the new government of the central provinces, and by his successful efforts to restore the efficiency of the administration. In 1863 he left India, quite worn out by his exertions, and on his return to England was created a K.C.B. He died on 24 Sept. 1864, at Effingham Hill. His wife, Anne Farly Turner, by whom he had issue, died in 1859.

At the new public school at Haileybury the six houses are named after six distinguished Indian civilians, of whom Edmonstone is one.

[East India Directories; Kaye and Malleson's History of the Indian Mutiny; private information.] H. M. S.

EDMONSTONE, NEIL BENJAMIN (1765–1841), Indian civilian, born on 6 Dec. 1765, was fifth son of Sir Archibald Edmonstone of Duntreath, M.P. for Dumbartonshire and the Ayr Burghs from 1761 to 1796, who was created a baronet in 1774, and died in 1807. He obtained a writership in the East India Company's civil service, and reached India in 1783. He was soon attached to the secretariat at Calcutta, and was appointed deputy Persian translator to government by Lord Cornwallis in 1789, and Persian translator by Sir John Shore in 1794. On the arrival of Lord Mornington, better known as Lord Wellesley, in 1798, the new governor-general appointed Edmonstone to be his acting private secretary, and in that capacity he accompanied Lord Mornington to Madras in 1799. Mornington now determined to crush Tippoo Sultan, and finally annihilate the power which the French officers were building up in India by taking service with the Nizam and other native princes. Edmonstone was by his chief's side throughout this important year, and translated and published the documents found in Tippoo's palace, which formed the principal justification of the English attack upon him. That the whole policy of Lord Wellesley in making the company the paramount power in India by means of his system of subsidiary treaties was largely due to Edmonstone there can be no doubt, though he modestly kept in the background. Sir John Kaye speaks of him, in his 'Lives of Indian Officers,' as 'the ubiquitous Edmonstone, one of the most valuable officials and far-seeing statesmen which the Indian civil service has ever produced.' On 1 Jan. 1801 he was appointed secretary to the government of India in the secret, political, and foreign department, and he played as important a part in forming the plans which were to crush the Maráthás as he had done in the war against Tippoo Sultan. He continued to hold his office after the departure of Lord Wellesley, and as Lord Cornwallis did not survive long enough to counteract the policy of that statesman, Edmonstone was able to carry on the system he had done so much to initiate during the interregnum after his death. When Lord Minto arrived as governor-general in 1807, Edmonstone acted as his private secre-

tary, as in former days to Lord Wellesley, and soon obtained much the same influence over him. On 30 Oct. 1809 he became chief secretary to government, and on 30 Oct. 1812 he succeeded his old friend and colleague James Lumsden as member of the supreme council at Calcutta. Having completed his five years in this appointment, he left India after thirty-four years' service there, and returned to England. He was soon after, in 1820, elected a director of the East India Company, and continued to act in this capacity until his death at his residence, 49 Portland Place, on 4 May 1841. He married the daughter of Peter Friell, by whom he had a family of five sons and six daughters, of whom the most distinguished was the fourth son, Sir George Frederick Edmonstone [q. v.], who was Lord Canning's foreign secretary, and governor of the north-western provinces after the mutiny. The eldest son, Neil Benjamin (*b.* 13 June 1809), was in the East India Company's service.

[Dodwell and Miles's Indian Civilians; the Wellesley Despatches; Kaye's Lives of Indian Officers.] H. M. S.

EDMONSTONE, ROBERT (1794–1834), artist, born at Kelso in 1794, was bound apprentice to a watchmaker. He showed a taste for painting at an early age, came to Edinburgh, where his drawings attracted much attention, was patronised by Baron Hume, and settled in London about 1819. He first exhibited some portraits at the Royal Academy in 1818. After attending Harlow's studio he was admitted to the Royal Academy school, and subsequently travelled in Italy. Between 1824 and 1829 he was painting chiefly portraits in London. In 1830 he exhibited 'Italian Boys playing at Cards.' He paid a second visit to Italy in 1831–2, and painted 'Venetian Carriers' and the 'Ceremony of Kissing the Chains of St. Peter,' which was exhibited at the British Institution in 1833. Fifty-eight pictures by Edmonstone were in all exhibited at the Royal Academy, British Institution, and Suffolk Street exhibitions before 1834. A severe attack of fever at Rome in 1832, combined with overwork, permanently injured his health. He returned to London, but found himself so enfeebled that he went to Kelso, where he died 21 Sept. 1834. His last pictures were 'The White Mouse,' exhibited in 1834 at Suffolk Street, and the 'Children of Sir E. Cust,' exhibited at the Royal Academy. He was a very successful painter of children, and his portraits were popular; but he was ambitious for fame as a painter of imaginative subjects and as a student of Correggio. He showed great promise.

[Gent. Mag. 1835, i. 213–14; Anderson's Scottish Nation, i. 119; A. Graves's Dict. of Artists; Redgrave's Dict. of Artists.]

EDMUND or **EADMUND** (841–870), king of the East Angles, martyr, and saint, was born in Saxony in the city of Nüremberg in 841, being the son of King Alkmund and Queen Scivare. About 854 Offa, king of the East Angles, on his way to the Holy Land sojourned awhile with Alkmund, and on that occasion adopted Eadmund as his heir. On the journey back from the holy sepulchre next year Offa died at Port St. George, having previously sent his ring to Eadmund. Alkmund fitted out a suitable expedition for his son. Eadmund then 'sailed and landed in East England, at a place called Maydenboure, where . . . he made devout prayer to God . . . and not far from thence built a royal tower called Hunstantone. There he held his household one year, and then removed to Athelbrough, where he remained one whole year, and learned his Psalter in the Saxon tongue, which book was preserved in the revestrie of the monastery of St. Edmundsbury till the church was suppressed in the reign of King Henry VIII, as I have been credibly informed' (Stow).

Eadmund began his reign on 25 Dec. 855, and was crowned and anointed king of East Anglia (at Burva? Walcott) by Humbert, bishop of Hulme, the following Christmas day, being then fifteen years old (Galfridus de Fontibus . . . *De pueritia Sancti Edmondi*).

About this time the incursions of the Danes became more formidable and persistent. In 854 they wintered in the island of Sheppey (Freeman, *Norman Conquest*). Eadmund and Burhred [q. v.] thereupon agreed to the famous grant made by their overlord Ethelwulf [q. v.] of the tithe of the profits of all lands to the church. There is a tradition that the famous Danish pirate, Ragnar Lodbrog, was driven by a storm upon the Norfolk coast, and, landing at Reedham, was conducted to the court of King Eadmund, and that there while out hunting he was, in the absence of the king, murdered by Eadmund's huntsman, Berne. It is more probable that he was slain by Ælla, king of Northumbria [q. v.], and that it was to avenge his death that the great invasion of the Danes occurred in 866 (Walcott, *East Coast of England*). This invasion was headed by eight kings and twenty earls. The northmen first attacked Northumbria and then sailed to East Anglia. As to what followed there are great discrepancies in the accounts of the older annalists. According to some, at the time of the invasion Eadmund was quietly residing at a village near Heglisdune (i.e. the hill of eagles, after-

wards called Hoxne or Hoxon), and making no preparations for active defence; but his earl, Ulf Ketul, meeting the Danes in battle at Thetford, was beaten with dreadful slaughter. Other accounts represent Eadmund as having fought this battle in person, and add that after a terrible day's struggle the fortune of war was undecided, but that the sight of the fearful carnage of his people induced the king to surrender himself to his foes in the hope that the sacrifice of his own life might save his subjects.

At any rate after this battle Hingwar sent an envoy to Eadmund with a haughty command to divide with him his treasures, renounce his religion, and reign as his vassal. On receiving this message the king held counsel with one of his bishops, who advised compliance. A dialogue ensued, which is recorded by Abbo Floriacensis in a book addressed to Dunstan, in which the whole story is said to have been told 'by an old soldier of Edmund's, on his oath, to the illustrious Ethelstan.' Eadmund thought that his death might save his people. The bishops urged flight. The king steadily refused, and calling in the Danish envoy refused to deny Christ, and defied his foes. Eadmund was seized without making resistance. He was bound in chains and severely beaten. Then he was dragged to a tree, tied naked to its trunk, and scourged with whips, then riddled with arrows, and finally beheaded. And thus he died, 'kyng, martyr, and virgyne' (as the historian says), for there is no record of his leaving wife or child, on 20 Nov. 870. He was the last king of the East Angles.

Upon the departure of the Danes the body was found, and being taken to Hoxne was there buried in the earth in a wooden chapel. A legend says that the head was found guarded by a wolf, who joined quietly in the procession till the head was joined to the body. The remains were left at Hoxne for thirty-three years, and then miracles began to be attributed to the martyred king. A large church having been built by Sigebert, a former king of East Anglia, at Bury (formerly Beodericsworth), the remains were deposited there in a splendid shrine, enriched with jewels and precious ornaments, where they remained until the incursion of the Danish king, Sweyn, when Ailwin, the bishop, fearing outrage to the saint, sent his body to London. It remained there three years, when it was carried back to Bury. A manuscript cited by Dugdale in his 'Monasticon' and entitled 'Registrum Cœnobii S. Edmondi,' informs us that on its return to Bury 'his body was lodged at Aungre, where a wooden chapel remains as a memorial to this day. This same wooden chapel is supposed to form the nave of Greenstead Church, Essex. Sweyn died a painful death, after seeing a vision of St. Eadmund coming against him in full armour and piercing him through with his spear. Cnut, his son, rebuilt the minster of St. Eadmund, replaced its secular canons by a Benedictine abbot and monks from Hulme and Ely, and the body of Eadmund having been placed in it, in 1020 Cnut made a pilgrimage to the famous church and offered his crown upon the shrine to atone for his father's sacrilege.

It is not certain at what date Eadmund was canonised, but for several centuries his name was highly venerated, and his name is retained in our present calendar.

A number of miracles attributed to St. Eadmund by mediæval writers may be read in 'Veterum Scriptorum et Monumentorum, &c. Collectio,' tom. vi., by Martène and Durand, Paris, 1729, and in Caseneuve's 'Histoire de la Vie et des Miracles de S. Edmond,' Toulouse, 1644.

The tree at which tradition declared Eadmund to have been slain stood in the park at Hoxne until 1849, when it fell. In the course of its breaking up an arrow-head was found embedded in the trunk. A clergyman who had a church which was dedicated to St. Eadmund begged a piece of the tree, and it now forms part of his communion-table. Another portion is in the possession of Lady Bateman of Oakley Hall.

[Saxon Chronicle; Holinshed's and Grafton's Chronicles; Speed's Great Britain; Lingard's History of England; Sharon Turner's Anglo-Saxons; Freeman's Old English History; local traditions.] W. B.

EDMUND or **EADMUND** (922?–946), king of the English, son of Eadward the Elder and Eadgifu, first appears as sharing in the victory of his elder brother Æthelstan at Brunanburh in 937, when he must have been about fifteen. On Æthelstan's death, on 27 Oct. 940, he succeeded to the kingdom at the age of eighteen. He appears to have attempted to bring the north under his immediate rule, and it is said that the Norwegian king, Eric Bloodaxe, now left Northumbria. This, however, seems impossible for chronological reasons, for Eric did not arrive in England until the next reign (see under Edred; Laing, *Sea-kings*, i. 317; *Corpus Poeticum Boreale*, ii. 489). Still, it is probably true that Eadmund tried to assert his authority over the north in some practical manner instead of resting content with the bare submission of the people, and leaving them to manage their own affairs. A revolt

broke out, and the northern people made Olaf (Anlaf), a northman from Ireland, their king. The revolt appears to have spread to the confederate towns called the Five Boroughs. In 942 Olaf died, and was succeeded by another Olaf, the son of Sihtric, and Ragnar, the son of Guthfrith. Up to this time Wulfstan, the archbishop of York, appears to have remained faithful to the West-Saxon king (Kemble, *Codex Dipl.* 393). He now openly joined Olaf, and marched with him to war. In 943 Olaf and Wulfstan took Tamworth and ravaged the country round about. Eadmund came up with them at Leicester and besieged them there. The suddenness of his attack evidently surprised them. A peace was arranged by the two archbishops, Oda and Wulfstan, and the war was brought to an end on nearly the same terms as those that had been made between Ælfred and Guthorm. The kingdom was divided, and Eadmund was left the immediate kingship only of the country south of Watling Street; his supremacy over the north was, however, acknowledged, for Olaf was baptised, probably at Leicester, the English king standing godfather to him, as Alfred had stood to Guthorm, and later in the same year Ragnar also submitted to baptism. This revival of the Danelaw did not last long, for in 944 Eadmund drove out both the Norse kings, and brought the country into subjection. His conquest of Mercia, and especially of the Five Boroughs, is celebrated in a song preserved in the Winchester version of the 'Anglo-Saxon Chronicle.' This song is inserted under 941, the year in which the towns appear to have revolted; but the chronology of the war is uncertain, and the sequence of events given here only represents one opinion. Dr. Freeman believes that Mercia and the Five Boroughs were conquered in 941 (*Norman Conquest*, i. 64; *Old English History*, p. 163). Eadmund's brilliant success won him the name of the 'deed-doer,' or, to use the modern form of the word, written in Latin by Florence of Worcester, the 'magnificent.' In the struggles of the English kings with the Danish people of the north, Cumbria, the remaining fragment of the Celtic kingdom of Strathclyde, and the Scots had been active on the Danish side. Eadmund endeavoured to secure his kingdom from attack through Cumbrian territory by a stroke of policy, for in 945 he conquered the land and delivered it over to Malcolm of Scotland on condition that he should be 'his fellow-worker by sea and land.' The Scots were thus set to keep the Welsh in subjection, 'while the fidelity of the Scot king seemed to be secured by the impossibility of holding Cumbria against revolt without the support of his fellow-worker in the south' (Green). Abroad, Eadmund demanded the release of his nephew, King Lewis, who was kept in prison by Hugh, duke of the French. His ambassadors were answered haughtily by the duke, who declared that he would do nothing for the threats of the English. The dispute was brought to an end by Eadmund's death. In ecclesiastical matters he seems to have been on the side of those who were anxious to effect a reformation of morals. He made Dunstan abbot of Glastonbury [see under Dunstan], and was a benefactor of Glastonbury, Abingdon, and Shaftesbury. At a synod held at London by the king and both the archbishops, laws were made commanding that spiritual persons should live in chastity, and that bishops should take care that the churches of their dioceses were kept in repair. Another set of laws ascribed to him are on the subject of betrothal, dower, and marriage. His civil administration appears to have been marked by efforts to enforce order, and his secular laws refer to his efforts to prevent robberies, and contain provisions rendering the man-slayer responsible for his own act, and checking the feud that was anciently maintained between the kindreds of the slayer and the slain. Eadmund met his death in 946. He was keeping the feast of St. Augustine of Canterbury (26 May) at Pucklechurch in Gloucestershire, when a certain robber named Liofa, whom he had banished six years before, entered the hall and sat down by one of the ealdormen, near the king himself. Eadmund bade his cup-bearer to take the man away, but Liofa struggled with the officer and tried to kill him. Eadmund came to the help of his cup-bearer, and threw the robber to the ground; but Liofa had a dagger with him, and with it he stabbed the king and slew him. He was himself slain by the king's men. Eadmund married first Ælfgifu, who bore him Eadwig and Eadgar, and died in 944. After her death she was hallowed as a saint, and miracles were worked at her tomb at Shaftesbury (Æthelweard). His second wife was Æthelflæd, called, probably from her marriage portion, 'at-Domerham,' the daughter of Ælfgar, one of his thegns, who was made an ealdorman.

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); Æthelweard's Chronicle, Mon. Hist. Brit. p. 520; Symeon of Durham (Rolls Ser.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Historia de Abingdon, i. 88–120; Kemble's Codex Dipl. ii. 205–66; Thorpe's Ancient Laws, p. 104; Laing's Sea-kings, i. 317; Vigfusson and Powell's Corpus Poeticum Boreale, ii. 489; Freeman's Norman

Conquest, i. 64, 135, 245; Green's Conquest of England, p. 268–81; Robertson's Historical Essays, 168, 181, 197.] W. H.

EDMUND or **EADMUND**, called IRONSIDE (981?–1016), king, the third son, probably, of Æthelred the Unready, by his first wife, Ælfgifu, daughter either of an ealdorman named Æthelberht (FLOR. WIG. i. 275), or of Thored, earl of the Northumbrians (AILRED, col. 362), is said by the St. Albans compiler to have been born in 981 (*Chron. Maj.* sub ann.); but this date is certainly too early, as Æthelred was then not more than thirteen. Æthelstan, who seems to have been Æthelred's eldest son, probably died in 1016, and Ecgberht, who came next, about 1005 (*Norman Conquest*, i. 686, 700). In 1015 Eadmund desired to marry Ealdgyth, the widow of the Danish earl Sigeferth, who, along with his fellow earl Morkere, had that year been slain at Oxford by Eadric Streona [see under EDRIC]. Æthelred, who had seized on the possessions of the earls, and had sent Ealdgyth to Malmesbury, was not willing that his son should make this marriage. Nevertheless Eadmund took Ealdgyth from Malmesbury, married her, and then went to the Five (or Seven) Boroughs of the Danish confederacy, where the murdered earls had ruled, and received the submission of the people. It seems highly probable that this marriage, and the establishment of his power in the Danish district, deeply offended his brother-in-law Eadric, the Mercian earl (GREEN); for, when Cnut invaded the country shortly afterwards, and Eadmund raised an army to meet him and joined forces with Eadric, a bitter quarrel broke out between them, and the earl, after having, it is said, endeavoured to slay him, went over to the side of Cnut. After this desertion Eadmund was unable to defend Mercia in the beginning of 1016, for his levies declared that they would not fight unless he was joined by the king, who had lately been sick, and by the Londoners. He tried to raise another force, declaring that all who disobeyed his summons should suffer the full penalty, and sent to his father desiring him to come and help him. Æthelred came, did no good, and went back to London. Eadmund then retired into Northumbria, joined Earl Uhtred, and with his help harried Staffordshire and other parts of eastern Mercia which had submitted to Cnut. Uhtred was compelled to draw off his forces and hasten back to his own earldom, for Cnut was marching on York, and Eadmund joined his father in London about Easter. While Cnut was threatening to lay siege to the city Æthelred died on 23 April, and the Londoners, together with such of the 'witan' as were there, with one consent chose Eadmund as king, and there is no reason to doubt the assertion of Ralph of Diceto (i. 169, ii. 237) that he was crowned in London by Lyfing, archbishop of Canterbury. Cnut was, however, chosen king at Southampton by the witan generally (FLOR. WIG. i. 173), and at the time of his election Eadmund's kingdom was bounded by the walls of London. His elder brother, Æthelstan, who does not appear to have been put forward as a candidate for the crown, and his step-mother, the Norman Emma, seem to have been with him in the city.

Before the siege of London was actually formed Eadmund and Æthelstan appear to have left the city, and it is probable that Æthelstan was slain about this time in a skirmish with a Danish leader named Thurgut (Earl Thurcytel?), for when Thietmar (vii. 28, PERTZ, iii. 848) says that Eadmund was thus slain, and that the war was carried on by Æthelstan, he evidently confuses the two brothers together. Meanwhile Eadmund, 'who was yclept Ironside for his bravery' (*A.-S. Chron.* sub ann. 1057), rode through the western shires, received their submission, and raised an army from them. His troops are said to have been British or Welsh ('Britanni,' THIETMAR), and it is suggested that they came from the 'shires of the old Wealhcyn' (*Norman Conquest*, i. 701); in the twelfth century it was believed that they were natives of Wales, for Gaimar (l. 4222) says that Eadmund's wife was the sister of a Welsh king, and that this gained him the help of her countrymen, and though Ealdgyth had an English name, it does not follow that she was an Englishwoman any more than Ælfgifu, as the English called Emma, the Norman wife of Æthelred. When Cnut heard that Eadmund had received the submission of the west, he left the siege of London and marched after him. Eadmund gave him battle at Pen (Selwood) in Somerset, and defeated his army. This victory enabled him to raise another and larger force, and shortly after midsummer he again met Cnut's army at Sherston, in Wiltshire. He was now at the head of troops raised from Devonshire, Dorsetshire, and Wiltshire, while Cnut had in his army levies from Hampshire and other parts of Wiltshire (FLOR. WIG.), so that Eadmund had now extended his kingdom so far east as to take in some parts of Wiltshire. The fight began on a Monday, and Eadmund, who had placed his best warriors in the front line, stood with them and fought hand to hand with the enemy. When evening came the two armies, wearied with battle, drew off a little from one another. The next day they

renewed the fight, and the army of Eadmund had, it is said, gained a decided advantage, when Eadric Streona discouraged the English by holding up a head which he declared to be the head of their king (*ib.*) Eadmund, we are told, got upon some mound, took off his helmet that his men might see his face, and then with all his strength hurled a spear at Eadric, who warded it off; it glanced from his shield, struck the soldier who was standing by him, and pierced him and another man also (*Gesta Regum*, ii. 180); such was the tradition as to his strength in the twelfth century. The battle again lasted till twilight, and again both armies fell back from each other, but though the issue was undecided Eadmund reaped the fruits of victory, for in the stillness of the night Cnut drew off his forces and marched back towards London, where he again pressed the siege, thus leaving Eadmund undisputed possession of Wessex (Flor. Wig.) A legendary account of the battle is given in the 'Knytlinga Saga' (c. 10), and in a still stranger version of it the command of Cnut's army is attributed to Thurcytel, and he is represented as the victor (*Enc. Emmæ*, p. 15).

After the battle of Sherston, Eadric, impressed by the success of his brother-in-law, came to him and owned him as king. Eadmund now gathered a third army, for the local levies appear to have dispersed after every action, 'whether a victory or a defeat' (Freeman), and with it set out to raise the siege of London. He marched along the northern bank of the Thames and drove the Danes to their ships, a success which is reckoned as the third of his battles (Henry of Huntingdon). Two days later he crossed the river at Brentford, and it is said again routed the enemy (*A.-S. Chron.*), who appear to have fought behind some fortifications. Several of his men were drowned in crossing the river, for they rushed heedlessly into the water excited by the hope of plunder (Othere, *Knutz-drapa* in *Corpus Poet. Bor.* ii. 156, where the victory is attributed to Cnut). He again went into Wessex to raise another army, and Cnut renewed the siege of London, but after a short time gave it up, and after bringing his ships into the Medway employed his men in plundering expeditions, which showed that his hopes of conquest were dashed by the constant success of the English king. The fourth army raised by Eadmund was made up of men from every part of the country (Flor. Wig.); he again crossed the Thames at Brentford, marched into Kent, fought a fifth battle at Otford, where the Danes made little resistance, and compelled the enemy to take refuge in Sheppey. He did not follow up his success, for when he had reached Aylesford he listened to the counsel of Eadric, who persuaded him not to press the pursuit. The counsel is said to have been evil (*A.-S. Chron.*), and by later writers to have been given in subtlety (Flor. Wig.) However this may have been, Eadmund is of course responsible for the course he took, and he probably had good reason for it. If his troops had begun to disperse, he may well have hesitated to incur the risk of attacking the Danes when in a strong position. A defeat would probably have been fatal to his cause, for it would have made it difficult to raise new levies, while a victory would not necessarily have been final, for the Danes would have taken to their ships, and have sailed off, only to land on some other part of the coast. The English army now dispersed, and Eadmund, finding that the enemy was again making head, set about raising another force. His fifth army was, we are told, a gathering of the whole nation, and with this vast force he came up with the Danes 'at the hill which is called Assandûn' (*A.-S. Chron.*) This has been clearly identified with Ashington ('mons asini,' Flor. Wig.) in Essex, one of two hills which 'look down on a swampy plain watered by the tidal river' the Crouch (*Norman Conquest*, i. 390), though Ashdown ('mons fraxinorum,' *Enc. Emmæ*, p. 18) has also been suggested. Dr. Freeman, in his account of the battle, points out that both the armies were on high ground, and that it was the object of the Danes, who were far inferior in number to the English host, to gain their ships in safety. The raven's beak opened and her wings fluttered. Thurcytel cried that the banner gave the lucky omen, and shouted for the battle (*ib.*) Cnut, however, did not venture to attack the English army, and began to lead his men down to the plain (Flor. Wig.) Both armies were on foot, and the English were drawn up in their usual close formation. Eadmund himself stood between the dragon of Wessex and the royal standard (Huntingdon). When he saw that the Danes were making their way to their ships, he left his position and charged them furiously. At this moment, before the shock of battle actually took place, Eadric fled with the body of troops under his command, and, according to Henry of Huntingdon, who probably confuses the stories of the two battles, practised much the same trick as that ascribed to him at Sherston. The battle lasted until men could only tell friend from foe by the light of the moon. At last the English host began to give way, and was finally routed with great slaughter.

'All the flower of the English race' perished in the battle (*A.-S. Chron.*)

After this defeat Eadmund went into Gloucestershire, and there for the seventh time began to gather a fresh force (Huntingdon). Cnut followed him, and though Eadmund was anxious to make another attack upon the enemy, Eadric and other nobles refused to allow him to do so, and arranged that the kings should hold a conference and divide the kingdom between them. This conference, which was held on an island of the Severn, called Olney, has by Henry of Huntingdon and other later writers been turned into a single combat. As the whole story is imaginary, the only detail worth noticing here is the tradition that Eadmund was a man of great size, far larger than the Danish king (*Gesta Regum*, ii. 180; for other accounts of this supposed combat see Huntingdon, p. 185, Map, *De Nugis*, p. 204; *Flores Hist.* i. 407). The meeting of the kings was peaceful, a division of the kingdom was agreed upon; Eadmund was to be king over the south of the land and apparently to have the headship, Cnut was to reign over the north [see under Canute]. It seems probable that it was arranged that, whichever survived, the other should become sole king (*Knytlinga Saga*, c. 16; see under Canute). Very shortly after this meeting Eadmund died, on 30 Nov. 1016, at London (Flor. Wig.), or less probably at Oxford (Huntingdon, followed by the St. Albans compiler; the statement of Florence is accepted by Dr. Freeman, while Mr. Parker, in his *Early History of Oxford*, argues that Oxford must be held to be the place of Eadmund's death; his strongest argument is met in *Norman Conquest*, 3rd ed. i. 714). The cause of his death is left uncertain by the chronicle writers, and Florence; the author of the 'Encomium Emmæ' (p. 22) implies that it was natural. William of Malmesbury says that it was doubtful, but that it was rumoured that Eadric, in the hope of gaining Cnut's favour, bribed two chamberlains to slay him, and adds the supposed manner in which the crime was carried out: 'Ejus [Edrici] consilio ferreum uncum, ad naturæ requisita sedenti, in locis posterioribus adegisse' (*Gesta Regum*, ii. 180). Henry of Huntingdon makes a son of Eadric the actual perpetrator of the deed, of which he gives much the same account. Later writers ascribe the murder to Eadric. Among these 'Brompton' tells the oddest story, for he makes out that the king was slain by Eadric by mechanical means, being shot by the image of an archer that discharged an arrow when it was touched (col. 996). Of foreign authorities, the 'Knytlinga Saga' (c. 16) says that Eadmund was killed by his foster-brother Eadric, who was bribed by Cnut; in the 'Lives of the Kings' (Laing, ii. 21) it is said that he was slain by Eadric, but Cnut is not mentioned; Saxo (p. 193), while relating that the murder was done by certain men who hoped to please Cnut by it, adds that some believed that Cnut himself had secretly ordered it; Adam of Bremen (ii. 51) says that he was taken off by poison. Dr. Freeman, who discusses the subject fully (*Norman Conquest*, i. 398, 711 sq.), inclines to the belief that his death was due to natural causes. The matter must of course be left undecided. In the face of the vigour he had lately shown at Ashington it is impossible to accept the statement that 'the strain and failure of his seven months' reign proved fatal to the young king' (*Conquest of England*, p. 418). His death happened opportunely for Cnut, but there does not seem sufficient evidence to attribute it to him [see Canute]. On the other hand, unless we are to believe that it was caused by sudden sickness, it certainly seems highly probable that it was the work of Eadric. Eadmund was buried with his grandfather Eadgar at Glastonbury, before the high altar (*De Antiq. Glast.* ed. Gale, iii. 306). He left two sons, Eadmund and Eadward.

[Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Henry of Huntingdon (Rolls Ser.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.), De Antiq. Glast. (Gale); Ailred [Æthelred] of Rievaux, Bromton, Twysden; Ralph of Diceto (Rolls Ser.); Flores Hist. (Wendover) (Engl. Hist. Soc.); Thietmar's Mon. Hist. Germ. iii. (Pertz); Gaimar, Mon. Hist. Brit.; Encomium Emmæ, Adam of Bremen, Pertz in usum Schol.; Knytlinga Saga, Antiq. Celto-Scandinavicæ (Johnstone); Saxo (Stephanius); Sea Kings (Laing); Vigfusson and Powell's Corpus Poet. Boreale; Kemble's Codex Dipl. iii. 369; Freeman's Norman Conquest, i. 3rd ed.; Green's Conquest of England; Parker's Early Hist. of Oxford (Oxf. Hist. Soc.)] W. H.

EDMUND (RICH), Saint (1170?–1240), archbishop of Canterbury, was born on St. Edmund's day (20 Nov.), probably between 1170 and 1175. No exact dates can be assigned until his appointment to Canterbury. He read lectures in arts for six years, and among his pupils during this time was Walter Gray, afterwards archbishop of York, who was appointed chancellor 2 Oct. 1205. From this it is evident that he was teaching in Oxford before 1205; and if Gray was attending his classes about 1200, he can hardly have been born later than 1175. As, however, Walter Gray was rejected by the monks of

his cathedral 'propter illiteraturam,' it is just possible that he may have attended St. Edmund's lectures at a later period (*Vita Bertrandi*, ap. Martène, cc. 2, 16; *Epp. Archiep. Ebor. et Univ. Oxon.*; *Rot. de Fin.* p. 368; Dixon, *Lives of Archbishops*).

Edmund was born at Abingdon. His father's name was Edward or Reinald Rich; his mother's Mabel. Reinald Rich withdrew to the monastery of Evesham, or more probably to Ensham, near Oxford, before his wife's death, but apparently not till some years after Edmund's birth; for Edmund seems to have been the eldest of a family which consisted of at least three brothers and two sisters (*Vita Bertrandi*, cc. 1, 7). The care of the children devolved upon Mabel. It was in imitation of her practice that Edmund all his life wore sackcloth next his skin, and pressed it closer to his flesh with one of the two iron plates his mother used to wear, and dying left to him and his brother Robert. As a child Mabel would entice her son to fast on Fridays, by the promise of little gifts suited to his age; and it was she who taught him to refuse all food on Sundays and festivals till he had sung the psalter from beginning to end.

The early years of Edmund's life were probably spent at Abingdon and Oxford (cf. *Chron. of Lan.* p. 36), and it is perhaps in the fields near Oxford that we must localise the beautiful legend which tells how on one of his lonely walks Christ appeared to him in the likeness of a little child, and expressed his surprise at not being recognised. It was seemingly in memory of this vision that, as Bertrand tells us, he was wont to write 'Jesus of Nazareth' on his forehead every night before going to sleep—a practice which he recommended to his biographer (*Vita Bertr.* c. 6).

The two brothers were probably still boys when their mother sent them to study at Paris (? 1185–1190). Though in easy circumstances herself, Mabel would only give them a little money to take with them. She used to send them fresh linen every year, and for Edmund, 'her favourite,' a sackcloth garment too. While on a visit to his mother he seems to have suffered from a violent headache, and, in order to cure it, was shorn like a monk. As her end drew near Mabel sent for Edmund to receive her last blessing. She entrusted his sisters to his care; nor was his tender conscience satisfied before he had formed at Catesby in Northamptonshire a monastery where they would be received out of christian charity alone, and without any regard for the dower they brought with them.

Edmund must have been studying at Oxford about this time as well as at Paris, for it was by the advice of an Oxford 'priest of great name' that he vowed his special service to the Virgin; and it was at Oxford that, in the middle of the thirteenth century, the Lanercost chronicler saw that famous statue of the 'glorious Virgin' on whose finger the future saint, while still 'puerulus intendens grammaticalibus Oxoniæ,' had placed his betrothal ring (*Chron. of Lan.* p. 36; *Vita Bertr.* c. 10; cf. *Ep. Univ. Oxon.*)

As Edmund drew towards manhood his austerities grew more rigid. The details of the novel tortures of knotted rope-cloth and horsehair thongs that he devised may be read in his contemporary biographers, to whom they seemed a marvel of self-discipline. From the time he began to teach in the schools, so his most intimate friends declared soon after his death, he rarely if ever lay down upon his bed. He snatched a scanty sleep without undressing, and spent the rest of the night in meditation and prayer. For thirty years, said Bishop Jocelin of Bath, perhaps referring to a later period of his life, he had taken rest sitting or on his knees at prayer (*Epp. Oxon. Jocel. Ricard*).

After the usual course of study he was called upon to teach (? c. 1195–1200). His life for the next six years seems to have been divided between Paris and Oxford. Though he refused to take deacon's or priest's orders, he was constant in his attendance at early mass. He even built a little chapel in the Oxford parish where he lived, and induced his pupils to imitate his own example in the matter of punctual attendance (*Vita Bertr.*; *Ep. Oxon.*) His austerity towards himself was balanced by extreme tenderness towards others. He would carelessly throw the fees his pupils brought him into the window, and cover them up with a little dust, saying as he did so, 'Ashes to ashes, dust to dust.' For five weeks, on one occasion, he watched by the bedside of a sick scholar, performing the most menial offices at night, but never intermitting his usual lecture on the morrow. His friends fabled that he had once transferred the ailment of another pupil to himself.

After six years of secular teaching a vision turned his attention to theology. He dreamt that his mother appeared to him as he was teaching geometry or arithmetic to his class, and, drawing three circles emblematic of the three Persons of the Trinity, told him that these were to be the object of his study henceforward. Edmund devoted himself to theology; returned to Paris and entered upon a new course of life. Every midnight the bells of St. Mederic's Church called him out to matins, after which he would remain weeping

and praying before the Virgin's altar till the day broke and it was time for him to attend the schools. He sold the little library he possessed—consisting only of the psalter, the Pentateuch, the twelve (minor) prophets, and the decretals—that he might give their price to his needy fellow-scholars at Paris. Walter Gray hearing that he did not possess a copy of the Bible offered to send him one at his own expense, but Edmund refused lest the burden of its production should be laid upon some needy monastery. The last year before he undertook the office of reader in theology was spent with the Austin canons of Merton, whom his example roused to a more fervid sense of their religious duties (*Vita Bertr.* c. 16; *Ep. Rob. Abb. Meritonæ*).

A very few years sufficed to make St. Edmund a master of theology (*Vita Bertr.* c. 16). His new career as a teacher of divinity probably began between 1205 and 1210. He soon won fame as a public preacher of extraordinary eloquence. His exhaustion often caused him to fall asleep in his chair of office. On one occasion he dealt so subtly offhand with an intricate theological question that he could only explain his own eloquence by the theory of a special inspiration: the Holy Spirit had come in the form of a dove. On another occasion a Cistercian abbot brought seven of his pupils to hear Edmund's lecture, which so moved the strangers that they renounced the world. One of these seven was Stephen de Lexington, afterwards abbot of Clairvaux (1243). Among his penitents was William Longsword, the Earl of Salisbury, and natural son of Henry II.

After many years spent in expounding the 'Lord's law,' Edmund recognised the vanity of scholastic success, and gave up his chair (*Vita Edm.* ap. MS. Gale I. i. f. iii *b*). He was appointed treasurer of Salisbury Cathedral at some period between 15 Aug. 1219 and 18 Aug. 1222. His income, owing to his liberality, only lasted him for half the year; for the remaining six months he had to find a home with his friend, Stephen of Lexington, now abbot of Stanley in Wiltshire. He held the prebend of Calne, and he was staying at this place in 1233 when the messengers from Rome brought the news of his appointment to Canterbury.

In the intervening years (1222–33) Edmund had been employed in the work of public preaching. At the pope's bidding (probably in 1227) he had preached the crusade over a great part of England. He is mentioned at Oxford, Worcester, Gloucester, and Leominster, and it was probably his success in this work that marked him out for promotion. At all events it was at the instance of Gregory IX that he was elected to Canterbury, to which office, despite his own reluctance, he was consecrated 2 April 1234.

Hubert de Burgh [q. v.], who had kept Henry III in constitutional paths, had recently been confined in Devizes (c. November 1232), and Richard, earl marshal, was now recognised as the head of the national party, on whose behalf Edmund exercised his influence even before his consecration. In conjunction with the earl, in the name of his fellow-bishops, he had solemnly exhorted the king to take warning by his father, John. This was at Westminster (2 Feb. 1234). Two months later (9 April) the barons and the bishops, headed by the newly consecrated primate, appeared before the king once more. Edmund was the spokesman of his party; if the king would not dismiss his favourites, he was ready to excommunicate the royal person. The threat was effective. Peter des Roches, Peter de Rievaulx, and the Poitevins had to leave the court. About Easter the archbishop was negotiating a peace with Llewellyn of Wales.

Meanwhile the earl marshal had been enticed into Wales and slain in the king's name, if not with the king's consent. Edmund took up this matter also. At Gloucester he induced Henry to accept the homage of the dead noble's brother and heir, Gilbert (28 May), and on Whitsunday at Worcester he had the letters by which Earl Richard had been inveigled to his fate read before the king and the whole assembly of bishops and barons. Henry had to admit the evidence of his own seal, but pleaded ignorance of the contents of the despatch, upon which the archbishop bade him interrogate his own conscience: for all who had had a share in this fraud were as guilty of the earl's death as though they had slain him with their own hands. The accused counsellors were summoned, but, not daring to appear, sought refuge in churches and elsewhere. It was now Edmund's influence that procured them a safe-conduct to the court, and it was under his protection that (14 July) Peter de Rievaulx appeared before the king and his justices. For a moment even the archbishop refused to be his surety, and the disgraced minister was committed to the Tower weeping; but on Saturday Edmund's heart relented, and the prisoner was suffered to go to Winchester. Edmund acted a similar part with reference to the late justiciar, Stephen de Segrave, and indeed is called by Matthew Paris 'pacis mediator hujus discidii' (Matt. Paris, iii. 244, 272–3, 290, 293–4, &c.; Rymer, p. 213). Edmund seems to have sided with the popular party at the Westminster council of 1237 (13 Jan.), and to have insisted

on the exclusion of foreigners from the king's council as a condition of the thirtieth granted.

Edmund was now to come forward as the champion of the national church against the claims of Rome. In 1237 (c. 29 June) he rebuked the king for having invited the legate Cardinal Otho to England, and in the autumn (19–20 Nov.) he was present at the great ecclesiastical council of St. Paul's, on which occasion consistency would certainly have demanded that he should support the legate in his attempt to limit the abuse of pluralities (see *Vita Bertr.* c. 25; but cf. Hook, iii. 194, &c.) This council is rendered remarkable by being the occasion of a dispute between Edmund and his old pupil, the Archbishop of York, as regards the right of precedence (Matt. Paris, iii. 395, 416, &c.)

Four weeks later (c. 17 Dec.) Edmund left England for Rome. Since his elevation he had been forced into many disputes. In 1235 he had refused to consecrate Richard de Wendene, whom the monks of Rochester had elected their bishop, and the disappointed electors appealed to the pope. He had quarrelled with his own monks of Canterbury as to the place where he should consecrate Robert Grosseteste, bishop of Lincoln. A lawsuit with the Earl of Arundel as to the right of hunting in the archiepiscopal forests had been decided against him. The monks of his own priory of Christ Church had fallen into vices of which the chronicler refuses even to speak. Added to this he was at feud with the king. This, however, did not prevent Henry from charging him to inform the pope as to the details of the clandestine marriage between Simon de Montfort and his own sister Eleanor, who, on the death of her first husband, had taken the vow of chastity before the archbishop himself. This combination of causes took Edmund to Rome that he might plead his case in person. His biographers note it as a special mark of the divine favour towards so holy a man that on one occasion, by refusing an invitation to the pope's table, he avoided being witness of a shocking murder that was then perpetrated under the very eyes of Gregory. Judgment seems to have been delivered against him on every count (20 March), and he returned home about August, though only to find himself engaged in a fresh quarrel with his monks, whom before long he was forced to excommunicate. Once more they appealed to Rome, and refused to pay any attention to his interdict. A little later he excommunicated the prior of Christ Church, seemingly because he had abetted the king in the infringements of Magna Charta.

In the spring of 1240 Edmund was present when the prelates refused the pope a fifth for his war against the Emperor Frederic, and a little later he bade a tearful farewell to Count Richard of Cornwall as the latter was starting on his crusade. His differences with the king were by this time so great that he was obliged to abandon the church of secular canons he was just beginning to build at Maidstone (1239). It was in vain that he wrote letters to the pope, claiming the right to appoint successors to vacant sees if the king should not fill them up within six months after the death of the previous occupant. In Gregory IX he had not a pontiff who would play an Alexander to his Becket. At last, foiled in all his efforts, he gave way to the papal exactions instead of continuing to resist the king's. His courage broke down beneath the strain, and, in the hope of winning his cause against his monks, he paid down a fifth of his revenue (eight hundred marks) to the pope's agents. The other English prelates followed his example. A little later came the demand that three hundred English benefices should be forthwith assigned to as many Romans. This attack on his church's rights the archbishop could no longer endure. His eyes naturally turned towards Pontigny, the refuge of his great predecessors, St. Thomas and Stephen Langton. There he came in the summer of 1240 begging to be received as a simple monk. The heat drove him from Pontigny to Soisy, whither he now went, promising to return on St. Edmund's day. At Soisy his illness grew worse. His strength gradually left him; but even as the very end drew on he refused to undress or lie upon his bed. The last days of his life were spent with his head resting on his hand or sitting fully dressed upon his couch. After receiving the holy communion he broke out into a homely English proverb: 'Folks say game [sport] goeth into the womb [belly]; but I say now game goeth into the heart.' The features of his physicians told him that his last hour was near; but he uttered no moan, nor did his wits wander. At last, on 16 Nov. 1240, just as the day was breaking, he died. His body was carried to Pontigny for burial.

Numerous miracles were reported to mark his final resting-place, and a demand soon rose for his canonisation. This demand was opposed by Henry III and Boniface of Canterbury, but was urgently supported by Louis IX and his wife. Commission after commission was appointed to investigate the authenticity of the wonders ascribed to the dead archbishop. The inquisition in England was conducted by Richard de la Wich, bishop of Chichester, Robert Bacon, and the prior of Esseby, of whom the two former were his

pupils or fellow-teachers; the soul of the French commission was the Archbishop of Armagh, who claimed that Edmund had cured him of an illness when the most skilled physicians of Paris had failed. The matter was taken up by Cardinal John of St. Laurence in Luciana, who sent Stephen of Lexington on a final mission to England and France to bring the recipients of Edmund's favour before the court in person. The evidence was then admitted to be incontrovertible, or the opposition had slackened, and the decree for canonisation was issued at Lyons (11 Jan. 1247, 28 Feb. 1248). Six years later Henry III and his queen were both worshipping at the shrine of the persecuted archbishop in Pontigny (December 1254).

Edmund's is one of the most attractive of mediæval characters, not so much in its political as its private aspect. As an archbishop he preserved all the virtues of his private life. He would spend the 'amercements' of his archiepiscopal manors in providing dowers for the portionless daughters of his tenants, holding it, we are told, a good thing for the young to marry. Once he restored a fine of 80*l.* to the daughters of an offending knight. His bailiffs had seized a heriot from a poor widow, who came to him complaining of her hard lot. Addressing her in her native English he told her he was powerless to alter the law of the land, to which he as well as she was subject; but, turning to his companions, he expressed his own conviction in French or Latin that this custom was one of the devil's making and not of God's: the heriot was then restored nominally as a loan, but really as a present. His horror of bribery was so intense that he refused to accept any gifts whatever. 'Prendre' and 'pendre,' he said, differed by but one letter. He was a careful steward of the archiepiscopal estates, which came to him weighted with a debt of seven thousand marks and almost bankrupt; but he would not be a niggard host. On his journeys he would turn aside to hear the confession of any chance traveller however humble, and though he would not listen to idle songs himself he never refused the minstrel a place at his table. After his elevation he increased his old austerities, but was more particular as regards the neatness of his exterior clothing. He would not, however, wear purple and fine linen like other prelates; a cheap tunic of white or grey was all he needed. Nor did he ape the usual pride of bishops in those days. 'The primate of all England,' says his biographer, 'did not blush to take off his own shoes or to bear the cross from chapel to study with his own hands.' But that which most impressed the imagination of his own generation was his absolute purity. 'If,' he once said when certain people reproached him for over-intimacy with a lady friend—'if all my sins of this nature were written on my forehead, I should have no need to shun the gaze of man.'

It seems that Edmund lectured both at Paris and Oxford in the 'trivium' and the 'quadrivium.' Logic and dialectics are specially mentioned. According to Wood he was the first to read Aristotle's 'Elenchus' at the latter university. But of this there seems no good proof; nor is Wood's reference to Bacon's 'Compendium' accurate. In later years, of course, Edmund lectured on divinity. His most famous pupils, besides Walter Gray, were Richard, bishop of Bangor, and Sewal Bovill, afterwards dean and archbishop of York. According to Matthew Paris, Bovill was Edmund's favourite scholar, and strove to model his life on the example of his great teacher, though he never died the martyr's death which his master foretold would be his lot. There seems, however, to be no authority for making Grosseteste or the Dominicans, Robert Bacon and Richard of Dunstable, his pupils. The story that Roger Bacon was his pupil seems to originate with Bale. One of his principal clerks, his 'special counsellor' and chancellor, was Richard de la Wich, afterwards bishop of Chichester, from whom and from Robert Bacon Matthew Paris gathered the materials for Edmund's life (*Vita Bertr.* cc. 23, 51–4, &c.; *Chron. of Lanercost*, pp. 36–7; Trivet, sub ann. 1240; *Epp. Universit. Oxon.* Rob. Sarisb., Ric. de Wicho, Ric. Bangor. &c. ap. Martène).

Edmund's writings include 'Speculum Ecclesiæ' (Bodley MS. Laud 111, f. 31, &c., printed in 'Bibliotheca Patrolog. Mag.' vol. xiii., and at London in 1521). Other writings attributed to him are a French treatise to be found in Digby MS. 20 (Bodley), which extends over several leaves of very close writing. According to Tanner (from Bale) it was turned into Latin by William Beufu, a Carmelite of Northampton. The same writer also enumerates a French prayer, 'Oratio' (cf. *MS. Omn. Anim. Oxon.* No. 11), 'Orationes Decem' (Latin), and 'Speculum Contemplationis,' with other fragments or translations from his larger work. His constitutions are printed in Lyndwood (Oxford, 1679). Of Richard's two sisters, Margaret, the prioress of Catesby, died in 1257; and if the entry is not wrong, the other, Alice, also prioress of Catesby, died in the same year (Matt. Paris, v. 621, 642).

[Matthew Paris, Robert Bacon, and Robert Rich (according to Surius) all wrote lives of St. Edmund. So far as can be ascertained the first

two are now lost. There remains, however, a contemporary biography ascribed to Bertrand of Pontigny, who is said to have written it in 1247 A.D. This is printed by Martène and Durand in the Thesaurus Anecdotorum, iii. 1774–1826, and is followed by a collection of contemporary letters relating to St. Edmund's canonisation (pp. 1831–1871). These appear to have been collected by Albert, archbishop of Armagh, and afterwards of Livonia. Surius (ed. 1575, Paris) gives a life which is, to all appearance, a condensed and 'improved' edition of the one mentioned above. Cotton MS. Julius D., ff. 123–57, contains another life of St. Edmund, written in a thirteenth-century hand. This, according to Hardy (Cat. of MSS. iii. 87), appears to be only an enlarged form (probably the original one) of Cotton Cleopatra B. i. 2, ff. 21–32, which is expressly ascribed to Robert Rich. This manuscript, from Hardy's account, is to a large extent one with the Vita Bertrandi, but it evidently contains much that the Vita Bertrandi omits. Another important manuscript life is in the Lambeth Library, No. 135, with which manuscript Cotton Vitellius, xii. 9, ff. 280–90, seems to correspond. The Bodleian MS. Fell i. iv. 1–44, contains a life apparently condensed from Bertrand's, but with unimportant additions and a number of miracles 'seemingly' answering to those 'given in Martène.' For numerous other manuscripts see Hardy's Catalogue, iii. 87–96. Vincent of Beauvais seems to have used the Vita Bertrandi for his account of St. Edmund in the Speculum Historiale,' lib. xxxi. cc. 67–88. See also Hook's Lives of the Archbishops of Canterbury, vol. iii.; Trivet's Annals, ed. Hog (Engl. Hist. Soc.); Chron. of Lanercost, ed. J. Stevenson, Edinburgh, 1839 (Maitland Club); Matt. Paris (Rolls Series), ed. Luard, vols. iii. iv. v.; Gervase of Canterbury (Rolls Series), ed. Stubbs, vol. ii.; Annals of Tewkesbury, Burton, Winchester, Waverley, Dunstable, Bermondsey, and Worcester in Annales Monastici (Rolls Series), ed. Luard.] T. A. A.

EDMUND OF WOODSTOCK, EARL OF KENT (1301–1329), youngest son of Edward I, by his second wife, Margaret of France, was born at Woodstock on 5 Aug. 1301. On 31 Aug. 1306 he received from his father a revenue of seven thousand marks a year. It was commonly believed that the old king proposed to confer the rich earldom of Cornwall either on Edmund or on his elder brother Thomas of Brotherton; but the accession of Edward II secured that prize for the favourite, Gaveston. Edward II, however, placed Edward Baliol in the custody of his half-brother. In 1319 he made Edmund lord of the castle and honour of Knaresborough. In 1320 he granted him lands of the value of two thousand marks a year. Next year he still further increased his brother's resources. Edmund's first political act was to join in August 1318 in acting as one of the king's sureties in the treaty of peace between him and Lancaster. In March 1320 he was sent with Bartholomew, lord Badlesmere, on an embassy to Paris and Avignon. Badlesmere's object with the pope was to procure the advancement of his young nephew, Henry Burghersh [q. v.], to the see of Lincoln, and he found in his youthful colleague a pliant instrument for his purpose. In June Edward himself joined his brother at Paris, and their joint intercession resulted in Burghersh's appointment. In October Edmund was first summoned to parliament as Edmund of Woodstock. On 16 June 1321 he was made constable of Dover Castle and warden of the Cinque ports, and on 15 Sept. he also became constable of Tunbridge Castle. In the same year he was created Earl of Kent, the king himself girding him with the sword of the county (this was on 28 June, DOYLE, *Official Baronage*, ii. 274; the *Annales Paulini*, p. 292, gives the date as 26 July). Henceforth Edmund took a conspicuous, if never a very leading, part in politics. He was present at the July parliament in which the Despensers were banished, but he strongly supported his brother a few months later in intriguing for their restoration. In October 1321 he was one of the six earls who obeyed the king's summons to besiege Badlesmere in Leeds Castle in Kent. He approved of the clerical declaration that the sentence of the Despensers was illegal. Early in 1322 he joined the king in his war against the barons. During this struggle his town and castle of Gloucester were occupied by the rebels, but they were soon won back, for it was there that on 11 Feb. Edward issued his order for the recall of the favourites. Kent joined in recommending the denunciation of Lancaster as a rebel, and on 11 March was appointed with Earl Warenne to arrest his adherents and besiege his stronghold of Pontefract. He was present at that place when, on 22 March, after Boroughbridge, Lancaster was condemned and executed in his own castle. He was also present at the York parliament in May. In July he was made sheriff of Rutland, having also received a grant of the town of Oakham. In 1323 he was a good deal occupied in the Scottish war. On 9 Feb. he was appointed lieutenant of the king in the northern marches, where on 12 Feb. he superseded the traitor Andrew Harclay, one of whose judges he was made on 27 Feb. In March he was appointed chief commissioner of array in Cumberland, Westmoreland, Lancashire, and Craven, and lieutenant of the king in the parts north of the Trent. But on a truce being patched up he was excused from further attendance. In 1323

Edmund also took part in the recapture of Maurice of Berkeley and the other escaped prisoners who had seized upon their place of confinement, Wallingford Castle. His violence of character was shown by his disrespect of the sanctuary of the castle chapel in which the fugitives had taken refuge.

On 9 April 1324 Edmund was sent with Alexander Bicknor [q. v.], archbishop of Dublin, on an embassy to France to persuade the new king, Charles IV, to dispense with the personal homage of Edward II for Guienne. But the outbreak of some disputes in that duchy through the aggressions of the lord of Montpezat and his summons along with his supporter, Ralph Basset, Edward's seneschal, to answer in the French courts, proved a further complication. The magnificent entertainment and persuasions of Charles induced the weak earl to acquiesce in the trial of Montpezat and Basset by the French king's judges; but the archbishop was a more strenuous diplomatist, and on referring the dispute to Edward, the king confirmed Bicknor's views. The homage question was still unsettled, when Edmund was despatched to Gascony, having received on 20 July the appointment of lieutenant of Aquitaine. With very inadequate forces, he was obliged to meet an invasion of the duchy by Charles of Valois. The French conquered the whole of the Agenois, and Edmund had to seek shelter behind the walls of La Réole. At last a truce was patched up, to endure until a permanent peace could be negotiated, on terms that left the French possessors of the greater part of Aquitaine (Cont. *Guil. de Nangis* in D'Achéry, *Spicilegium*, iii. 82, 83). But other events had now thrown the Guienne question into the shade. Queen Isabella had formed at Paris that alliance with Mortimer which resulted in Edward's deposition. Kent, though permitted by the terms of the truce to return to England, seems at once to have joined the conspiracy against his brother.

On 24 Sept. 1326 Kent and his wife landed at Harwich in the train of Isabella, Mortimer, and the young Duke of Aquitaine. Like Isabella and her son he was specially exempted from the fate meted out to the less distinguished rebels by royal proclamation. He was present at Bristol when, on 26 Oct., the younger Edward was made guardian of the realm, and next day was one of the assessors of Sir W. Trussel for the trial of the elder Despenser. On 24 Nov. he played a similar part at the condemnation of the younger Despenser at Hereford. On 29 Jan. 1327 he was present at Edward III's coronation at Westminster. He was one of the standing council appointed, with Lancaster at its head, to govern for the young king. In June he was appointed joint captain of the troops in the Scottish marches, and took part in the inglorious campaign of that summer. He also received fresh grants of lands, including part of the forfeitures of the elder Despenser.

The ascendency of the queen and Mortimer reduced the standing council to impotence, and Kent soon joined Lancaster in his proceedings against Isabella and her paramour. He was among the magnates who refused to attend the Salisbury parliament in October 1328. On 19 Dec. he and his brother summoned to London a meeting of the magnates of their party, and on 2 Jan. 1329 entered into a confederation against the king which was rudely broken up by the capture of Lancaster's town of Leicester and the desertion by Kent and Norfolk of his cause.

Kent's weak compliance did not save him from ruin. Mortimer and the queen hatched a deliberate plot to lure him to destruction. Their spies and agents plied him with proofs that Edward II was not dead but imprisoned abroad or in Corfe Castle. They urged him to take effectual measures to restore his brother to liberty. A preaching friar visited his house at Kensington and assured him that he had conjured up a devil who had revealed to him that Edward was still alive. He was also told that the pope was anxious that he should rescue the deposed king. Plans for an insurrection were laid before him. The credulous and discontented Edmund rose to the bait. In hasty speeches and imprudent letters he gave free vent to his thoughts and plans. His political associates, Archbishop Melton of York, Bishop Gravesend of London, and others became equally compromised. He found confederates even in Wales, where he held the lordship of Melynydd. He was now sufficiently involved. At the parliament which met at Winchester in the first week of Lent he was charged with treason. On 13 March he was arrested. At an inquest held by Robert Howel, coroner of the royal household, he was constrained to acknowledge his own speeches and his own letters. These confessions were repeated before parliament. In vain Kent made an abject offer of submission to the king's will, naked in his shirt and with a rope round his neck. But the vengeance of the queen and her paramour was not thus easily satisfied. The episcopal offenders were prudently released under sureties, the lesser offenders received punishment; but the great culprit was adjudged death, though the want of the consent of the commons was regarded as invalidating his con-

demnation. On 19 March he was led forth to execution to a spot outside the walls of Winchester. But no one could be found bold enough to behead so great a noble, so doubtfully tried and sentenced. From morning to evening Kent remained awaiting his fate. At last a condemned criminal from the Marshalsea was found willing to win his life by cutting off the earl's head.

The profound impression created by Edmund's fate was only modified by his exceeding unpopularity. The members of his riotous and ill-regulated household had plundered the people wherever they went, seizing their goods at their own pleasure, and paying little or nothing for them, and involving their master in the odium they themselves had excited. The vague praise which the courtly Froissart bestows on Edmund is justified neither by contemporary testimony nor by the acts of his life. He is described as magnificent and as possessing great physical strength. He may have had some of the virtues of chivalry and have been a fair soldier, but he was weak, credulous, and impulsive, selfish, fickle, and foolish. He was always a tool in some stronger hands than his own. His tragic fate precipitated the fall of the wicked government that had lured him to his ruin. In vain did the queen and Mortimer endeavour to set themselves right by explanations and justifications of their conduct, addressed to the pope and to the English people. Before the year was out Henry of Lancaster was urged, by the fall of his fickle ally, to drive Mortimer from power. Before his own execution Mortimer acknowledged that Kent's sentence was unjust.

Edmund married about Christmas 1325 (*Ann. Paul.* i. 310) Margaret (1309–1349), sister and heiress of Thomas, lord Wake of Liddell, and widow of John Comyn of Badenoch. He had by her four children, two sons and two daughters (but cf. *Chron. de Melsa*, i. 100, which, however, must be wrong). The eldest, Edmund, was born about 1327, and in 1330 was, on the petition of his mother and the reversal of his father's condemnation, recognised as Earl of Kent. On his death in 1333 his brother John (born 7 April 1330) succeeded to the title, but on his death on 27 Dec. 1352 without issue, the estates fell to Joanna, his sister, who brought them first to Thomas, lord Holland, and, after his death, to her more famous husband, Edward the Black Prince [q. v.] The other and elder sister, Margaret, married the eldest son of the Lord D'Albret in Gascony, but died without issue.

[Stubbs's Chronicles of Edward I and Edward II (Rolls Series), i. 291, 307, 310, 314, 317, 319, 332, 344, 349, ii. 85, 100, 168, 251, 275, 291; Adam Murimuth (Engl. Hist. Soc.), 42, 43, and, especially 61–3, 'quædam recognitio comitis Cantiæ' in French, the same is given in Latin in Camden, Anglica, &c. Scripta, pp. 129–30; Blaneforde in Trokelowe (Rolls Ser.), 139, 143, 145, 149; Trivet (Engl. Hist. Soc.), 378; Walsingham (Rolls Ser.), i. 171, 174–5; Chron. de Melsa (Rolls Ser.), i. 100, ii. 359; Knyghton, c. 2555; Ann. Lanercost (Bannatyne Club), 265; R. de Avesbury's Hist. Edw. III, ed. Hearne, p. 8; W. de Hemingburgh (Engl. Hist. Soc.), ii. 301; Annales Monastici, iii. 472, iv. 340, 348, 550; Capgrave's Chron. 193; Continuator of Guillaume de Nangis in D'Achéry's Spicilegium, iii. 82, 83, 93; Froissart's Chron. No. 1, pt. i. ch. l.; Fœdera (Record edition), ii. 456, 463, 470, 472, 477, 478, 496, 538, 624, 646, 684, 702, 782, 783, 796; Rot. Parl. ii. 3, 33*a*, 52, 53*b*; Cal. Rot. Pat. 4 Edw. II, m. 14, 2 Edw. III, m. 5; Parl. Writs. II. ii. 219, II. 539, II. iii. 796–7; Abbrev. Rot. Orig. i. 250*b*, 256*b*, 259*b*, 269*a*, 304; Leland's Collectanea, i. 686, 782, 794; Barnes's Hist. Edward III, pp. 38–42; Pauli's Englische Geschichte, iv.; Dugdale's Baronage, ii. 92–5; Doyle's Official Baronage of England, ii. 274–5.] T. F. T.

EDMUND, surnamed **DE LANGLEY**, Duke of York (*d.* 1402). [See Langley.]

EDMUNDS, JOHN, D.D. (*d.* 1544), master of Peterhouse, proceeded B.A. 1503–4, M.A. 1507, was admitted fellow of Jesus College, Cambridge, 1817, and afterwards fellow of St. John's 1519. He commenced D.D. 1520, being then a member of Peterhouse; was Lady Margaret preacher 1521, was elected master of Peterhouse 1522, vice-chancellor 1523–8–9, 1541–3, and became chancellor of Salisbury Cathedral. He also held a prebend in the same church (Wood, *Fasti*, i. 124 *n*). He died November 1544, and was buried in the church of St. Mary, outside Trumpington gates. He married a sister of the wife of John Mere. He was one of the compilers of 'The Institution of a Christian Man.'

[Cooper's Athenæ Cantab. 1861, i. 86; Annals of Cambridge, i. 327, &c.; Fisher's Sermons for Lady Margaret, ed. Hymers.] N. D. F. P.

EDMUNDSON, WILLIAM (1627–1712), quaker, whose father was a wealthy yeoman, was born at Little Musgrove, Westmoreland, in 1627. He lost both parents when very young, and was brought up by an uncle, who not only treated him with cruelty, but had to be sued before he would disgorge the property. About 1640 he was apprenticed to a carpenter in York, and being particularly open to the influence of religious melancholy was accustomed at church to shed 'such abundance of tears' as to attract the attention of the congregation. As soon as his apprentice-

ship was over he joined the parliamentary army, and in 1650 accompanied Cromwell to Scotland, and in the following year took part in the battle of Worcester and the siege of the Isle of Man, and afterwards was quartered at Chesterfield, where he first met with the quakers, taking part in their defence in a disturbance. During 1652 he was engaged in recruiting for the Scotch army. After conducting the recruits to Scotland he obtained his discharge, and having married was persuaded by a soldier brother quartered at Waterford to settle there as a merchant. On arriving in Dublin he found that his brother's troop had been removed, so he followed it to Antrim, where he settled and opened a shop. Offers were now made him to rejoin the army, but although he was to be exempted from duty entirely his religious principles forbade his accepting it. During a visit to England in 1653 he again met with quakers and embraced their creed; in his 'Journal' he states that the first effect this had was that he declined to avail himself of an opportunity of getting his goods into Ireland duty free because he could not swear to his bill of lading. The following year he went to Lurgan, where he commenced a quakers' meeting, which speedily reached considerable dimensions. As he suffered much from religious depression, he visited England in 1655 and sought out George Fox with good effect. Edmundson now gave up his business and took a farm, that he might be more free to go on preaching expeditions. During these journeys he met with much rough usage, was imprisoned for a short time in Armagh and at Belturbet, was put in the stocks for holding a religious meeting, from which he insisted on being forcibly removed, as it was proved he had broken no law. A year or so later he was imprisoned for fourteen weeks, to the great detriment of his health, at Cavan, but was released as innocent at the assizes, and shortly after was imprisoned at Londonderry for having interfered to prevent some acting and rope dancing. About this time he removed to a farm at Rosenallis, and underwent considerable persecution from neighbouring presbyterians. In 1661 he, together with a number of other Friends, was imprisoned at Maryborough, but after a few weeks he obtained permission to leave the prison for twenty days, when he went to Dublin and by soliciting the lords justices obtained liberty for himself and the other quakers in gaol. Several of these, however, were again seized, when Edmundson, having obtained evidence that this was merely for fees, obtained an order for their unconditional release. From this time he was recognised as the leader of the quakers in Ireland, and his house became practically the headquarters of the sect. In 1665 he was excommunicated for not paying tithes, and the minister of the parish, one Clapham, attempted to prevent the people dealing with him until Edmundson again went to Dublin and persuaded the primate to send for the minister and severely reprove him. The minister in revenge now summoned Edmundson for not paying tithes and had him apprehended, but the Earl of Mountrath, one of the lords justices, interfered, and at the assizes the indictment was quashed. Clapham, however, continued to persecute him until the law-courts decided that his action was illegal. In 1671 Edmundson went to the West Indies with George Fox, and after labouring there for a month proceeded to Virginia, where he had a serious illness. On his recovery he took part in the dispute the quakers had with Roger Williams at Newport, Rhode Island, in 1672, and Williams complains that 'Edmundson was nothing but a bundle of ignorance and boisterousness; he would speak first and all.' Shortly after this dispute Edmundson returned to Ireland, and claims to have prophesied the famine which subsequently took place. Till 1682 he was occupied with a number of preaching excursions, but in the latter year he was again summoned for not paying tithes, excommunicated, and imprisoned. After he had lain in prison for some time he procured an interview with the Bishop of Kildare, who ordered the sheriff to discharge him. During the wars which followed the accession of William III the Irish quakers suffered much from the rapparees, and Edmundson, who was a sufferer himself, appealed to the Earl of Tyrconnel, who exerted himself on their behalf without much success. Edmundson also had several interviews with James II when he was in Ireland in 1689 regarding the persecution of the Irish protestants. After the battle of the Boyne Edmundson's house was plundered by some of the retreating Irish army, but when the English army commenced to make reprisals he exerted himself to save the lives of several members of the Irish party, and to preserve their cattle allowed them to be turned into his fields. During the autumn of 1690 the rapparees set fire to his house and carried him and two of his sons away prisoners, threatening their lives, although acknowledging that Edmundson had protected the lives and property of the Irish Jacobites at the risk of his own. In the end he was thrown into prison at Athlone, where he suffered much from the cold, as he had been carried off in the middle of the night and his captors would not supply him with clothing. His wife, however, fared worse, as the ruffians

stripped her quite naked and in this condition forced her to walk a couple of miles, from which exposure she contracted a chill which resulted in her death some seven months later. After his liberation Edmundson found himself reduced to comparative poverty, besides being the object of much persecution, but he nevertheless managed to travel to the various meeting-places and reconstruct the societies which had been dispersed by the rebellion. In 1691 he attended the yearly meeting of the quakers in London, and during his absence his wife died. In 1695 Edmundson spent a considerable time in Dublin opposing an act the Irish clergy were endeavouring to obtain to enable them to recover their tithes in the temporal courts. His agitation met with moderate success. After spending two years in visiting the various meetings in England and Ireland he married Mary Strangman, a quakeress of Mountmellis, and a few weeks later was the leader of a deputation to the lords justices to oppose several laws relating to the collection of tithes. From this time his health broke down, and his ministerial journeys were only performed at the cost of much pain, but he nevertheless continued actively engaged in the work of the society until 1711. In June of the following year he was present at the Dublin yearly meeting, and on his return home was taken ill and died, after extreme suffering, on 8 Nov. 1712. He was buried in the quaker burial-ground at Tineel, near his residence.

Edmundson was a man of earnest piety, sound common sense, and unusual self-denial, besides which he was charitable to a fault and possessed considerable, although rough, eloquence. His 'Journal' and other works are written in a simple, unaffected way which make them very pleasant reading, and they are still among the most popular works on quakerism.

His principal writings are: 1. 'A Letter of Examination to all you who have assumed the Place of Shepherds, Herdsmen, and Overseers of the Flocks of People,' 1672. 2. 'An Answer to the Clergy's Petition to King James,' 1688. 3. 'An Epistle containing wholesome Advice and Counsel to all Friends,' 1701. 4. 'A Journal of the Life, Travels, Sufferings, and Labours of Love in the Work of the Ministry of that Worthy Elder, William Edmundson,' 1715. The last has been frequently reprinted in England and America.

[Besse's Sufferings, &c., of the Quakers; Bickley's George Fox and the Early Quakers; Swarthmore MS.; George Fox's Journal (ed. 1763); Rutty's History of the Quakers in Ireland; Sewel's History of the Rise, &c., of the Society of Friends; Smith's Catalogue of Friends' Books.] A. C. B.

EDNYVED, surnamed VYCHAN (Vaughan) i.e. the Little (*fl.* 1230–1240), statesman and warrior, seems to have been the most trusted counsellor of Llewelyn ab Iorwerth [q. v.] In 1231 he signed a truce between Henry III and Llewelyn (*Fœdera*, i. 201), and in 1232 signs, as Llewelyn's seneschal (*ib.* 208), a convention between the Welsh prince and his overlord. Again in 1238 his name is attached to similar documents (*ib.* 236). In 1240 and 1241 he appears acting as a negotiator for Davydd [q. v.], the successor of Llewelyn, though in 1241 another Welsh magnate, named Tewdwr, appears acting as seneschal to the new prince (*ib.* 241). His activity culminates in his taking part in the important treaty 'apud Alnetum' near St. Asaph in 1241 (MATT. PARIS, ed. Luard, iv. 322).

In legendary history Ednyved is very famous, and stories are told how he slew three English chiefs in a hard fight, and was consequently allowed by Llewelyn to bear as his arms 'three Englishmen's heads couped.' He is still more famous with the genealogists. Himself of most noble descent, he became the ancestor of many leading Welsh families, and among them of the house of Tudor. He is said to have married, first, Gwenllian, daughter of the Lord Rhys of South Wales, and, secondly, the daughter of Llywerch ab Bran. By each of these ladies he had numerous offspring (DWNN, *Heraldic Visitations of Wales*, i. 199, ii. 101, 144). One of his sons, Howel, was bishop of St. Asaph between 1240 and 1247. Another, Goronwy, is commemorated by elegies of Bleddyn Vardd and Prydydd Bychan. Ednyved himself is the subject of an elegy of Elidyr Sais (*Myvyrian Archaiology of Wales*, i. 346, 369, 390).

[Authorities cited in text.] T. F. T.

EDRED or **EADRED** (*d.* 955), king of the English, youngest son of Eadward the elder and Eadgifu, was chosen in 946 to succeed his brother Eadmund, whose two sons were too young to reign, and was crowned by Archbishop Oda at Kingston on Sunday 16 Aug. He must have been young when he came to the throne, for Eadmund was only twenty-four at his death. At his coronation he received the submission of the Northumbrians, the Northmen, the Welsh, and the Scots (*A.-S. Chron.*; FLOR. WIG.; KEMBLE, *Codex Dipl.* 411). During his whole reign he was afflicted with a grievous sickness (B., *Memorials of St. Dunstan*, 31), and the government appears to have been carried on for the most part by his mother

Eadgifu, and his minister the abbot Dunstan [q. v.] At the same time, in spite of his ill-health, the king was not inactive. In 947 he went into Northumbria, and at Tadcaster received the submission of Wulfstan, archbishop of York, and the Northumbrian 'witan.' They did not long remain faithful to their oaths, for they revolted from him, and received Eric, a northman, as their king. Eadred attempted to force them to return to their allegiance, harried Northumbria, and burnt Ripon. As he returned the northmen of York cut off the rear of his army at Chesterford. In great wrath he declared that he would destroy the land, but the Northumbrians, who had grown dissatisfied with Eric, forsook him, and in 949 again submitted to the West-Saxon king (Kemble, *Codex Dipl.* 424). Eadred now appears to have made Oswulf high-reeve of Bamborough and earl (*ib.* 426, 427). Then we are told (*A.-S. Chron.*) that Anlaf came to Northumbria, and he probably ruled as Eadred's under-king. The Northumbrians, however, again plotted a revolt in 952, and Wulfstan, who acted almost as a national leader, was caught by Eadred and imprisoned at Jedburgh. This year the king slew many of the inhabitants of Thetford because they had slain the abbot Ealdhelm. In spite of the imprisonment of the archbishop the Northumbrian plot was carried out, and Eric Bloodaxe, son of Harold Fairhair of Norway, landed, and was chosen king (*Corpus Poeticum Boreale*, i. 259, ii. 489; *A.-S. Chron.*; Green, *Conquest of England*, 290, following Robertson, *Essays*, 197, who was misled by a confused passage in Adam of Bremen, ii. 22, makes this Norwegian king Eric Hiring, the son of Harold Blaatand. It would seem that the Eric elected in 947 was other than this Eric Bloodaxe). Eric Bloodaxe reigned in the north until 954. During this time there was probably war between him and Eadred. At last he was driven from the throne, and slain by Anlaf (Laing, *Sea Kings*, i. 318). Then Eadric let Wulfstan out of prison, and gave him the see of Dorchester, for he would not trust him again at York. The people of the north now returned to their obedience to Eadred, and he committed Northumbria to Oswulf as an earldom. This step was the beginning of a new policy, which was afterwards pursued with signal success by Eadgar and Dunstan: the Danes were allowed to keep their own customs and live under their own earls, and being thus freed from interference they became peaceable, and finally good subjects of the West-Saxon king. The queen-mother and Dunstan, who held the office of treasurer, seem to have been upheld by Æthelstan, the powerful ealdorman of East Anglia, and the party that followed him [see under Dunstan]. Eadred was a religious man, and was deeply attached to Dunstan. He died at Frome, Somersetshire, on 23 Nov. 955, and was buried by Dunstan in the old minster at Winchester. There is no mention of any wife or child of his.

[Anglo-Saxon Chron. sub ann.; Florence of Worcester (Engl. Hist. Soc.), i. 134–6; Vita auctore B., Memorials of St. Dunstan (Rolls Ser.), 29, 31; William of Malmesbury's Gesta Regum (Engl. Hist. Soc.), i. 232; Symeon of Durham, Mon. Hist. Brit., p. 687; Kemble's Codex Dipl. ii. 311–35; Vigfusson and Powell's Corpus Poeticum Boreale, i. 259, ii. 489; Robertson's Historical Essays, 197; Green's Conquest of England, 286–93.] W. H.

EDRIC or EADRIC, STREONA (*d.* 1017), ealdorman of the Mercians, the son of a certain Æthelric, was a man of ignoble birth, and was perhaps the Eadric whom Archbishop Oswald describes as his thegn in a charter of 988, and to whom he grants land belonging to the church of Worcester, and may with more certainty be supposed to be the thegn Eadric who attests a charter of Æthelred in 1001 (Kemble, *Codex Dipl.* 666, 705). The name Streona (Flor. Wig. 1006) is usually (Lappenberg; Freeman; Powell; Green) held to be a nickname derived from Eadric's greediness after wealth, and to signify the 'Gainer' or 'Grasper.' An attempt has been made to prove that this is not the case, that 'Streona' has nothing to do with acquisitiveness, and that it is not a nickname, but a second proper full name (*Academy*, 11 July 1886, p. 29). The English-born Orderic, however, no doubt knew what the name meant when he wrote 'cognomento Streone, id est acquisitor' (506). This, however, has been denied, and his explanation has been described as an 'erroneous surmise' (*ib.* 4 June 1887, p. 397). The history of Eadric's career is full of difficulties. Chroniclers and historians of the twelfth century describe him as guilty of an unequalled series of treacheries and other crimes. The 'Anglo-Saxon Chronicle' is silent as to some of these evil deeds, while it speaks plainly of others, and even in reading the chronicle some allowance should perhaps be made for the readiness with which men of a defeated and conquered people set down their disasters to the treachery of one or more of their leaders. In one case at least Eadric has been accused unjustly, in others his guilt may fairly be questioned, the evidence is insufficient or contradictory, or the crime attributed to him is in itself unlikely, but even so enough will remain to prove that he was false and unscru-

pulous. William of Malmesbury represents Eadric as taking a leading part in the massacre of the Danes in 1002, a story that may at once be dismissed as resting solely on his assertion (*Gesta Regum*, ii. 177). Eadric first appears in a chronicle in 1006, when it is said that he invited Ælfhelm, earl of Northumbria, to be his guest at Shrewsbury, entertained him two or three days, and then went hunting with him, and that when the earl was separated from the rest of the party, he caused the town executioner (or a butcher? *carnifex*) named Porthund to slay him. This incident is told only by Florence, who is scarcely so safe an authority for the eleventh century as for earlier times; it sounds legendary, and it is difficult to see how it was that Eadric was entertaining guests at Shrewsbury; he was not yet ealdorman of the Mercians (*Norman Conquest*, i. 356). He was made ealdorman of the Mercians in 1007, and by 1009 had married Eadgyth, one of the daughters of King Æthelred; the two events are of course to be connected. It was then due to the personal liking the king had for him that this man of mean birth was thus raised to a position of wealth and power which made him almost an independent prince in middle England. He was endued with a crafty wit and a persuasive tongue (Flor. Wig.) It is not unlikely that he rose by the downfall of a thegn named Wulfgeat, who seems to have been his predecessor in the royal favour (*Norman Conquest*, i. 355).

Eadric's six brothers to some extent shared his elevation. One of them, named Brihtric, described by Florence as deceitful, ambitious, and proud, had a quarrel with Wulfnoth, child of the South-Saxons, which caused the dispersion of the great fleet raised against the Danes in 1008. While Florence represents Brihtric as wholly to blame in the matter, the 'Anglo-Saxon Chronicle,' though it passes no judgment on either of the disputants, makes it evident that Wulfnoth was by no means a man whose innocence is to be lightly assumed. After the dispersion of the English fleet Thurkill's army, which had now taken up its permanent quarters in the Isle of Wight, plundered the southern shires at its will. At last Æthelred gathered an army and got between the Danes and their ships. The people were ready to fight, but Eadric prevented them 'as it ever yet had been' (*A.-S. Chron.* 1009). Florence improves on the simple words of the 'Chronicle,' and dwells on the artifices and eloquence with which the ealdorman used to restrain the army from attacking the enemy. It is evident that the chronicler considered that Eadric acted treacherously. His treachery on this and similar occasions was probably of a special kind. As a Mercian, and as ealdorman of the Mercians, he would not be disturbed by any ravages the Danes might make in Wessex. His great aim must have been to keep them out of Mercia, and he may well have considered that this would be best accomplished by abstaining from exciting their feelings of revenge by inflicting a defeat upon them, which, however signal, would certainly not have put an end to their invasions. In 1011, during a short period of peace with the Danes, which was obtained by a heavy payment, Eadric made an expedition into South Wales, and desolated St. David's (*Brut y Tywysogion*, 1011; *Annales Menevenses*, 1011). This expedition was no doubt undertaken to secure the Mercian border against attack, for the success of the Danes must have tempted the Welsh to make forays (Green). Osbern, in relating the sack of Canterbury by the Danes in the September of this year, represents Eadric as allied with Thurkill, and as joining in the siege of the city. This story may safely be rejected as fabulous (*Anglia Sacra*, ii. 132; *Norman Conquest*, i. 385). Nor is any importance to be attached to the assertion of the St. Albans compiler that he accompanied Æthelred in his flight from England in 1013 (Wendover, i. 448). At the meeting of the 'witan' in Oxford in 1015, Eadric invited Sigeferth and Morkere, the chief thegns of the Danish confederacy of the 'Seven Boroughs,' into his chamber, and there had them treacherously slain (*A.-S. Chron.*; Flor. Wig., and later writers); the story told by William of Malmesbury (*Gesta Regum*, ii. 179) of the burning of the thegns' followers in the tower of St. Frideswide's is due to a confusion between this incident and an actual occurrence which took place during the massacre of 1002 (Parker, 146, 154). The guilt of the assassination must rest on others as well as Eadric; the king evidently approved of it, and it is probable that the 'witan' did so. We do not know whether the thegns were held to be concerned in any conspiracy; if so, there was nothing strange in their punishment by what we should consider an act of private violence rather than by a judicial execution. At the same time Eadric's treachery, and his disregard of the obligations of hospitality, evidently shocked the feelings of the age. The marriage of the ætheling Eadmund with the widow of Sigeferth, and the establishment of his power in the Danish district, must have been regarded with jealousy by Eadric as likely to weaken his own position, and this feeling may perhaps explain some parts of the ealdorman's conduct,

which taken by themselves are altogether inexplicable. Nor is it too much to assume that Æthelred's ineffectual opposition to his son's marriage was offered in the interest of the favourite.

When Cnut invaded England in the summer of the same year, Eadric raised an army and joined forces with Eadmund. A quarrel broke out between them. Eadric is said to have endeavoured to betray the ætheling (*A.-S. Chron.*; by Florence to have tried to slay him), and the two leaders parted company. Æthelred was now lying dangerously ill at Corsham, and the succession of Eadmund would have been followed by the ruin of Eadric, who accordingly made alliance with Cnut, and joined him with forty ships, the remains probably of Thurkill's fleet (*Norman Conquest*, i. 414). Cnut now received the submission of the West-Saxons, and raised forces from them, while Eadmund's marriage had made him powerful in the north. This explains the conduct of Eadric, who, early in 1016, marched with Cnut into Mercia; he wished to strike at the seat of the ætheling's power. The allied army met with no resistance; Earl Uhtred submitted to Cnut, and was assassinated. This murder, which is attributed to Eadric's counsel (*A.-S. Chron.* 1016), was really the result of an old Northumbrian feud (Symeon, 80; *Norman Conquest*, i. 416). Æthelred was now dead, Cnut and Eadmund were each recognised as king in different parts of the kingdom, and the Danish king's army was largely composed of Englishmen. Eadric no doubt shared in its various movements during the first half of this year. His presence at the battle of Sherston in Wiltshire in July is specially recorded. It is said that, seeing that Eadmund's army was getting the better of the army of Cnut, he cut off the head of a man who was like Eadmund, and holding it aloft cried aloud to the English army to flee, for their king was dead (Flor. Wig.) This story is not in the 'Anglo-Saxon Chronicle,' and may or may not be true. It evidently comes from some ballad which was used by Henry of Huntingdon in writing his account of the battle of Assandun; he represents Eadric as using this stratagem at Assandun, and gives the very words he is said to have shouted, 'Flet Engle, flet Engle, ded is Edmund' (756). William of Malmesbury follows Florence. Later in the year Eadric, impressed, we are told, by the gallant resistance of Eadmund, was reconciled to him and owned him as his 'royal lord' (Flor. Wig.). At the moment when Eadmund's success was at its height, and he had driven the army of Cnut into Sheppey, Eadric met him at Aylesford and persuaded him to forbear attacking the Danes in their place of refuge, and to lead his army into Essex. The chronicler declares that his counsel was evil, and so very likely it was. Florence says that he deceived the king, but it is difficult to see what room there was for deceit in the matter. Eadmund was able to act upon his own judgment, and whether he agreed with Eadric or allowed himself to be swayed by advice which he did not approve of, the responsibility must rest on him. While Eadric may have intentionally given him evil counsel, he may, on the other hand, have advised him as he thought best; anyway, Eadmund must have known exactly what his chances of success were, and it is quite possible that they were not so great as the chronicler believed. At the battle of Assandun or Ashington in Essex, Eadric led the men of Herefordshire and other forces from Mercia. He and his men were the first to flee: he 'did as he had often done before; first began the flight with the men of Worcestershire and Herefordshire, and so betrayed his royal lord and all the people of the English kin' (*A.-S. Chron.*) The 'Encomiast' represents him as fleeing before the battle began, and mentions, though with doubt, the belief that he had secretly promised the Danes to desert Eadmund (*Encomium Emmæ*, ii. 9). Florence says that Cnut's army was getting worsted until Eadric, according to a previous arrangement with the Danish king, fled with all his men. Henry of Huntingdon gives the Sherston story of the false assertion of Eadmund's death as happening at Assandun, and the Ramsey historian (c. 72) combines the stories of the two battles, asserting that Eadric was the first to flee, and that he called out as he fled that Eadmund was slain. The fact of his flight is certain, and it may fairly be assumed that he acted a traitor's part. In common with the other nobles of the land he wished to bring the war to an end, and was foremost in proposing a reconciliation and a division of the kingdom between the two kings at Olney in Gloucestershire (*Enc. Emmæ*, ii. 12). Very shortly after this meeting, on 30 Nov., Eadmund died at London (*A.-S. Chron.*; Flor. Wig.) His death is ascribed to Eadric by Scandinavian historians, by William of Malmesbury, and by other later English writers. That his death was sudden is certain, that it was violent may fairly be inferred, and that Eadric, his old enemy, had a hand in it seems probable [on this subject see under Edmund Ironside]. According to Henry of Huntingdon the deed was actually done by Eadric's son; Eadric came before Cnut and hailed him as sole king, and Cnut forthwith had him slain for his treachery. This is mere legend, and its connec-

tion with David's behaviour when he was told of the death of Saul is obvious. In 1017 Eadric is said to have advised Cnut to put Eadward's two sons to death; but his advice, if he ever gave it, was not followed (Flor. Wig.) He was, we are told, consulted by Cnut as to the best means of procuring the death of the ætheling Eadwig; he said that he knew a man who would slay him, a noble named Æthelward. Cnut applied to Æthelward, but he would not slay the ætheling, though to content the king he promised that he would do so (*ib.*) This story is also doubtful [see under Edwy, ætheling]. Eadric was again given the earldom of Mercia, but when he was in London the following Christmas he was slain in the palace by the king's orders, 'very rightly' (*A.-S. Chron.*), because Cnut feared that he might act as treacherously towards him as he had acted to his former lords, Æthelred and Eadmund (*Enc. Emmæ*, ii. 15). His body was thrown over the wall of the city, and was left unburied (Flor. Wig.)

[Every recorded incident in Eadric's life has been treated exhaustively by Dr. Freeman in his Norman Conquest, i. 3rd ed. passim. In the present article Florence of Worcester has been followed less closely than in the professor's work. J. R. Green's Conquest of England, 399–418, contains a defence of Eadric, which is ingenious rather than critical. Anglo-Saxon Chron. an. 1007–17; Florence of Worcester, i. 159–82 (Engl. Hist. Soc.); Encomium Emmæ, ii. c. 9, 12, 15, Pertz; Henry of Huntingdon, p. 752–7, Mon. Hist. Brit.; Symeon of Durham, Twysden, cols. 81, 166–76; William of Malmesbury, Gesta Regum, i. 267, 297–305 (Engl. Hist. Soc.); Roger of Wendover, i. 448 (Engl. Hist. Soc.); Annales Menevenses, Anglia Sacra, ii. 648; Brut y Tywysogion, Mon. Hist. Brit. p. 851; Orderic, p. 506, Duchesne; Kemble's Codex Dipl. iii. 241, 317; Parker's Early History of Oxford, pp. 146, 150–160, 266 (Oxford Hist. Soc.)] W. H.

EDRIC or **EADRIC** (*fl.* 1067), called the Wild (cognomento Silvaticus, Flor. Wig.; Guilda, id est Silvaticus, Orderic; Salvage, *Domesday*), and described by the title of Child (*A.-S. Chron.*, 1067), the son of Ælfric, brother of Eadric or Edric Streona [q. v.], was a powerful thegn, who in the time of Eadward the Confessor held lands in Herefordshire and Shropshire. Along with the lords of middle and northern England he submitted to the conqueror at Barking, but in August 1067 joined with the Welsh kings Bleddyn and Rhiwallon in making war on the Normans in Herefordshire, wasted the country as far as the Lugg, and did much mischief to the garrison of Hereford Castle. He kept the western march in a state of insurrection, and in 1069, in alliance with the Welsh and the men of Chester, besieged Shrewsbury and burnt the town. In the summer of the next year, after the Danish fleet had sailed away, Eadric submitted to William, and appears to have become one of his personal followers, for in August 1072 he accompanied the king on his expedition against Scotland. The story that he held Wigmore Castle against Ralph of Mortemar and was condemned by William to perpetual imprisonment is untrue.

[Orderic, Duchesne, 506, 514; Florence of Worcester, ii. 2, 7, 9 (Engl. Hist. Soc.); A.-S. Chron., 1067; Dugdale's Monasticon, vi. 349; Freeman's Norman Conquest, iv. 21, 64, 110, 514, 738–40.] W. H.

EDRIDGE, HENRY (1769–1821), miniature-painter, born at Paddington in August 1769, was son of a tradesman in St. James's, Westminster. He was educated first by his mother, and afterwards in a school at Acton. He was articled at the age of fifteen to William Pether, the engraver in mezzotinto. Following his inclinations, he spent much of his apprenticeship in drawing portraits, and at its close studied at the Royal Academy, and attracted the notice of Sir Joshua Reynolds. He commenced to paint portraits, and practised first in Dufour's Place, Golden Square, and afterwards in Margaret Street. His success soon enabled him to purchase a cottage at Hanwell. In 1789 he made the acquaintance of Thomas Hearne, and began to sketch landscape in company with and in the style of that artist, although he adhered to his portrait-painting. In 1814 he became a fellow of the Society of Antiquaries, and in 1820 an associate of the Royal Academy. In 1817 and 1819 he visited France, and made several drawings at Rouen and other towns in Normandy. He died in Margaret Street, Cavendish Square, on 23 April 1821, and was buried at Bushey. Edridge's early portraits were mostly executed with black-lead pencil, and afterwards he added a little flesh colour or tint to the faces. The following likenesses are in the British Museum: the artist himself, Lord Loughborough, Lady Cawdor, F. Bartolozzi, O. Humphry, R.A., T. Cheesman, William Smith, T. Stothard, R.A., James Heath, A.E., W. Byrne, E. F. Burney, R. Corbould, B. J. Pouncey, T. Hearne, W. Woollett, and J. Nollekens. To these portraits should be added the following architectural studies: 'L'Abbaye des Dames de la Trinité, Caen,' 23 July 1819; 'La Tour de la Grosse Horloge, Evreux,' 4 Aug. 1819; and 'Bayeux,' 25 July 1819.

[Redgrave's Dict. of Artists; Literary Gazette (1821), p. 333.] L. F.

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